

TOURISM AS A TOOL FOR DEVELOPMENT: THE CASE OF MAWLANA  
TOURISM IN KONYA

A THESIS SUBMITTED TO  
THE GRADUATE SCHOOL OF SOCIAL SCIENCES  
OF  
MIDDLE EAST TECHNICAL UNIVERSITY

BY

ÖZGÜR SARI

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR  
THE DEGREE OF DOCTOR OF PHILOSOPHY  
IN THE DEPARTMENT OF  
SOCIOLOGY

SEPTEMBER 2010

Approval of the Graduate School of Social Sciences

---

Prof.Dr.Meliha Altunışık  
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of  
Doctor of Philosophy.

---

Prof.Dr.Ayşe Saktanber  
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully  
adequate, in scope and quality, as a thesis for the degree of Doctor of Philosophy.

---

Assoc.Prof.Dr.Ayşe Gündüz Hoşgör  
Supervisor

**Examining Committee Members**

Prof. Dr. Elizabeth Özdalga	(SRII)	_____
Assoc.Prof.Dr.Ayşe Gündüz Hoşgör	(METU, SOC)	_____
Prof.Dr.Recep Varçın	(ANKARA UNI. SBF)	_____
Assoc.Prof.Dr. Ayşegül Aydıngün	(METU, SOC)	_____
Assoc.Prof.Dr.Mustafa Şen	(METU, SOC)	_____

**I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.**

Name, Last name : Özgür Sarı

Signature :

## **ABSTRACT**

### **TOURISM AS A TOOL FOR DEVELOPMENT: THE CASE OF MAWLANA TOURISM IN KONYA**

Sarı, Özgür

Ph.D., Department of Sociology

Supervisor: Assoc. Prof. Dr. Ayşe Gündüz Hoşgör

September 2010, 261 pages

This dissertation analyzes the role of tourism within development process in the case of the role of Mawlana tourism in the urban development process of Konya, around the theoretical approaches about tourism and development such as new modernization school, global local nexus approach, glocalism, and TBD (Tourism Business District) approaches. The study finds out that Mawlawi tourism has been playing crucial roles in articulation of Konya to the global markets and urban identity building process. Mawlana tourism establishes a city trademark and international business connections, rather than taking place as a supplementary economic sector in the development process of Konya. Within the diversification in the global tourism, Mawlana tourism can be defined as cultural, religious, and spiritual tourism. Although Mawlana tourism is a limited sector compared to others, it is crucial for Konya to be articulated to the global markets with an urban identity and business connections through Mawlana and Mawlawi Order.

**Keywords:** Urban Development, Urban Tourism New Modernization School, Participatory Development, Global-Local Nexus Approach, Mawlana Tourism

## ÖZ

### KALKINMADA ARAÇ OLARAK TURİZM: KONYA’DA MEVLANA TURİZMİ ÖRNEĞİ

Sarı, Özgür

Doktora, Sosyoloji Bölümü

Tez Yöneticisi: Doç. Dr. Ayşe Gündüz Hoşgör

Eylül 2010, 261 sayfa

Bu çalışma, yeni kalkınma okulu, küresel-yerel bağ yaklaşımı, glocalizm ve TBD (Turizm Sektör Merkezi) gibi kalkınma ve turizm ile ilgili teoriler çerçevesinde ve Konya’nın kentsel kalkınma sürecinde Mevlana turizminin rolü örneği bağlamında, turizmin kalkınmadaki rolünü analiz etmektedir. Bu çalışma, Mevlana turizminin, Konya’nın küresel pazarlara eklemlenmesinde ve kent kimliğinin inşasında önemli roller oynadığını tespit etmektedir. Mevlana turizmi, Konya’nın kalkınmasında ek bir iktisadi sektör olmaktan ziyade, marka şehir yaratmakta ve uluslar arası iş bağlantıları kurmaktadır. Küresel turizmle bağlantılı olarak, alternatif turizm dallarına çeşitlenen Türk turizm sektöründe Mevlevi turizmi, kültürel, dini ve ruhani bir turizm çeşidi olarak adlandırılabilir. Turizm sektörü olarak etkisi kısıtlı olmasına karşın, Mevlana turizmi, Konya’nın küresel pazarlarda kent kimliği ile eklemlenmesinde önemlidir.

Anahtar Kelimeler: Kentsel Kalkınma, Kentsel Turizm, Yeni Modernleşme Okulu, Katılımcı Kalkınma, Küresel-Yerel Bağ Yaklaşımı, Mevlana Turizmi

## ACKNOWLEDGMENTS

I wish to express my deepest gratitude to my advisor Assoc.Prof.Dr. Ayşe Gündüz Hoşgör who opened my academic career with her valuable guidance not only in my dissertation but also in my life.

I would also like to thank Prof.Dr. Elizabeth Özdalga and Prof.Dr. Recep Varçın for their guidance, advices, criticism, encouragements and insight throughout the research.

The examining committee members Assoc.Prof.Dr. Ayşegül Aydıngün and Assoc.Prof.Dr. Mustafa Şen, and the all academic staff of the Sociology Department who helped my study are gratefully acknowledged, including administrative staff Sündüs Aydın and Selma Şahindokuyucu.

The study was supported by the State Planning Organization (DPT), the Ministry of Tourism and Culture, and Prof.Dr. Abdullah Topçuoğlu from Selçuk University in the field research and I deeply thank them.

I did not feel myself alone, since I shared the difficulties of academic study with my dear friends, Güncel Önköl, Zeynel Doğan, Akile Zorlu, Onur Özatağ, Aybike Şeyma Tezel, İlkay Ata, Yusuf Şahin, Gökhan Gökulu, Aylin Çakıroğlu, Özlem Altunsu-Sönmez and all ÖYP research assistants of METU. I wish a wealthier and healthier life for all them.

Lastly, to express my deepest thank to my parents, my grandma Müzeyyen Köksoy, my mother Aysel Sarı, and my dad Hüseyin Sarı who shared all my pain about the study and all my wondering about the future, I dedicate all my success to them.

## TABLE OF CONTENTS

PLAGIARISM.....	iii
ABSTRACT.....	iv
ÖZ.....	v
DEDICATION.....	vi
ACKNOWLEDGMENTS.....	vii
TABLE OF CONTENTS.....	viii
LIST OF TABLES.....	ix
LIST OF FIGURES.....	x
CHAPTER	
1. INTRODUCTION.....	1
1.1 The subject of the Study.....	1
1.2 Conceptualizing Mawlana Tourism.....	4
1.3 The Objectives and the Significance of the Study.....	6
1.4 The Research Questions and the Methodology.....	8
2. CONCEPTUAL DEFINITIONS AND THEORETICAL APPROACHES ON TOURISM AND DEVELOPMENT.....	13
2.1 Introduction.....	13
2.2 Main Theories and Schools in Development.....	13
2.3 Tourism and Modernity.....	22
2.4 Time and Space Dimension of Tourism.....	31
2.5 Economic, Social and Cultural Dimensions of Tourism.....	32
2.6 Tourism and Globalization: International Tourism.....	38

2.7 Urban Development and Urban Tourism.....	44
3. METHODOLOGY.....	57
3.1 Introduction.....	57
3.2 Interpretative Social Science and Qualitative Techniques.....	57
3.3 Case Study and Interview Methods.....	60
3.4 Confidentiality and Ethics in Methodology.....	63
3.5 Verification and Truthworthiness.....	64
3.6 Grounded Theory and Data Analysis.....	66
3.7 Participant Selection and Sample Characteristics in Ankara.....	68
3.8 The Case Study Interview Process and Limitations in Ankara.....	70
3.9 Participant Selection and Sample Characteristics in Konya.....	71
3.10 The Case Study Interview Process and Limitations in Konya.....	74
3.11 Observation Notes in a Dergah in Konya.....	75
3.12 Methodological Discussions and Lessons from the Field.....	79
3.13 Talking Sensitive Issues.....	80
4. THE DEVELOPMENT OF THE TOURISM SECTOR IN TURKEY.....	82
4.1 Introduction.....	82
4.2 The First Phase, 1923-1950.....	82
4.3 The Initial Development between 1950-1980.....	84
4.4 Liberalization Process in Tourism after 1982.....	91
4.5 Total Liberalization in Tourism between 1990 and 2001.....	93
4.6 The Transformation of the Tourism Sector after 2002.....	95
4.7 The Tourism Policies the Government after 2002.....	108



4.8 Tourism in the Ninth Five Year Development Plan (2007-2013).....	119
4.9 Tourism Strategy of Turkey 2023 and Konya in the Strategy.....	123
5. FROM HISTORICAL TO CONTEMPORARY: KONYA AND THE MAWLAWI ORDER.....	126
5.1 Introduction.....	126
5.2 Anatolia Seljuk State and Konya.....	128
5.3 Mawlana Jalaluddin Muhammad Rumi.....	143
5.4 The Establishment of the Mawlawi Order and the Institutionalization Process.....	147
5.5 From Karamanid Princedom to Ottoman Empire.....	149
5.6 Konya in the Republican Era.....	153
5.7 From Republican Era to Contemporary Konya.....	160
6. ECONOMIC DEVELOPMENT AND SOCIAL TRANSFORMATION OF KONYA AND MAWLANA TOURISM.....	169
6.1 Introduction.....	169
6.2 The Socio-economic Structure of Konya.....	170
6.3 The Distinction in the Transformation of Konya in the Respondents' Eye.....	176
6.4 Marketing of Mawlana: The Characteristics of the Sector.....	183
6.5 Mawlana Tourism: Religious or Not?.....	187
6.6 Mawlana Tourism as a Process and the Main Actors.....	190
6.7 The Tree Dimension of Presentation in Mawlana Tourism: Representation of Islam, Turkey and Konya.....	197
6.8 The Distribution of the Outputs: Who are the Winners?.....	204
6.9 The reactions and the Resistance to the Development of the Mawlana Tourism.....	213

6.10 Conclusion.....	214
7. CONCLUSION AND DISCUSSION.....	217
REFERENCES.....	227
APPENDICES	
A. THE QUESTIONS OF THE INTERVIEWS IN ANKARA.....	238
B. THE QUESTIONS OF THE INTERVIEWS IN KONYA.....	241
C. THE FAIR PROGRAM OF KONYA IN 2010.....	243

## LIST OF TABLES

### TABLES

Table 1 Tourism in Turkey before the Planned Economy Period.....	85
Table 2 Foreign Currency Income between 1963 and 1967.....	87
Table 3 The Average Expenditure and the Number of the Foreign Tourist between 1963 and 1967.....	88
Table 4 : Foreign Currency Income Between 1968-1972.....	89
Table 5 Number of Foreign Tourist and Average Expenditure of Foreign Tourist between 1968 and 1972.....	89
Table 6: Number of Foreign Tourist and Tourism Income between 1973 and 1977.....	91
Table 7: The Share of Tourism Income in the GNP.....	94
Table 8: Tourism Income between 2001 and 2003.....	97
Table 9: Tourism Income with Seasonal Distribution between 2001 and 2003 .....	98
Table 10: Numbers of Tourists on the Purpose of Visit between 2001 and 2003.....	99
Table 11: Numbers of Tourists on the Purpose of Visit between 2001 and 2003 cont. ....	100
Table 12: Education Level and the Travel Aim of the Tourists in 2003.....	101
Table 13: the Professions and the Travel Aim of the Tourists in 2003.....	102
Table 14: The Class Division of the Tourists in 2003.....	104
Table 15: the Class Division, Travel Type and the Aim of the Tourists in 2003...	105
Table 16: The Travel Type and the Class Structure of the Tourists in Religious Tourism in 2003.....	106
Table 17: The Age and Gender of the Tourists in 2003.....	107
Table 18: The Comparative Health Indicators of Konya and Turkey 2008.....	172
Table 19: The Comparative Education Indicators of Konya and Turkey 2008.....	172
Table 20: The distribution of the Visitors according to months in the Mawlana Center 2008.....	184

Table 21: The Accomodation Type of the Visitors in Konya 2006.....	185
Table 22: Length of Stay for Foreigners in Konya 2000.....	186
Table 23: Lenght of Stay for Citizens in Konya 2000.....	186
Table 24: Foreigners came through Konya Airport between 2001 and 2005.....	187
Table 25: The Aim of Foreigner Visitors in Konya 2001.....	188

## **LIST OF FIGURES**

### **FIGURES**

Figure 1 The Main Actors in the Planning of the Mawlana Tourism.....	191
Figure 2 Three Representations through the Mawlana Tourism.....	197
Figure 3 The City Map of Konya.....	212

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 The subject of the study**

Whereas tourism, linguistically, comes from the word “tour” and includes the meanings of journey and travel, it has become one of the most rapidly developed economic sector and international economic activity. The number of tourists that visited a country or annual income from tourism is a competitive issue among the countries and national economies. Hitherto tourism, as a hot topic, has been studied by many fields and disciplines from management to psychology, from economics to sociology. However, it is accepted, as far as social sciences concerned, as peculiar to industrial and modern age (Mieczkowski, 1990:31).

Tourism has a distinct place in development studies. Modernist perspective in development studies accepts tourism as a moderator for economic growth, and a source of foreign exchange earnings. Tourism is now is a crucial sector to aid economic development for developing and less developed countries. On the other hand, the rising in incomes and travel demands of the populations in developed countries made tourism a much more internationalized sector that has integrated to global capitalism inevitably. Therefore tourism, according to the classical dependency school in development studies, has negative socio-cultural and economic impacts on host countries (like land speculations, inflation, unbalanced distribution of income) and increasing dependency of less developed “periphery” countries on developed and wealthy “core” countries. Tourism, in terms of

dependency school, is not only a new form of structural dependency but also an instrument of neo-imperialism over poorer World (Weaver, 2004: 511).

In Turkey, tourism is one of the most rapid growing sectors. Policy makers have always great expectations from tourism in terms of achieving high income and economic development. For instance, in 2006, 19,8 million foreign tourist visited Turkey and income was 12,5 billion USD, which is nearly 1/7 of Turkey's export. 5 % of total employment is in tourism sector directly; and 13 % indirectly. Tourism income is highly functional to eliminate foreign trade deficit; for example, in 2002, tourism income was equal to 62, 8 % of the foreign trade deficit ([www.tursab.org.tr](http://www.tursab.org.tr)). This sector has become popular especially after 1980s in Turkey; since it has been accepted as one of the locomotive sectors for modern economic development by liberalist policy makers during Turgut Özal's era. Tourism is a sort of door for Turkey to adopt herself and articulate her economy to global capitalism. At the same time, this economic activity is one of the main activities to introduce the country to outside and to gain cultural interaction between the country and outsiders.

Like in many places of Turkey, tourism plays a crucial role in Konya. With the capacity of 5500 beds and 70 travel agencies, in 2005, Konya was visited by 1.528.619 tourist of which 346.891 foreign (mainly from Japan, South Korea, Australia, the USA, and Europe), and 1.181.719 local ([www.konyakultur.gov.tr/TR/Turizm/Istatistik.htm](http://www.konyakultur.gov.tr/TR/Turizm/Istatistik.htm)). Konya is a "typical"<sup>1</sup> Seljuk State city with many historical monuments and places such as Karatay Madrasa, and Alaaddin Mosque. Moreover, Konya is significantly famous with Mawlawi-Sufi order; since Mawlana Jelaluddin Rumi, the founder of the mystic Sufi order that is called as Mawlawi, lived and established his brotherhood in Konya. Sufisim, in fact, is not only an attraction factor merely for Turks, but it does represent an attraction

---

<sup>1</sup> Konya was the capital city of the Anatolia Seljuk State; therefore Konya is full of the historical monuments from the Anatolia Seljuk State. The historical sites of the Ottoman Empire are relatively less than the historical sites of the Anatolia Seljuk State. So Konya is generally accepted as the best city which is reflecting the Anatolia Seljuk city view.

for the people from all around the world. Thus, I argue that tourism is not merely as an economic source, but it has played and, is now playing, an important role in urban revitalization and urban identity construction of Konya. Both on the national and international scale, Konya is advertising and marketing itself according to constructed identity in the tourism sector framework on the base of Mawlana. Mawlawi order is being highly emphasized to advertise the city; and Sufism is attached to the identity of the city. In other words, Sufi-Mawlawi order becomes the main cement of the identity construction. Therefore Mawlawi tourism of Konya must be analyzed and understood within the framework of the urban development and socio-economic transformation process of Konya. The cultural heritage and urban based Mawlawi-Sufi tourism in Konya is somehow a door opening to regional and global places, out of Konya. The role and the impact of Mawlawi-Sufi tourism on development, transformation, urban revitalization, urban identity construction of Konya and articulation to global economy are, therefore, the core issues of the study.

While tourism sector has played a crucial role in Turkish economy in terms of balance of payments and accumulating reserved money; Mawlawi tourism has not played a crucial role as agriculture and industry has. Konya, as a well-known agricultural and an industry city, is a newly emerging tourism city. This study aims to find out whether Mawlana tourism played a locomotive role in development process of Konya. If not, what the parameters and reasons behind are also shape the issue of the study. Mawlana tourism is a prepared project at the level of Tourism and Culture Ministry and local authorities' level of Konya. However, it seems that tourism sector did not spread all around the urban space of Konya and it has not become a main sector in city's economy yet. Tourism sector in Konya is still enclaved, closed to the other sectors of the city. The involvement of the community as labor force and the distribution of tourism income to the community are still limited. What are the reasons behind of that circumstance? Is there a communal resistance to the development of the sector? Are there any social groups who are playing an obstacle role in front of the community's accessing to tourism sector benefits?



## **1.2 Conceptualizing Mawlana Tourism**

The etymological root of tourism goes beyond thousands of years past and mainly based on military, religious and trade purposed travels. However, today, tourism becomes a sector including sociological, economic, cultural, and even political dimensions.

The most widely accepted definition of tourism is a technical definition which was proposed by the International Union of Official Travel Organizations (IUOTO) in 1963 and approved by the World Tourist Organization in 1968. According to that definition, tourists are “temporary visitors staying at least twenty-four hours in the country visited and the purpose of whose journey can be classified under leisure (recreation, holiday, health, study, religion, and sport), and business (family mission, meeting) (Cohen, 1984: 374).

There are three main dimensions in the technical and conceptual definition of tourism. One is the time dimension: Those who stay less than twenty four hours are defined as excursionist, while those who stay more than one year are classified as immigrants. Therefore the activity of tourism must be temporally between 24 hours and one year. The second dimension is spatial dimension which means being away from the residential place. The third one is situational dimension that is being immune from work, and aiming leisure and recreation (Wang, 2000: 3-6); tourism activity must be out of income activity for tourist.

It is obviously hard to define tourism according to leisure and recreation activities; since there are some indoor (home based) recreation activities, and some leisure activities (going to theatre, cinema, or sport activities in the living place) cannot be included into the definition of tourism. However, recreation, and leisure are the most important aims of tourists; therefore tourism centers, hotels, cities are trying to offer unlimited recreation and leisure facilities as much as possible.

The well known tourism sociologist Eric Cohen defines tourism sociologically according to eight basic characteristics: Tourism is 1) a commercialized hospitality (commercialization of traditional guest-host relationship), 2) democratized travel (modern mass tourism as a democratized expansion of the aristocratic travel of an earlier age) , 3) a modern leisure-time activity (culturally significant leisure activities free from obligations and work-income activity), 4) a modern variety of traditional pilgrimage (as a form of sacred journey closer to nature of pilgrimage), 5) an expression of basic cultural themes (specifically cultural and symbolic meaning of tourism based on the views of the tourists and the local people themselves, a sort of self-identity construction), 6) an acculturative process (cultural effects between tourists and hosts on each other), 7) a type of ethnic relations (tourist-host relation in terms of ethnicity and ethnic relations), and lastly 8) a form of neocolonialism (the role of tourism in creating dependencies between developed and wealthy “core” countries, and less developed and relatively poor “periphery” countries; and a sort of imperialist domination and structural dependency) (Cohen, 1984:375-376).

However, tourism is a too wider concept that must be narrowed. The topic of the study is Mawlawi tourism. The main concept of the thesis, Mawlawi tourism, as a multidimensional tourism type, can be classified in various types of tourism. First, Mawlawi tourism is a type of pilgrimage tourism in which, Muslim tourists from different regions of Turkey and other Muslim countries visit The Tomb of Mawlana and its center, since Mawlana’s thought is one of the main Sufi sects in heterodox and philosophical Islam. To understand Mawlawi tourism, pilgrim must be defined. Pilgrimage is “a special journey made by a pilgrim”, and pilgrim is “a person who makes a journey, which is often long and difficult, to a special place for religious and spiritual reasons.” (Procter, 1995: 1066). The relationship between tourism and religion is one aspect of the commercialization of Mawlawi order in tourism sector.

Secondly, Mawlawi tourism is a spiritual tourism, since not only Muslim people, but also non-Muslim people visit Mawlana tomb to satisfy their spiritual quench. The people of modern times from urban and industrial life seek spiritual atmosphere to

relax their mind and to feed their spiritual emptiness through this tranquil belief. What differentiates Mawlawi tourism from the classical understanding of religious tourism like Haj or Umra in Saudi Arabia is non-Muslim visitors of Mawlawi tourism headed to Konya. Non-Muslim followers from all around the World come to Konya to visit Mawlana Tomb and pursue spiritual relaxation with whirling dervishes.

Thirdly, Mawlawi tourisms, at the same time, is a cultural heritage tourism, since Mawlana and his Sufi order has become one of the main aspect of Anatolian Turkish cultural history, which was established during Seljuk era and continued as one of the main religious and philosophical order in Ottoman society. The Mawlawi Order, as a cultural heritage, is still attracting people to Konya, who are interested in history and culture of Seljuk's and Ottoman's. The curiosity about past is one the core motivations of the tourists visiting Mawlana Center and the tomb.

Mawlana tourism is, lastly, an urban tourism, which means that it is an organized, commercialized and an institutionalized in the urban space of Konya. Mawlana becomes one of the main, perhaps the sole, signifiers and identifiers of Konya through tourism. Mawlana tourism has a role in urban transformation and identity construction of Konya, therefore the interaction between Mawlawi Order and the settlers of the city of Konya itself is giving an urban tourism aspect to Mawlawi tourism. Briefly Mawlawi tourism is a multi dimensional tourism that can be classified and identified as religious-spiritual-cultural heritage-urban tourism.

### **1.3 The Objectives and the Significance of the Study**

The Mawlawi tourism is a newly emerging tourism in Konya, which is different from the mass tourism in the Aegean and Mediterranean coastal areas of Turkey. The mass tourism in Turkey developed after 1970s and emerged as a crucial economic sector in 1980s. Antalya, Muğla, Kuşadası, Bodrum, Fethiye, Belek, and some other destinations in Aegean and Mediterranean seaside developed through the

improvement of tourism sector. This type of tourism is a typical mass tourism, which attracts tourists from colder climate, northern, industrialized countries, such as Germany, Holland, Sweden, and England, mainly in summer season. The tourists of mass tourism are mainly from labor and middle classes, coming to Turkey with tour packages and companies as couples, peer groups, or family groups. They mainly spend most of their time at all inclusive hotels and resorts, with the limited interaction to local people and indigenous lifestyle. Mass tourism is organized by tourism companies for the industrial societies to maintain labor reproduction of laborers, in which tourists relax and go back their countries and working life again.

The Mawlawi tourism, however, is different from the notion of “sun-sand-sea” triangle, serving a cultural heritage and spiritual experience to tourists. That means, the tourists who seek a spiritual satisfaction and who have a curiosity about cultural historical heritage are the target group of the Mawlawi tourism in Konya. Although there are some studies about the mass tourism in seaside summer holiday destinations, there are not enough study about newly emerging tourism types in Turkey. At that point, the Mawlawi tourism in Konya will give us a different viewpoint to understand the emerging processes of different tourism types in different parts of Turkey; and the relation between development of those destinations and different tourism types in those areas. The study has chosen the Mawlawi tourism and Konya as a case; while Mawlawi Order and Mawlana has been popular in tourism advertisement and cultural activities in Turkey. Nowadays, Konya takes place in media and advertisement with Mawlana and his Sufi Order. The increasing focusing and emphasis on Mawlana and Mawlawi Order is a sort of project that was prepared and supported by the Tourism and Culture Ministry and the local government and bureaucracies of Konya. The process of the construction of Mawlawi tourism will attribute new knowledge to the literature in regards to tourism and development in the framework of The Mawlana Tourism and the development of Konya.

In development, “top-to-bottom” process refers to designing a development project or improving development policies without containing local people’s viewpoints. The local people’s involvement into the process is disregarded in “top-to-bottom” development policies. The attitudes, knowledge, capability, and needs of the local actors in development projection are highly crucial to maintain the sustainability. Therefore, “bottom-up” development, in contrast to “top-to-bottom” development, requires involvement of local people into the process, and development project shapes around the needs and attitudes of local people.

#### **1.4 The Research Questions and the Methodology**

The research area of the study is the Mawlana tourism in the city center of Konya. Therefore, the Mawlawi organizations and cultural events out of Konya does not take place in the topic of this study. The individual interaction between the tourists and the hosts, the social and cultural impacts of the Mawlawi tourism experiences on the tourists individually, the impacts of the tourist connection on the local people individually are not the topics of the study. In this study, the social and development aspect of the Mawlana tourism in Konya is the unit of analysis. The interaction between the urban settlers of Konya and Mawlana tourism, the place of Mawlana tourism in Konya’s economic and social structure, the place of Mawlana tourism in Turkey’s tourism in general, the process of commercialization of Mawlana and his order within tourism sector phenomenon, and the parameters within the projection of Mawlana tourism and urban transformation/revitalization of Konya are the topics of the study. The urban center of Konya rather than towns and rural area of Konya will be evaluated around Mawlawi tourism. In other words, the other tourism activities in the towns of Konya are not included. The other tourist sides in the towns and rural Konya is not the topic of this study. Geographically this study is limited to Mawlawi tourism in the city of Konya. In addition, the different tourism types in Konya other than Mawlawi tourism will not be studied, and the other tourism destinations, such as natural places, other than Mawlawi tourism destinations in the city center of Konya will not take place in the study.

In the study, ethnographic observation, in-depth interview, and oral history will shape the main methodological techniques. Ethnographic observation will be conducted in the tourist destinations of Mawlawi Order in Konya in tourism season, such as at the Mawlana Tomb, Mawlana Museum, Mawlana Culture Center, and the cultural facilities of whirling dervishes. To understand the socio-economic development and transformation process of Konya in historical periods, oral history will be applied to some older people of Konya. In depth interviews will be done with the local governors and bureaucrats of Konya in relation to tourism sector, such as the City Tourism Manager, the head of Mawlana museum and culture center, the scholars from Selçuk University who studies on developing and introducing Mawlana Order, and some investors and workers in the sector such as hotel managers, dervishes, restaurant owners, tour operators, and shopkeepers. In Ankara, some in-depth interviews will be done with the bureaucrats from the Ministry of Tourism and Culture to learn about the process of Mawlana tourism projection and the process of the Mawlana tourism planning.

New modernization school, global-local nexus, bottom-up development, participatory development, and community involvement approaches in development studies; and heterogeneous tourist space, informal tourism sector, integrated tourism development, and tourism business districts (TBD) approaches in tourism studies are the main theoretical framework of the study. Therefore the study is trying to stand in between the liberal-modernist theories and critical theories in regards to development and tourism in the case of Konya.

The main argument of the study is that Mawlana tourism could not make Konya a tourism city, since Mawlana tourism is limited in Konya's economic structure. There are some other well-developed sectors, agriculture and industry, therefore tourism is not a crucial economic activity and sector in the city's economy. Konya had started its socio-economic development with agriculture and agriculture led industry in the early period of Turkish Republic. The first factories were built by the state hand, and Konya was the agricultural production, handcraft, and basic

manufacturing center of both Anatolia Seljuk State and Ottoman Empire. Mawlana tourism is not economically intensive and effective sector in the economy, as agriculture and industry. Secondly, the impact of tourism did not spread all around the city. The contribution of the other sectors to Mawlana tourism is limited and relatively few people are becoming involved to the sector compared to other sectors. The policies and plans about Mawlana tourism were prepared by the central government agencies and the local capital owners and the Municipality, so community involvement is limited. Not only the Mawlana tourism policies themselves, but also the characteristics of the local people may be an obstacle in front of the community involvement to the tourism sector. The local people of Konya are relatively known as conservative people (Demirpolat, 2002), therefore there may be a sort of resistance to the sector. The living families and local people in Konya may frighten about possibility of changing in their lifestyles within the development of the tourism sector; they may wonder about some possible side effects of tourism industry on their socio-cultural values. The museums, hotels, souvenir shops, all possible tourism destinations are located in historical city center out of residences; and the connection between the local people and tourists is limited.

Mawlana tourism has an impact on urban transformation of Konya and is also a sort of urban tourism which is, in developing countries, a significant sector to generate economic growth of the city. Urban tourism opens way to increase in planning in cities for tourism, from infrastructure to spatial organization. Urban tourism is also a tactic to secure and preserve historical and cultural heritage. Conservation and restoration affairs on historical buildings and monuments, researching and enriching cultural values, traditions, folklore, food, music, dance, and clothing through tourism investment maintain a protection and improvement for cultural and historical heritage. Around these arguments, the relation between the urban transformation, and revitalization and urban tourism will be discussed. The Mawlana tourism is at the same time a tourism led to development of the project prepared by both local and central government agencies, such as the Ministry of Tourism and Culture,

Municipality of Konya, Selcuk University, Konya Chamber of Commerce and Industry, The Governorship of Konya, Konya Tourism and Culture Administration, Mawlana Museum, Mawlana Culture Center, Mawlawi order followers and dervishes. Mawlana Tourism, as a development project itself, will be analyzed in the study

The main problem of the study is what the parameters of the emergence of the Mawlana tourism in Konya and what the main role of the Mawlana tourism for the the urban development of Konya. Under the main problem, there are some questions about the Mawlana tourism in Konya in the study:

1. Is the projection of Mawlana tourism a “bottom up” or “top to bottom” development process? What are the consequences of the process type? In the commercialization process of the Mawlana and his order, could the local community involve into the decision making and planning process? Is the Mawlawi tourism in Konya a sustainable tourism development process? If it is not; what are the reasons and parameters behind the circumstance? Is there any concern about the maintaining sustainability in the Mawlawi tourism among the planners, and directors of the sector on both central governmental and local governmental level?
2. What is the role of the Mawlawi tourism in urban identity construction of Konya? As a whole, what is the significant role or effectiveness of the Mawlana tourism in the advertisement and identity construction of the city?
3. What are the direct and indirect effects and contributions of Mawlana tourism to the urban economics of Konya?
4. Is there any resistance coming from the local people against the tourists and their visits in Konya? If there is; why? What are the perceptions of the Dervishes and the other followers of the Sufi-Mawlawi Order to the commercialization of their own religious-philosophical-spiritual order? Is there any ignorance? If there is, in what context?



The second chapter of the study mentions about the theoretical arguments and approaches in regards to tourism and development. The third chapter focuses on the development of tourism sector in Turkey in a historical process and political economy of tourism improvement in Turkey. Fourth chapter studies the socio-economic development and urban transformation of Konya from the beginning era of the Turkish Republic to today. In this manner, the emergence of Mawlawi tourism in the development process of Konya will be evaluated under the light of the collected data from the interviews, observation, and literary and statistical data. The last chapter will conclude the all arguments and data around the hypothesis.

## **CHAPTER 2**

### **CONCEPTUAL DEFINITIONS AND THEORETICAL APPROACHES ON TOURISM AND DEVELOPMENT**

#### **2.1. Introduction**

The tourism phenomenon has been studied by many scholars in wider context especially after 1960. The sociological explanations, conceptual descriptions, theoretical and empirical arguments in regards to tourism have been differentiated from sociology, psychology, history to management, and economics. Tourism studies as an interdisciplinary scientific field has emerged during 1970s and developed in 1980s. Therefore, there are relatively new but too wider explanations, conceptual definitions, and theoretical arguments on tourism. This chapter tries to consider and evaluate main of them.

#### **2.2. Main Theories and Schools in Development**

Modernization school was born just after the rise of the USA as a new super power after the World War II., and the spread of communist movements and the establishment of the East Bloc as a counter opponent of the West-capitalist Bloc. The political elites of the USA motivated and encouraged their social scientists to study on the Third World nation states to establish political stability and to promote capitalist economic development (So, 1990: 17). The biggest aim of the modernization project of the Third World countries is to “protect” the Third World against the Soviet threat and to integrate the Third world countries to the western Bloc. Not only as academic studies, but also as governmental policies, modernization theories were applied by the USA governments in the name of world leadership role. The policy implication through modernist understanding, the USA played a guidance role for the “backward and “traditional” Third World. Modernist policies became the main part of American foreign policy including funds and

credits to the developing countries. The modernist implications of the American foreign policies played a crucial role for the expansion of the American business and capital through investments; and the USA could keep the Third World countries as her own alliances to maintain her leadership against the Soviet Russia (So, 1990: 36)

The modernization perspective in development adopted both evolutionary and functionalist perspectives. Evolutionist theory was born in the 19<sup>th</sup> century, in the aftermath of the Industrial Revolution and the Revolution. The Industrial Revolution brought new inventions and discoveries in science and technology; and within the application of those inventions in production systems, the productivity rose rapidly and new factory systems improved. The rose of production and the conquest of the world market went on side by side. The French Revolution, on the other hand, constructed the mental and intellectual skeleton of the modernity. The new ideas brought by the French Revolution shaped the societies in terms of the new era in humanity. The French revolution created a whole new political order based on equality, liberty, freedom, and parliamentary democracy. Beside, The French revolution gave birth to the nation state ideas such as nationhood, patriotism, homogeneity in society in terms of language, culture and social structure. The second theory that shaped modernist school is the functionalist theory which is a sort of adaptation of environmental and biological understanding and theories into the social sciences. Talcott Parsons is one of the main figures of the functionalist theory and he sees the society as a biological organism, including many interdependent parts functioning. The functionalist understanding is a goal attainment understanding and also governments performed functionalist projections. The functionalist understanding focuses on the integration of the interdependent parts and institutions of society and social institutions like religion, education, family and legal institutions are functional to maintain latency in society (So, 1990: 19-21).

Modernization perspective sees the development as equals to modernization; in other words, societies and countries can develop through modernization. To understand development, modernization process must be disputed. Modernization is

a phased process, which is different from the previous phases. Through modernization process, societies move to different phase from traditional and primitive one. Modernist understanding distinguishes modernization process and modern stage from the previous one which is traditional and primitive. Modernization is a homogenizing process, in which all modernizing societies are following nearly same stages, therefore modernized societies become more and more resemble one another. Modernization is a sort of Americanization or Europeanization process in which Western European or Northern American countries are defined as target countries for the Third World countries. Modernization is the development process that the Western countries have been experienced. Therefore the rest of the World must follow the same process to achieve modern standards. Modernization is an irreversible process that once it starts, it cannot stop. Any society which starts the process, somehow the society carries on the process. In addition, modernization is progressive, linear, lengthy, systematic, transformative, and immanent process (So, 1990: 33-35). Briefly, development can be explained by the characteristics of modernization process. All the features of modernization process are at the same time features of development process, since development and modernization coincide each other in modernist understanding. Development projects in modernist understanding are generally prepared by central governments and institutions and applied through the top to bottom process ignoring local community involvement and local conditions, traditions, and needs. Locality is seen as an obstacle in front of the process in modernist perspective.

In classical modernist understanding, development has often been equated with economic growth, growth of production output. In addition, the terms “growth”, “industrialization”, and “development” are often used interchangeably; to extend that developed countries are often called industrialized countries (Kambhampati, 2004: 23). In classical modernist perspective, structural change is a necessary component of development in the context of growth and development. Modernist understanding views structural change as the change in the mode of production and

structural change implies a shift from primitive to advanced composition of production and economic activity. For instance, pre-modern societies are agriculture based societies; and structural change shifts agriculture societies to industrial societies; and later service sector based societies. In addition to this broader shift, structural change also implies a shift within the production types and structural changes in industry. Through modernization, societies pass away from labor intensive, raw material processing industry to capital and technology intensive industry; such as from textile, food processing to automobile and electronics industry. In socio-cultural consequences, modernization changes societies from rural, sentimental, and communitarian to much urban, rational, and individualist societies (Kambhampati, 2004: 27-31).

Modernist understanding started to be criticized within the emergence of the global economy and rising of global side effects of capitalism. Globalization process brought new phase for the world economy and social life. New phase is relatively much more open to localities, local identities, and emergence of traditions. The failure of modernist understanding in some sides brought new understanding as the following of modernist perspective, which is new-modernization theory in development. The modernization perspective, firstly, is an ethnocentric understanding that claims American or European models can be example for the other countries. This understanding labels the western countries as developed and advanced, on the other hand, labels the other countries which do not have the same characteristics with western societies as primitive and traditional. Modernist understanding basically justifies the superiority and domination of the West. Secondly, modernism in development rejects the possibility of different ways of modernization and unique experiences. That perspective accepts the experience and historical roots of Western societies as the only way to be modernized and developed for the non-Western societies. New-modernization perspective focuses on the East Asian models and experiences of development and modernization to disproof the Western-centric idea of modernism (So, 1990: 54).

New modernization school is, firstly, attempts to show tradition as an additive and beneficial factor of development, instead of an obstacle like modernization school. Secondly, new modernization school tries to escape from drawing typologies and constructing high level abstractions. Instead, it focuses on concrete case studies, and local historical analysis. Under the light of local cases, new modernization tries to proof that there are multidirectional paths of development and modernization, rather than unidirectional path of Western societies. Lastly, new modernization pays much more attention to external factors and class conflict in development process (So, 1990: 62).

New modernization and modernization school argue with each other around East Asian cases. Some modernist arguments claim Asian types of development as anti-modernist and anti-humanist. For instance, Kim Dae Jung claims that new modernist understanding admires the Asian types of development process, although that process includes anti-democratic values and does not care about universal human values. Modernist perspective inquires new modernist understanding especially in terms of universal modern values such as human rights and democracy. According modernist perspective including Kim Dae Jung, Asian development process is based on heavily exploitation of labor excluding labor rights, freedom of thought and speech, and keeping conservative values in regards to family protection, female discrimination, and domestic violence (Kim, 1994: 189-194).

There are other perspectives in development studies; dependency and new dependency school; and world system analysis. Although the study will look at the subject through the new modernization perspective; the other perspectives are crucial in development studies. The dependency school views development from a Third World perspective, since it firstly arose in Latin America as a response to the bankruptcy of the ECLA (UN Economic Commission for Latin America) development program for Latin American countries. That strategy, prepared by the UN, assumed economic protectionism and import substitution for the development of Latin American economies. Latin American scholar had great expectations about

the development of social welfare and democracy through that program. However, the program could not be sufficient and competitive for the independent economic development of Latin America; where can be called as “the back garden of the US capitalism” (So, 1990: 91). According to the dependency school, Third World countries could never follow the development paths of the Western countries, because Third World countries were colonized by the Western countries. Colonization is the fact that Third World countries had experienced but Western countries had never experienced. In addition, today Third World countries are the source of raw material and cheap labor force for the industrialized Western countries. Moreover, the imbalance of payments in international trade creates huge trade deficits for the Third World countries. As the result, Third World became dependent on financial capital of the Western countries.

New dependency school was born as a supplementary or reactionary to dependency school. Dependency school has some failures to explain developed but at the same time dependent countries; like South Korea, Austria, Belgium, or Canada. New dependency school; different from the classical dependency school; focuses on concrete cases and situations of dependency rather than over generalizing. New dependency school tries to escape from high level abstractions and emphasizes on internal historical and structural processes of dependent nations (Cardoso, 1973: 149).

Immanuel Wallerstein and some researchers, who led by Wallerstein, found some failures in dependency school, in regards to explain the world capitalist system, and dependency structure between core and periphery countries. The rise of the East Asian countries, the economic superiority of the newly industrialized countries, the economic crisis and the dissolution of the socialist countries and East Bloc, and also the economic stagnation of the US economy motivated Wallerstein and his group of scholars update dependency school and core-periphery paradigm (So, 1990: 169-170). The World System Analysis focuses on the structural and historical boom and bust of nation states. The scholars of that perspective claim that there is a possibility

of both upward and downward mobility in the world economy in a cyclical model. They also add semi-periphery countries to the core-periphery structure. Semi-periphery countries are the countries which are experiencing transformation from periphery to core. There are two main intellectual and theoretical source of World System Analysis; those are neo-Marxist understanding of development and French Annales School (Namkoong and Kim, 1989: 122-123)

The dissolution of modernity brought some post-modern critiques about development. Within the rise of crisis in modernity, some critiques about development understanding have been improved. Modernist perspective in regards to development brought some failure to explain the gender gap, environmental problems, global poverty and some other problems. As a reaction to those problems, which are mainly spreading all around the world through globalization process, some critiques towards development came to the issue around gender, environment, and post-colonial arguments. However, these post-modernist arguments about development will not be a part of the main theoretical skeleton of the study. Post-development, development and gender through feminist openings in development including liberal and Marxist feminist approaches; environmentalism in development; and lastly post-colonialism and development are the main post modern arguments in developments studies.

Jane Parpart is the main figure in feminist discourse in development. According to Parpart, that western, Eurocentric development discourse contains western patriarchal discourse. Parpart tries to criticize development through the gender perspective. She mentions about the some feminist openings in development studies. The colonial discourse saw the Third World as the primitive other who needs help. In addition, the colonial discourse represented Third World woman as exotic specimens, as oppressed victims, as sex objects or as the most ignorant members of the backward societies. As a result, development plans were designed and performed by entirely men. Women as workers, entrepreneurs, and owners were ignored



(Parpart, 1995: 250-254) According to environmentalist approach in development environment is crucial in terms of providing an infrastructure without which the economy could not survive. The base of materials and energy that are used in economy are totally from ecological environment of our world. Thus the welfare of human beings depends on the availability over time of an adequate environmental utilization space (James, Nijkamp, and Opschoor, 1989: 28-29). Development discourse that is generally drawn by the institutions directed by advanced countries tries to eliminate “global problems” such as poverty, terror, crime, social crisis and other problems, since those problems can effect advanced countries easily in the well integrated world of globalization. International migration, terror and crime towards Western countries from poor countries, dictatorships and closed-economy countries on the geographies of energy sources and great markets are main obstacles in front of the global capitalist system, which must be solved by development experts. In another study about post-development, Foucault’s power understanding is taken as a main standpoint to analyze the relation between the colonialist sovereignty and the developmental discourse. Brigg, in the study, takes the Foucault’s notion of “dispositif” and concept of “normalization” to dispute the shift from colonial to developmental power operations. Operation of power through development means usage of development as a social apparatus to establish power over Third World. The power of development policies is much more relational as Foucault explains in the form of post-modern power. Today, power of developmental policies is applied through discourses, institutions, architectural forms, regulatory decisions, laws, administrative measures, scientific statements, philosophical, and moral propositions. However, the colonialist power was exercised primarily through the right to extract a portion of wealth, labor, goods, and services by forced labor, imposition of cash crops, extraction of taxes and profits, and a range of abuses associated with cultural superiority and conquest (Brigg, 2002: 421-436).

Local participation and community involvement has become a main component in development after the rise of individual centric thoughts and the dissolution of the organized/institutionalized modernity. To highlight the involvement in development,

decentralization must be stated. Decentralization is a process as the result of political responses to ideological regionalism and ethnic pluralism rather than homogenization within nation state centralization. In regards to economic ideology, decentralization brings regional economic development, rather than market unity on the national scale; and in addition, decentralization comes with mobilizing local resources, generate commitment, functional responses to government overload, bureaucratic unresponsiveness, and the failure of the centralized policy initiatives. However, centralization was associated within national boundaries and came with the rise of the modern state. Centralization was the result of increasing control by central governments of policy funding and redistribution of resources on a territorial basis, cultural homogenization, and extension of administrative control through professions and bureaucracies. While decentralization refers to bottom up process, centralization was the top down process (Carley and Christie, 1992: 122).

Participatory development is a process through which stakeholders in the region, and local community influence or share control over development initiatives, decisions, resources, and outcomes. However, for the participatory development, political will and public awareness is precondition. It is difficult to achieve participation or involvement without public awareness and political will in any country or region. Main benefits of participation in development are enhancing sustainability, achieving demand responsive development rather than supply responsive, and eliminating conflict between the local community and development process (Rogers, Jalal, and Boyd, 2006: 228-229).

Local participation and community involvement in development is based on the people centered principles and people first orientation. Participation has been described as a means within agencies as it is in the field and as an educational and empowering process in order to correct power imbalances between rich and poor. It has been broadly conceived to embrace the idea that all stakeholders should take a part in decision making. Moreover, participation is described as the application of local knowledge in designing of the development programs (Jennings, 2000).

Locality plays a core component in participatory development; therefore there is a mutual point among global-local nexus approach, glocalism, new modernization school, and participatory development in regards to highlighting and application of local knowledge. Participation is involvement by a local population and additional stakeholders in the creation, content, and conduct of a program or policy designed. In other words, participation requires recognition and use of local capacities, in addition to local knowledge. Participatory development is driven by a belief in the importance of entrusting local people with responsibility to shape their own future. To sum up, locality plays a preconditional role to maintain sustainable and participatory development.

In local participation of any development process, there are three main components. Those are who participates in the process, what institutions are involved, and the objectives and functions of the program. Local participation in development has four main levels, which are information sharing, consultation, collaborative decision making, and initiating acting and facilitating empowerment (Chambers, 2005: 87 and 104).

### **2.3. Tourism and Modernity**

In social theory, the tourism phenomenon has been considered in relation to the process of modernity; and its position in contemporary life. Therefore, tourism is generally investigated in terms of social, economic, cultural, and structural aspects of modernity. In other words, tourism is regarded as a modern phenomenon; and inherently peculiar to the modern societies (Lash and Urry, 1994: 253). Furthermore, tourism is treated as the industry that serves to modern experience and leisure activity. In addition, tourism activity is accepted as a cultural capital that expresses being a modern for individuals in contemporary life; and an indicator or a marker to define countries as modern/developed and pre-modern/underdeveloped (Shaw and Williams, 2004).

The connection between modernity and tourism is mainly based on idea of movement and transformation of self and the world through mobility. According to Berman; modernity is a mode of cultural experience in mobility. He points out modernity that unites all mankind, provides us environments and experiences which eliminate borders of geography, ethnicity, class, nationality, religion, and ideology. Modernity promises adventures, joys, and transfer motion of us and the world; that destroy everything we have and we know (1994: 11). Although traditional notion of civilization and pre-modern life style is sedentary, and excludes mobility; modern subject is considered in relation to the process of mobility. Modern life contains flux and ceaseless motion; and modern subject is a subject of move. The diverse mobilities of people, objects, images, information transformed the social as society to the social as mobility. Therefore, sedentary types of formations in traditional societies were replaced by more dynamic, fluid, less place-based formations (Rojek, 1995: 5, Wang, 2000, Urry, 2000).

It is supposed that pre-modern man was not interested in other cultures, societies, and places; since he remains an ignorant of other's existence. However, modern man has a cultural curiosity to other. In post-structuralist thoughts such as Lacan's and Derrida's arguments, other is the main part of self definition and construction. Modern man defines himself through looking at other; over other's definition (Sarup, 2004: 22-34 and 52-54). Therefore in the name of discovery and exploration, he moves to other cultures and places; and he changes his attitude to the world beyond the boundaries of his native habitat. By traveling, people reveal the limits of their personal and cultural world views, and travel gives an idea about a new way of organizing personality and life space; since the modern experience of mobility directly affects individuals' experience of the world (Lash and Urry, 1994: 256).

The idea of pleasure based travel was not be located in pre modern mentality. Before the eighteenth century, walkers were generally considered to be the dangerous other in Europe. They were perceived as a marginal figure, a potential thief, a social parasite or to be considered as to sin towards social order. Hence, strolling and

wandering has been considered and evaluated in connection with the life in metropolis or the experiences in urban life emerged after modernity (Game, 1998, and Urry, 2000).

Tourism is, at the same time, modern way of consuming leisure activity; therefore tourism and consumption is highly coincided each other. At this point, *Flaneour* is indicated as the hero of modern time by some social science scholars; and *flaneour* is explained and expressed as the metaphor of modern subject in modern industrial life; who spends his most of time by wandering, walking, eye-shopping, consuming, and having leisure. He looks at urban spectacle, and observes new inventions, and passes hours by shopping (Benjamin, 1992). *Flaneour* is the man of leisure who stands out of production process, spends his time out of work, acts as an ambivalent consumer of images in the rising cities and urban areas of 19<sup>th</sup> century (Wilson, 1995: 61-62; and Lechte, 1995: 97-111). Moreover, *flaneour*, is the forerunner of the 20<sup>th</sup> century tourist (Urry, 1990).

Tourism is a sort of leisure consumption. Leisure is opposite component of the term work. Modernity has been commonly expressed through fundamental dualisms, such as mind-body, culture-society, science-fiction, and as well as leisure-work. In pre-modern societies, there was not a sharp distinction between work and leisure. Work and leisure was going on side by side or in each other; on the other hand, in modern societies, work has been institutionalized and separated from leisure. Work has been organized by time and space in modernity as well as leisure. Leisure has been also institutionalized like work; therefore leisure is not uncontrolled area. The emergence of tourism as the institutionalizing process of leisure consumption has been determined and reinforced by the process of structuring, ordering, regulating, controlling, standardizing, and normalizing (Rojek, 1995: 4).

One of the biggest aims of the institutionalizing process of tourism is to eliminate some unsuitable, dangerous, and risky conditions of travel; such as xenophobic local people, or attacks by robbers (Mieczkowski, 1990: 53). The institutes of travel such

as tour companies, hotels, tour operators, guides, every institution related to travel action aim firstly serve safe and controlled travel action. Travel action, which was assumed as strange and extraordinary action in pre-modernity, has been domestically normalized through culture of tourism. The understanding of tourism activity and leisure consumption normalizes the travel action. The institutionalizing of tourism is at the same time is a way of creating tourism culture. Tourism is a sort of controlled risk and discovering the unknown (Rojek, 1995, Rojek 1998). Lefebvre has Marxist comments about tourism as an institute. Capitalism, that standardized work activity, institutionalized and standardized tourism activity to reproduce the labor. Tourism, while it seems as opposite of work, is component or work created by capitalism to eliminate the effects of work on human. Through tourism activities, those are supplied by companies of capitalism, human beings can escape from the side effects of work such as being tired, and exploited, for a short while and then they can enter the production system as labor again. In addition Lefebvre accepts tourism as a controlled consumption of leisure. Therefore, leisure is like work has been institutionalized by capitalism. Work and leisure are standardized by the same mode of production. (1998).

Wang, drawing from the work of Lefebvre, conceptualizes modernity on the “eros” and “logos” duality; and additionally argues tourism around that duality. “Logos” represents rationality and reason. Therefore, “logos” modernity considers the modernity that the enlightenment thinkers and philosophers argued. “Logos” modernity refers to modernity of rationalization in which “logos” has established its hegemony. “Logos” modernity displays the control of non-rational factors through the process of rational agencies and mechanisms. In other words, “logos” modernity represents the social order and system in which irrational factors (instincts, impulses, and emotions) have been controlled by a rational agency. “Logos” modernity fails to recognize “eros” dimension of human being and fails to pay sufficient attention to the play, or romantic features of modernity, consequently little attention to entertainment, play, pleasure leisure and tourism. “Logos” modernity considers abstract space, the utilitarian rather than poetic, the instrumental rather

than substantial. Parallel to the domination and development of capitalism in modern world, the abstract space has been produced which is characterized by social fragmentation, homogenization, and hierarchy, through increasing powers of rational agency and mechanisms, privacy of instrumental reason and decreasing play and pleasure elements of life (Wang 2000).

Besides “logos” modernity, modernity is also characterized by “eros” which is described as irrational non rational demands and desires related to life satisfaction. “Eros” modernity confronts and resists “logos” modernity. “Eros” modernity is shaped by a differential space, which can be called as poetic space, a space of desire and pleasure. The differential space emerged as a resistance to the forces of homogenization present in abstract space. “Eros” modernity is carnivalisue/enclave. However, “eros” modernity is controlled by “logos” modernity. “Eros” modernity has been licensed and channeled to approved, safe, structurally separated zones which are constituted and controlled by “logos” modernity. In other words, non rational forms are realized, satisfied or consumed only in free areas or escaped routes constituted by “logos” version of modernity (Wang 2000).

“Logos-Eros” polarization is a universal phenomenon that demonstrates the dichotomies between work and leisure, business and play, rationality and emotion, technology and culture, truth and beauty. The struggle between “logos” and “eros” is the dynamic part of human existence, and constitutes a binary oppositional and substantial part of modernity (Wang, 2000: 41). In modernity, “logos” and “eros” dichotomy reflects the contradiction between work and leisure. “Logos” represents works, while “eros” reflects leisure. From tis perspective, tourism is considered as an example of “eros” modernity. In tourism, people are removed from work to leisure. However, tourism is also regulated by rational agencies as well as work. All tourism agencies, companies, tour operators, hotels are produced, constituted, and controlled by rational agencies of capitalism of “logos” modernism. Modern tourism is an experience directed by “eros”. The psychological motivations of people in

tourism activity like demand for pleasure, desire to play and relax are coming from “eros” modernity, while those emotional demands of human are regulated by rational institutes and agencies of modernity (Lefebvre, 1998). However, the distinction between work and leisure is not as clear as before. Many people can work with their computers while traveling or having leisure time. Work, in globalized and post-fordist world economy, is much more independent from time and space preconditions.

Boorsteen (1964) criticizes modern life by giving examples from the contemporary life of Americans, and he argues that pleasure in modern life is expressed through “pseudo events” rather than realities. Touristic attractions are environmental bubbles and pleasure is based on system of illusions and inauthentic attractions. According to him, tourist is in an environmental bubble constructed by tourism companies and institutes through hotels, food, shopping centers, and tours. This environmental bubble supplies spurious works of art to tourists without any connection to local people and the reality of the destination. Tourism is a part of modern culture as well as advertisement, consumption, and leisure. Therefore, as Baudrillard’s term “simulacra”, there is minimum real sociality and maximum simulation in tourism (1990). Images and signs stand for reality. Those images and signs in tourist activity isolate tourists from host environment and local people.

Another scholar MacCannell (1976) claims that tourist’s consciousness is motivated by seeking to find “authentic”, and different way of life. Tourism is a quest for authenticity, since modern man loses his attachments to work, family, environment, totally his modern life. To satisfy his desires, he travels as pilgrim of modern era. To escape from spurious modern life and to find premodern, authentic, a sort of religious life out of his life and destination in somewhere else, he travels. The routinization, bureaucratization, and rationalization of his everyday life, he seeks to find a genuine society. However, for MacCannell, tourist attraction is also problematic, because authenticity is structured and supplied by culture industry, tourism industry of modernity. Therefore that structured authenticity is not real, that



is called as “staged authenticity by MacCannell. Tourism is the industry of post industrial modernity given to the post industrial man who is seeking his desire (1976).

Urry, besides MacCannell, accepts tourism a sort of interpretation of reality, and tourism activity for him, is a kind of consumption of signs produced by tourism industry. Tourist prefers multiplicity of signs (1990). Leisure activity in post modern society is a sign; and tourists consume signs and representations rather than the actual sight (Rojek, 1993: 133). Instead of authenticity, there are games, and tourists are aware that there is not an authentic tourist experience. There are merely games that can be played. Tourists are just seeking any experience contrast to ordinary or everyday life (Boissevain, 1996: 3).

For Cohen, tourist motivation cannot be limited by authenticity or pseudo events as Boorsteen and MacCannell mention. There are wider motivating factors for all tourists; therefore there are many types of tourisms based on different motivations. Cohen claims that different kinds of people may desire different modes of tourism activities. For him, it is hard to define the tourist through one type and one motivation (1979).

Cohen gives another definition of tourist, and according to him, tourist is a voluntary temporally traveler who expects a pleasure from a change and strangerhood. He puts change in the base of his definition and constructs a dual meaning of familiarity and strangerhood. In addition, he classifies tourists in terms of the scale of difference between their experience or expectation in destinations and their usual life habitat. In the light of that definition he gives five types of tourist experience; recreational, diversionary, experiential, experimental, and last existential (1979).

Firstly, in the recreational mode of experience, the tourist aims to restore his psychical and mental structure and strengthen his general sense of well-being. While the tourist seeks his recreation, the people, the landscape, and the experiences in

destination are not part of his real world. Recreational tourism is aimed by the tourists who want to escape from their societies or environments for a while. Therefore recreational tourism is a movement from the ordinary life to another one out of borders. Secondly, diversionary mode of tourist experience is lived by the tourists who are alienated from their environments and societies. Some people, as Cohen thinks that, are often alienated from the center of their life, family, work, neighborhood, country and so on. For that type of people, traveling is not recreational but mostly an escape from host environment. Thirdly, the experiential mode of tourist experience is concerned with the individuals who are aware of their alienation and seeking for authenticity that is absent in their home environment. To make their life meaningful, they seek authenticity in destination consciously. The desire of authenticity motivates that type of tourists. The alienation from the spiritual life of their host society, they are seeking spiritually satisfaction in other environments. Fourth, in experimental mode of tourist, the people seek different experiences rather spiritual satisfaction. Those people are not as alienated as the people who seek spiritual or mystic satisfaction. The tourists of this mode are feeling the lack of drift experiences and alternative ways of life. Those people generally go natural places, try dangerous sports, and try alternative things such as sex or drug tourism. The lastly, the existential mode of tourist concerns about the extreme form of tourists who are extremely alienated to their host societies, and even who changed their religions or ways of life. For instance, the persons who became Buddhist or Hindu seek to go to new spiritual and cultural centers related to their new beliefs. They are seeking a totally different place out of the whole modern life, any cultural center or temple in antiquity or past (1979).

Cohen's classification of tourist modes is slightly problematic, and it is hard to diverse one mode from another, such as experimental from experiential. However, it can be summarized briefly according to alienation level, the place of authenticity, and holiday type (Meethan, 2001: 93).

To summarize the overall typology of Cohen in regards to tourist types, in existential and experimental mode of tourist experience, alienation of the tourist to his host environment is high; therefore authenticity is very important in his motivation. He seeks authentic environment for his spiritual or sensual satisfaction and he prefers elitist and independent movement or tourism behavior. On the other hand, in recreational and diversionary mode of tourist experience, alienation to host environment is relatively lower; and authenticity is not important in tourist motivation. Therefore, the tourists in this mode prefer mass packages (Meethan, 2001: 93). If we apply this model of typology in Turkey's tourism; the tourists who choose the tours and holiday packages in Antalya concerned about sun, sail, and sea are the examples of recreational and diversionary modes. They choose that type of holiday to for their mental, psychical, and psychological recreation and relaxation; or to taste and see diverse places. However, the tourists who choose to see Mawlawi-Sufi order and religious philosophy in Konya are generally the persons who seek spiritual authenticity and limiting their alienation to the world, host environment, or modern time. Instead of reserving package tours even from winter, they come individually or within small groups to Konya, and they spend their time mostly outside; at museums, centers, ceremonies, rather than at "all-inclusive" hotels.

This study claims that Mawlawi tourism has playing an effective role in articulation of Konya to global markets, socio-economic development process of the city, and urban identity construction and urbanization process of the city. To dispute the place of Mawlawi tourism in the socio-economic transformation and urban development of Konya, the relation between tourism and globalization, tourism and development, tourism and urbanism must be argued theoretically. Therefore the further parts of the chapter will mention about the theories about those relations.

The main subject of the study is "Sufi-Mawlawi" tourism; and it is hard to classify that tourism activity. Therefore all the theoretical arguments around the conceptual definitions of tourism are important to define the "Sufi-Mawlawi" tourism. For

instance, “Sufi-Mawlawi” tourism is a sort of urban tourism that occurs in the urban center of Konya and highly related to the urban identity of Konya. Secondly, “Sufi-Mawlawi” tourism is also cultural heritage tourism, since it is based on the visiting activity of cultural heritage places of Mawlawi order. The Tomb of Mawlana, the Mawlana Center, the whirling dervishes all are the cultural heritage of that order. Thirdly, “Sufi-Mawlawi” tourism is a sort of pilgrimage tourism in which visitors are motivated by seeking spiritual or psychological satisfaction. Therefore in this study, the tourism activity, which is the topic of the study and occurring in Konya, will be named as “Sufi-Mawlawi” tourism, since it has a unique and multi-dimensional tourism activity.

#### **2.4. Time and Space Dimension of Tourism**

Tourism is defined in many different ways, since it is a multidimensional and complex concept. Etymologically tourism has a close relation to travel event and it comes from the word “tour”. The word “tour” expresses the action of turning, changing place for some purpose, visiting some sites and environs (Olalı, 1984:15). The action of changing environs and going to different site is very old in human history; if so, tourism is a historically travel event that can be based on military, religious, and trade purpose. History of tourism activity stretches back to very old times, therefore the existence of tourism event is prior to the appearance of tourism concept (Lanfant, 1995: 25).

Besides historical and epistemological definitions, it is the fact that tourism is today a sector which has significantly economic, social, and cultural affects, including international and global dimensions. Tourism is one of the most discussed topics in the fields of geography, city planning, urban design, regional development, economics, management, psychology, sociology, political science, anthropology, and cultural studies. However it is in any field, tourism is interpreted in many ways and through some basic dimensions. One of the dimensions of tourism is spatial dimension; that means, tourism is an activity of changing place from ordinary to

different one. In other words, people travel from their regular places of residence, and working to different places. One of the biggest preconditions of tourism activity is, as accepted by the World Tourism Organization, that one must change his own place to another one (Can and Güner, 2000: 21-22).

Other than temporary movements of people to destinations outside their normal places of work and residence; there is also a time dimension of tourism activity. Tourism activity must be limited in time to segregate tourism activity from residence or long term living activity. In addition, temporary, short term character of tourism activity differentiates it from migration or settling down activity. The World Tourism Organization also gives a definition through time dimension that is “tourism comprises the activities of persons traveling to and staying in places outside their usual environment at least twenty four hours and not more than one consecutive year for leisure, business and other purposes” (McIntosh, Goeldner, and Ritchie, 1995: 11).

## **2.5. Economic, Social and Cultural Dimensions of Tourism**

That the tourism has economic dimensions is a fact. One dimension is within definition of tourism activity; that is from tourist side, tourism must not be connected to earning activity. That means, one of the main conditions of tourism activity is “not doing any income activity” in traveling area (Eralp, 1983: 35-36).

However from supplier side, it is a sector and economic activity occurs from the consumption and traveling activities of the visitors in one place (Can and Güner, 2000: 21). However, as economic dimensions of tourism activity, mostly economic impacts of tourism are understood and studied literally. For instance, tourism is an activity of financial operation which transfers money from visitors to local place. Visitors also exchange money in holiday destinations; therefore tourism is also a sort of transferring money operation financially (Erdoğan, 1995: 12-13).

In addition to financial money transferring side of tourism, it has also some affects in income, employment, prices, distributions of benefit, ownership, and control, development, and government revenues; as a whole in socio-economic sphere in holiday destination (Apostolopoulos, 1996: 2). Especially by economists, tourism is examined in terms of supply, demand, balance of payments, foreign exchange, employment, expenditures, development, prices and inflation, multipliers and some other economic factors. Today tourism represents an important economic sector in domestic and world economies.

The most significant point in economic dimension of tourism is interconnection between tourism and economic development. Tourism has been achieved as an alternative policy to aid economic growth by developing countries since 1960s. After the World War II, there has been a growth in demand for international travel depending on the increase in incomes of developed countries. On the other hand, there are developing countries need foreign exchange earnings to aid their import and economic development. Other than approaching tourism sector as a tool for development of the whole economy of a country, it brings some economic benefits for the settlements; since tourism includes many sub-sectors from transportation to entertainment; from shopping to accommodation (Mill and Morrison, 1985: 222-231).

Tourism has positive economic impacts, mostly, on developing country economies; therefore tourism has been seen as a development tool for developing countries. Tourism creates jobs, provides foreign exchange, produces return on investment for emerging economies, brings technology, and improves life standards (Kim, 2002: 28). In addition, Inskeep (1991: 368) categorizes direct economic benefits of tourism:

- Provision of employment, income, and foreign exchange, that play positive role in the improvement of living standards of local community; and overall national economic and regional development,

- Employment and income provided by tourism in economically depressed areas may help stem out migration especially of young people,
- Increased government revenues through some types of taxation on tourism may help for the development of community, and infrastructure facilities and services, and assist in general socio economic development of community.

There are also some indirect economic impacts mentioned by Inskeep (1991: 370):

- Tourism may help for the development and expansion of other economic sectors, such as agriculture, fisheries, construction, certain types of manufacturing, and handicrafts through their supplying the goods and services used in tourism,
- Improvements in transportation and other infrastructure facilities for tourism also serve for national, regional, and local community needs,
- Tourism may be advantageous for transferring new technologies and managerial skills to other sectors,
- Tourism can employ a large percentage of women in traditional communities that may help for the economic emancipation of women.

Tourism may have some negative economic impacts. One is that tourism investments are not real investments which realizes long term economic profits in return of investment. Secondly, in some areas, tourism facilities managed and owned by outsiders or a few local elites; which leads less benefits for local people (Inskeep, 1991: 374). Thirdly, tourism businesses often include low paying, and seasonal jobs. In that case, unemployment rate increases sharply in season off periods. In terms of skilled labor needed by businesses, tourism business owners may import labor instead of using local one. Lastly, increasing demand of tourism for goods and services may increase local prices and create high inflation (Kreag, 2001: 7).

Tourism is considered as a social event by many scholars, since tourism activity occurs between two different groups of people; that one is local and other one is

visitor, and foreigner group. Tourism as a social event establishes relations between societies that have different social and cultural features; and creates interaction between different cultures, customs, and manners. As a result, tourism may give rises to some changes in social structure, patterns of behavior, and life styles (Gürkan, 1996: 22).

Eric Cohen, who works on sociology of tourism, defines tourism through some sociological perspectives: Firstly, tourism is a type of commercialized hospitality, which means tourism commercialize and eventually industrialize and institutionalize traditional guest-host relations. Secondly, modern mass tourism is a democratized expansion of aristocratic travel of an earlier age. In other words, aristocratic type of travel in early age was historically transformed into modern and mass type of tourism today. Thirdly, tourism is a type of modern leisure activity free of obligations. Fourthly, Tourism is modern variety of pilgrimage travels in traditional societies. Fifth, tourism is an expression of basic cultural themes. In addition, tourism is an acculturative process between tourist and host. Furthermore, tourism is an ethnic relation between tourist and host in terms of production of ethnic arts for tourism market, and commercializing of ethnic identities for tourists. Lastly, tourism is a form of neocolonialism; that means, tourism creates a dependency between tourist sender metropolitan, developed, core countries; and tourist receiver peripheral countries, on the global economic scale (1996: 52-53).

Other than consideration and conceptual definition of tourism through social dimensions, there are also some sociological impacts of tourism. One important source of sociological impacts is the relation and interaction between tourist and host. Tourists interact with local residents during their stay in destination. That interaction occurs when tourist buys a good or service from host; or they may meet, see each other; and may interact in the same place and at the same time; and they may share some ideas, information. In any case that tourist and host come face to face with each other, traditional hospitality may transform into commercialized one,



and they experience a transitory, unequal, and unbalanced relation that is also limited by spatial and temporal constraints.

Social impacts of tourism, if we consider deeply, can be divided into two; as positive and negative social impacts. Tourism may have impacts on changing demographical characteristics of settlements, such as alteration of community structure. For instance, tourism may result increased upward mobility of women and young adults who are employed in the sector. In addition tourism has a positive impact on the infrastructural development of host place. For example, because of development in tourism, supply of services may increase and the quality of life for local people may improve (Cohen, 1996: 53).

However, there are negative social impacts as well as positive ones. First, much of the employment in tourism sector is seasonal, unskilled and low paid. The created jobs in tourism sector may not contain high quality standards. Moreover, tourism sector may change traditional work patterns and it may be difficult to adopt themselves for new types of work patterns for the local people. Furthermore, the shifting of women and young adults in the sector may make them economically independent; therefore, great tension can occur because of this shift in the economic resources intra family structure (Mill and Morrison, 1985: 231-232).

The change in social life in destination may increase crime rate. Illegal activities tend to increase as a result of occurring changes in life-style. The unequal allocation of tourism investments and unequal distribution of the sector's economic activities may increase poverty and a gap between richer and poorer, which can also increase crime rate (Inskip, 1991: 372).

Tourism itself is a cultural event. Interests of people on other cultures are main purposes of some tourism activity, and in any tourism activity, there is also a cultural interaction between visitor and host. To eliminate the negative impacts of working, and to reproduce the labor, human beings need free time. How to spend

that free time is issue of tourism activity; so tourism can be defined as a culture of leisure activity (Güler, 1978: 19-20).

Cultural impact of tourism activity results from substantial cultural differences between residents and tourist, related to value and logic systems, religious beliefs, traditions, life-styles, customs, behavioral patterns, dressing codes, senses, attitudes, and so on. Those cultural differences can create frustrated situations and misunderstanding in communication between residents and tourists. Furthermore, dwindling interests of tourists in host culture can reason reawakening and renewing of cultural heritage to sell it as a commodity in tourism sector. Being commodity process of cultural heritage may help to preserve the heritage, such as historical architecture, and artifacts. In opposition, it may create sometimes, degeneration and erosion in traditions, and beliefs.

Briefly, tourism sector has a positive impact in terms of conservation of archeological historic sites and interesting architectural styles; conservation and sometimes revitalization of traditional arts handcrafts, dance, music, drama, customs and ceremonies, dress, and certain aspects of traditional life-styles; and financial assistance for the maintenance of museums, theaters, and other cultural facilities and activities and for supporting the organization of special cultural festivals and events because they are important attractions for tourists as well as being used by residents (Inskeep, 1991: 367).

Negative impacts of tourism sector can be put in order as misunderstandings and conflicts between tourists and residents result from cultural differences. Other negative impact is over commercialization of some traditions, beliefs, and cultural items. The over commercialization of cultural items can give rise to over modification and loss of authenticity of these cultural values according to tourist demands (Inskeep, 1991: 368). Sometimes deterioration of cultural monuments and loss of cultural artifacts may result from uncontrolled use or misuse by tourists (Kreag, 2001: 10).

In the above, some arguments that define tourism through its impacts were discussed. Generally, those arguments can be grouped into three main impacts: economic, cultural, and sociological. In addition, each impact has both negative and positive sides. The further discussions are about the theoretical arguments about tourism as an activity. The arguments that will be mentioned in the further pages are focus on tourism as an activity such as tourism as mobility, tourism as consumption, and tourism as leisure activity.

## **2.6. Tourism and Globalization: International Tourism**

“Sufi-Mawlawi” tourism was projected and practiced as an international tourism activity. As well as local tourist, there is a significant amount of foreign tourist who visited Konya to see whirling dervishes and historical places of the Sufi order. Not only for Konya but also international introduction of Turkey, Mawlana and Sufi Order is being used in presentations and advertisements. As it is claimed in the study that Mawlanw and Sufi Order is reconstructed by governmental bureaucrats to construct a new global image of Turkey. Therefore, the relation between globalism and tourism is crucial to understand the usage of Mawlana and Sufi Order for the global image of Turkey; and Konya. The relation between tourism and globalization has been heavily discussed after the Second World War, since the international movement of tourists from one country to another one incresed as a mass movement. The interconnection between globalization and tourism and its effect is being argued many scholars under a wider title of international tourism in both tourist sender and receiver countries.

International tourism has been rapidly increased in the seocnd half of the 20<sup>th</sup> century. For instance, in 1950, 25 million people crossed an international border; on the other hand, in 1960 almost 70 million people arrived internationally. In 1970, 160 million people, in 1980 280 million people, and in 1995 563 million people

arrived for international destinations. The WTO estimates that in 2010, approximately one billion people will become worldwide tourists (WTO, 1997).

The boom of international tourism after the Second World War is explained with some various reasons by scholars. First, the people living in developed countries as tourist sender countries have been witnessing rapid rise in their real wages and incomes, and larger leisure time. Secondly, the worldwide explosion of communication and transportation technologies enabled the people in developed countries to access touristic destinations at affordable prices. The increase in communication technology led touristic countries to advertise themselves and gathering knowledge about tourism destinations became easier (Tytell, 2000; Mieczkowski, 1990).

Tourism has been becoming major mass movements of people, however, surprisingly; major tourist sender countries are at the same time, major tourism receiver countries. According to WTO, in the top ten countries as international tourist destinations in 2000, there are France (74,5 million tourists), the USA (52,7 million tourists), Spain (46,8 million tourists), Italy (41 million tourists), the United Kingdom (24,9 million tourists), Canada (20,4 million tourists), and Germany (18,9 million tourists). Most of the popular tourist destinations are developed-Western countries. However, the most popular tourist destination countries are, at the same time, tourist sender countries. For instance, tourism expenditure in the US was 56,1 billion USD in 1997. It was 46,9 billion USD in Germany, 28,8 billion USD in Japan, 32 billion USD in the UK, 17,8 billion USD in France, and 17,7 billion USD in Italy in the same year (WTO, 1997). It shows clearly that international tourism, both in demand and supply side, is dominated, regulated, and controlled by developed western countries. International tourism is closely attached to the global capital and transnational companies originally from those developed capitalist countries. The concept of international tourism was also created and brought to literature by Western countries and organizations. Like tourism, international tourism is also a concept that was given birth by western modernism.

Globalization is considered as a wider socio-cultural and economic process that is characterized by a world wide scale movement of capital and economic integration of the national markets. Globalization is accepted as one of the most powerful forces shaping the modern world and transmitted humanity to another millenium (Waters, 1995: 1). Globalization is a sort of interconnection of local/national markets, as well as local cultures and social lifes. In other words, globalization is not only the philosophy of global product and consumer sovereignty in global markets and world-wide standards; but also “the process of the compression of the world and the intensification of consciousness of the world a whole” (Robertson, 1992: 8). As Robertson, according to Giddens, globalization is “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occuring many miles away and vice versa.” In addition, the basic condition of the process is called as “disembedding”, that involves shifting out social relations from local context and from the restriction of time and space spans (1990:64).

It is definite from those definitions that globalization is a sort of interconnection and interaction of cross-border relations. By erosing the cultural borders, globalization brings cultural distinctiveness, diversity and locality, side by side to the homogenous global culture. The world is becoming more unified around the dynamics of capital moving accross borders; and also more localized through fragmentation in different localities and cultures. In other words, world is simultaneously becoming more homogenized in some aspects like global consumption culture or mode of capital, and heterogenized in another aspects like local cultural fragmentation or differentitaion (Robertson, 1992: 100-103; and Featherstone, 1990: 6). Therefore, there are two main tendencies in humanity thorough globalization: One is homogenization on the base of erosion and eradication of diverse cultures and views, and the emergence of unified single global culture. The other one is cultural hybridization on the base of cultural interaction among the different local cultures and creation of new hybrid ones.

The process of globalization, as it is mentioned above, is culturally both homogenization and fragmentation process. Globalization brought a new understanding to humanity, which is characterized as an attitude of openness to cultural diversity. That cosmopolitanism understanding highlights the cultural differences and fragmentation. Cosmopolitanism in globalization process produces accessible, hostility free, friendly, and international contexts and environments which favor tourism and mass movements of tourists for sightseeing and knowing new cultures and environments. Globalization also integrates more and more remote places for tourism; and promotes cultural curiosity (Wang, 2000: 134-135).

The second factor that globalization brings to favor tourism is the commoditization of different local destinations and cultures. The transnational capital and economic integration contributes to presence of tourism companies, and somehow homogenize tourism operations and products. However, in some case, global capitalism makes tourism heterogeneous through differentiating destinations and strengthening local cultures in the pursuit of tourism growth. The celebration of indigenous cultures and the emphasis on local identities in globalization process is called, by some scholars, as glocalism, but as a particular aspect of globalism rather than as an opposed process (Robertson, 1995: 25-44).

Global-local nexus approach, in the issue of globalization's impact on tourism, evaluates the process of homogenization and standardization assertions in tourism brought by globalization. This approach considers that local actors and local conditions are not bounded or static and global-local nexus approach does not portray the local as passive victims of acculturation and affluences of mass tourists. In other words, local entities are able to cope with tourism. They are not only the recipients in the tourism activity; but also they attempt to develop strategies to make the process beneficial for them. The local actors are active in the process of globalization of tourism (Oakes, 1993). In this manner, tourism is accepted as a mutual interaction process incorporating the exogenous forces of global market

demands and multinational corporations, as well as the endogenous powers of local residents, elites, and entrepreneurs.

Global-local nexus approach views the global exogenous forces, transnational companies, and global demand as structure. On the other side, local residents and entrepreneurs are active agents in the international tourism; as well as tourism tourists. Instead of highlighting one side, both structure and agency must be analyzed in the way of balance and interaction. In this context, both consumption and production of tourism must be evaluated in a broader perspective including the cultural implications of the tourism process, which is called cultural economy of tourism.

According to Ateljevic, as one the main figures in the cultural economy of tourism, the discourse of global tourism is not constructed simply by global processes, but also by local producers. He describes tourism as socially constructed activity of consumption, and tourism is defined and accepted by the people who produce and consume it. Accordingly, the discourses of tourism are negotiated by the local agents as producers and consumers. Consumers and producers interact and then negotiate the discourse between each other. They create, constitute, and re-consume the economic, social, and cultural contexts; thereby there is consent and coercion between producer and consumer rather than a purely domination of one side over the other one (2000).

For Bianci, the local cultural norms and social relation play a role in the regulation of entrepreneurship activities and shaping cultural economies of tourism. Local entrepreneurship constitutes linkages of the local to the global economy of tourism. In the perspective of Bianci, the production and consumption of global tourism in local contest is widely considered in relation to the way of the differentiation and productiveness of global tourism itself. Bianci mentions that the process of tourism challenges and appropriates at different levels of society by overlapping networks of social action through interconnection between local and global. In other words,

macro structural nature of tourism development, which is dominated and regulated by large scale institutions such as transnational tourism corporations and international tourism agencies, and micro level responses to tourism including day-to-day interactions and routine encounters between tourists and local community, must be analyzed within their interconnection to understand micro-macro dialects, and local-global linkage in tourism (2003).

Lanfant mentions that in the nature of global tourism activity there is a network of agents including transnational tourism firms and economic agents at local and regional level. The global tourism is an economic system in which local and regional agents are active to presenting and promoting their own geography in the tourism market. To commercialize and to turn into a tourist product, local and regional agents shape the image of their region or country and establish an identity or discourse for tourist demands (1995: 32-33). Briefly, in the cultural economy of tourism and glocal tourism, the production and consumption of tourism images, discourses, and representations is negotiated between tourists and various segments of local agents. The relation between global capitalism and tourism is also disputed by some arguments around tourism and development such as dependency, new-dependency, dependent development, modernization and new modernization perspectives; therefore under the following title, "Tourism and Development", this relation will be argued. The relation between tourism and development is main skeleton of the study. Therefore, to understand the relation, the term of development must be analyzed and man development arguments and theories must be mentioned. The term development was started to be mentioned after the Second World War and especially during the modernization process of Western countries in 1950s and 1960s. Development has been becoming one of the most argumentative topics in the literature and science, since the gap between poorer and richer countries has been increased rapidly and globalization brought some new side affects like global poverty, global crime, starvation and illnesses. In the social sciences field, development has been deputed by some schools, and around those schools development issue will be discussed. The mainstreams in development are



modernization-new modernization, dependency-new-dependency, the World System Theory, and post modern mainstreams.

## **2.7 Urban Development and Urban Tourism**

The topic of the thesis is centered on urban tourism basically and the relation between the urban based tourism and urban development. The unit of analysis in this study is urban; therefore two main components of the study, that are tourism and development, must be constructed around urban case. The relation between urban tourism and urban development will be examined in Konya case.

One of the urban tourism impacts can be seen in the spatial reflection and spatial regeneration of the city. In addition to spatial regeneration, urban tourism changes the commercial structure of the city; and according to new commercial structure, the sector also changes the spatial structure of city. In other words; the new commercial and economic structure of city based on tourism sector reflects itself on the spatial organization of urban space. The new economic structure brought by tourism sector and the spatial regeneration of urban space are mutually interdependent and effect each other.

Tourism industry has positive impacts on spatial quality of city. Quality in accommodation units, settlements, transportation systems, infrastructure facilities, and city planning is the main positive impact of tourism industry. However, the impact of the tourism industry depends on the managerial structure of the tourism sector. There are two terms in tourism managerial system. One is the open system and the other one is closed system. In open system, tourists can only buy the accommodation service from the hotels. All the other facilities and activities are consumed out of hotels. The advantage of this system is the high integration between the local economy and the tourism sector. In open system the tourism sector can be accelerator for the local economic development. The income from tourism sector does not accumulate in one hand, hotel owners. From restaurants to souvenir

shops, the other sectors and shop owners in the city can earn from tourism sector. As the result, tourism sector can spread on city, to each sector and each part of city as much as possible. Tourism sector spreads all around city and cities in where open system tourism sector is dominant are called as “service city”. In close system, all of the tourist activities can be found at hotels and resorts. Close system is known as “all inclusive”, and in close system, spatial changes never happen in settlements, and the effect of the sector in local economy is limited. The community involvement into the sector is rare, and major share of tourism income goes to the big companies and hotel owners. In close system, hotels are accumulated in one part of city rather than spreading all around city, and the part of the city in where tourism sector is accumulated is called Tourism Business District – TBD (Almaç, 2005: 25-26).

Since urban tourism is a multi-disciplinary field to study, we need different social science perspectives to understand urban tourism. Urban tourism is seen a locomotive sector for urban development. Tourism, heritage and the cultural industries are increasingly connected to economic development strategies in terms of employment and income generation, and place-making strategies concerned with image reconstruction. The application of place marketing contains the activities of both public sector and private sector agencies, which aim selling the image of a particular locality in order to make it attractive to commercial organizations, tourists, and inhabitants (Selby, 2004: 14-15). Fundamental to place marketing is the construction and projection of an attractive image of the locality. Enhancing the image of the city is often integral to urban tourism development. Tourism has an important image enhancement role through image-building campaigns and arts and culture based image reconstruction programs (Selby, 2004: 16-17). Therefore, place marketing and spatial regeneration for urban development involves image construction through advertisement. Tourism has increasingly been used as an important component of economic development strategies. Urban tourism can bring immense income and employment generating potentially in itself and it is widely considered to complement the attraction of inward investment. Direct benefits relate to job creation in facilities such as hotels, restaurants and attractions. Urban tourism

has also potential for creating subsidiary and support industries, and the local economy also benefits from induced affect on household incomes (Selby, 2004: 19).

Facilities, attractions and environmental improvements can also be great benefit to a local population. They can also increase civic pride, enterprise, and confidence. As part of urban tourism strategies, buildings are used as symbols of success for a city. Especially in image construction of the city, places can become renowned for certain landmarks, such as Sydney Opera House, the Statue of Liberty, Eiffel Tower, or Mawlana Tomb in Konya. Architecture helps to project a distinct image to potential tourists and investors, cities with waterfronts and listed buildings are at an advantage. Urban tourism tends to be physically concentrated in historic districts, yet these districts are perceived very differently by architects, historians, urban planners and tourism specialists. Urban tourism discourse produces reinterpretations of locality to promote the district to the international tourism market with a more local discourse (Selby, 2004: 20).

Other than architecture and buildings, arts and cultural facilities commonly form an important component of urban image construction as urban tourism strategy, particularly when a group of attractions are geographically clustered, or when main historical sites are concentrated in one area. There has been an increasing amount of interest in what has been termed cultural tourism. Not only is culture considered to be an increasingly important material for tourism, but the relationship between culture and tourism is assumed to be mutually beneficial. The terms art tourism, cultural tourism, and heritage tourism tend to have been used interchangeably to refer to tourism which includes visits to historic buildings and sites, museums and art galleries, visits to contemporary paintings, sculptures, or attend the performing arts. The most important addition of culture industry into urban tourism is maintaining material and product to tourism industry. Economic development has embraced the arts to the extent that the term arts industry is now in common usage. The arts often play an important part in events and festivals which attract large numbers of visitors, the largest of which have been termed mega events (Roche,

1992: 564). While large scale events may serve a wide range of corporate objectives, they are increasingly used as part of urban tourism and place-marketing strategies. In addition, while festivals may offer opportunities for expressions of local knowledge, communal identity and shared values, they are also a tool of urban tourism practitioners. A hallmark event enriches the profile of a destination and provides the tourism theme for the destination. There is a mutually beneficial relationship between hallmark events and the host community. For instance, the income-generating and image-building potential of events such as Munich's Oktoberfest is functional to accelerate urban tourism sector (Selby, 2004: 21-22). In Konya case, the "Şeb-i Arus" Week of the Sufi Order is the "mega-event" of Konya that will be evaluated deeply in one of the following chapters. The potential of urban tourism and heritage provides an outlet for expressing local difference and place identity in the context of globalization. Urban tourism can mediate between the external global forces of capital, and the perspectives of local residents, local governments, and local entrepreneurs. Furthermore a dialectical process seems to operate between psychical productions the urban landscape, and the cultural production of symbolic value. Urban tourism is also about the creation of myths, images and fantasies. The development of tourism requires the production of mythical places and hosts, and these myths are underpinned by politico-economic and cultural dependencies. Whereas conservation and preservation were once the priority, the need to improve access and market tourism and heritage sites to paying consumers is the predominant contemporary motivation. As the competition between tourist destinations and individual attractions increases, so does the emphasis on increasing visitor numbers and ensuring customer satisfaction. Urban tourism can mediate between the global investors and local entrepreneurs. The flow of global capital to the city's commercial and economic structure through tourism is possible, if urban tourism becomes beneficial and effective to promote urban identity and image. (Selby, 2004: 22-23). A range of promotional strategies and communication channels have been examined, including local authority tourism promotion, press advertising, slogan advertising, official letters from public

authorities, film, television, news reporting, and popular music. Organizational structure is often critical for the success of place marketing. (Selby, 2004:25).

Urban tourism is a context more than national scale. While mass tourism is conceptualized within the context of national economy in terms of the addition of tourism income to the national budget and decreasing the trade deficit with tourism income. Therefore mass tourism became inseparable strategy to achieve economic development in modernist- Keynesian development model. State controlled policies to promote mass tourism are crucial to create employment areas and to increase national income. However, urban tourism is much more related to promoting urban development through urban regeneration and revitalization in global capitalist system. Urban tourism is regulated local urban authorities and tries to create new identity and articulate the city to global and regional markets. Therefore, urban tourism is a strategy to promote cities in the urban competition among the world cities after the weakening of nation-states and national economies within the new modes of global capitalism. In post industrial society, culture industry and the commoditization of heritage in the urban tourism context brings not only economic promotion but also brings socio-culture transformations to cities. (Roche, 1992: 564-567). In globalized capitalist world, cities are competing each other in terms of attracting international investment and tourist; and economies based on urban scale are becoming crucial to enable nation states to compete each other efficiently. Cities are collaborating at the same time by choosing sister cities and signing some agreements. Through globalization, localization is occurring; and in the global context of world economy, cities as local units are becoming global actors side by side nation states.

Urban tourism is called as tourism urbanization by Mullins. He argues that “tourist cities represent a new and extraordinary form of urbanization because they are built for consumption” (1991: 326). The rationale of the industrial cities in 19<sup>th</sup> and early 20<sup>th</sup> century was industrial production, commerce of industrial products and houses for mass consumers and workers. However in tourism urbanization, cities or urban

areas are commoditized for the consumers of tourism sector; and tourists go to tourism cities to consume not only the facilities of the city but also to consume the whole city.

In Addition, urban tourism differs from mass tourism in terms of political ideology of tourism consumption. Mass consumption of goods and services is associated with the industrialization process of fordist production in the early 20<sup>th</sup> century and post-war growth. Mass tourism is the phenomenon of industrial capitalism, and mass tourism plays a function for the reproduction of labor force. The reproduce labor, capitalism gives time to workers to spend their holiday at hotels and resorts. After the holiday, they join the production process again. Especially, through the rise of welfare states, working class gained some wider rights, such as decreasing working hours, increasing wages, and some bonus payments like holiday wage, family support payments. When workers got larger time and much more money, they spent more and more for mass tourism. In other words, the rise of welfare states caused the rise of mass tourism (Page, 1995: 13).

After the 1970s, with the rise of post-fordist production cycles in the world capitalism, tourism has shifted from mass tourism to urban and heritage based cultural tourism. In urban tourism, consumption is associated with individual satisfaction rather than mass consumption and labor reproduction. Mullins characterizes post-fordist urban tourist destinations as culturally, geographically and symbolically distinctive, different and extraordinary places (Page, 1995:14). Large historic cities like Oxford, Venice, capital cities like London, Paris, New York, cultural and artistic cities like Florence and pilgrimage destinations are the examples of urban tourism destination in the study of Mullins. In the light of this typology, Konya can be another case for cultural/pilgrimage destination for urban tourism.

There are two main approaches that study urban tourism. The first one, system approach, looks at urban tourism as a system that contains inputs, outputs and external factors conditioning the system. The main inputs of urban tourism system

refer to supply side of tourism products and tourism demand. The outputs come from tourist experiences of urban tourism referring to demand side. The last external factors one refers to environment conditioning urban tourism, such as business environment, political and economic factors in destination (Page, 1995: 17-18). The system approach takes the urban tourism through the production phenomenon and supply-demand fact. Therefore, the system approach is mainly used in the field of business administration and management; and system approach analyzes urban tourism under the light of liberal-modernist perspective.

The second perspective is the looking at urban tourism through impact assessment. The first type of impact is economic impacts. To find out economic impacts of urban tourism is difficult. Tourism is a fickle industry that means highly seasonal, lacking long-term stability. Tourism sector is often characterized as being low skill, poorly paid, and low status employment. Additionally, the demand for tourism is also not stable. The demand for tourism can easily be influenced by external factors such as political turmoil, environmental/natural disaster climatic change which are beyond the control of tourist destination. The motivation for tourist travel is too complex and variable and constantly changing. In addition, tourism is price and income elastic. Therefore it is really hard to estimate the demand, supply and income variations in tourism. As the result, impact of tourism is difficult to estimate. Tourism as an industry includes some sub-sectors, accommodation, transportation, attractions, travel organization, and destination organization. Tourism industry has impact some other dependent or related sectors, such as catering, commerce, shopping, renting, and culture industry. The impact is also too wider to estimate.

There are some positive economic impacts of tourism on urban. The main positive impacts are the generation of income for the local economy, the creation of new employment opportunities for the city, and encouraging entrepreneurial activity. Beside, there are some negative impacts or costs of urban tourism on the city, such as inflationary costs in the local economy, a growing dependence on imported goods

rather than locally produced ones, and seasonality in the consumption and production of tourism services (Page, 1995: 119-120).

The second impact area of urban tourism is social and cultural impact. The social and cultural impacts of urban tourism are tried to be analyzed around the host, the tourist, and the relation between the host and the tourist phenomenon. Migration to urban area from the rural area for employment opportunities, shifting to flexible occupational structure, transformation of political values, changes in moral and social behavior, changes in consumption patterns and lifestyles are some of the social and cultural impact of urban tourism on host population. The last one, environmental impacts of urban tourism can be traffic congestion, lost of agricultural land, pollution of local eco-system, and air-pollution (Page, 1995: 136-146).

Urban tourism requires the marketing of the destination, therefore spatial reorganization and urban regeneration play crucial role for the packaging of the city for tourism marketing. In urban tourism the marketing of the city is the main motive for urban regeneration and spatial reorganization. Urban regeneration includes all infrastructure facilities, restorations of old building, reorganization of historical zones, and revitalizing the architectural style of the city.

Atun classifies city growth into four stages: urbanization, sub-urbanization, de-urbanization, and re-urbanization. The last one, re-urbanization, is defined as “a process of urban regeneration and revitalization particularly in inner areas whose major aim is to enrich cities with attractive provisions for both economic and social purposes”. Urban tourism and marketing of the city to attract tourists and tourism investments is one of the main economic purposes for urban revitalization.

Aesthetic interests of tourists’ forces local people reinvent their culture again, which is called “cultural invention” by some scholars like Picard (1996) and Bruner (2000). The process of cultural invention requires redefining and restructuring



cultural items in new contexts to market culture as a tourist commodity. Although traditional concept of culture is much more fixed and stable, presentation of cultural items in tourism sector such as in brochures and catalogues aims to determine preferences of tourists and satisfies tourist consumption (Bruner, 2000). Therefore redefining and reshaping of cultural assets in tourism reflect itself on urban space. While urban space including architecture, historical monuments is a part of that urban culture with food, music, dance, and clothing; urban space is also redefined and reshaped for tourist consumption. In addition, tourism promotes to create and identify a difference from other places. The destination must require a difference to pull tourists; therefore, urban regeneration contains the invention of difference and alternative. In other words, urban regeneration is a sort of a question of identity at the same time (Lanfant, 1995; Milne and Ateljević 2001: 386). The difference of the destination can be constructed through an identity construction process. Identical destination can be unique and different from other destinations. Bruner emphasizes on the cultural production of tourist destinations. Bruner states that tourist place is a creative space in where all agencies such as government, tour agencies, natives, and tourists produce a performance. Tourist space is a site for invention of culture on a massive scale (2004: 191-197). That cultural production maintains differentiation and the difference sustains the tourism in the destination. Urban identity that is constructed upon unique architecture style, cultural heritage, festivals, and traditions is the main part of that differentiation.

Representations connect meaning to culture; and work through language usage. To say something meaningful and to represent the world meaningfully to other people implement description, portrayal or depiction (Hall, 1997). The process of touristification also involves symbolic interventions of destination, carried out by mainly visual and representational aids. Tourism as a sector, and also urban tourism, is an image dominated consumption practice. Representation of destination is a sort of a social construction of place myths, contributing to the cultural production and consumption of landscapes. The content of representations, tourist imaginations, and myth-making for authenticity contains symbols, images, signs; phrases and

narratives provide the ideas that fuel the commodification and consumption of tourist sites. The heritage and culture of the destination reconstructed again through tourism discourses producing meanings, identities, attractions, and myths (Edensor, 1998:13, Britton, 1991: 465, Maccannel, 1976: 92).

The representation of destination is also referring to the regulation of tourist space. According to the relation between development and tourist space regulation there are two main types: The first one is *formal tourism industry* on the base of *enclave tourist space* and *enclave type of development*, the second one *informal tourism industry* requiring *heterogeneous tourist space* and *integrated type of development*. The formal tourism industry is mainly a phenomenon of mass tourism, and proposes to maintain a clear separation between native people and foreign tourists. The development of formal tourism is enclave type of development that means main tourist attractions, sights or destinations are separated from the local community areas. Holiday villages and all inclusive type of hotels are the best example for enclave type of tourism development. Enclave tourism development is exemplified as the institutionalized-mass tourism (Lanfant, 1995:11). Enclave space, which means well-organized space, cuts off the connection between the tourist and locals. In enclave space, tourists enter to an “environmental bubble” which serves a “hyper reality” with high standardization of resort/hotel services and accommodation facilities that is constituted by accommodation, food-beverage providers, transportation and travel guides, and agents. The enclave space and formal tourism industry have high capital investments and international standards (Edenson, 1998); therefore local bourgeois or capital owners cannot provide international standards of formal tourism industry. As the result, formal tourism industry is generally brought by international capital to the local; and the income form the tourism industry stands in the hands of international capital owner. The income does not spread to local community and local business, and tourism sector does not expend to all around the local destination. From large retail outlets to car hire facilities, and from travel guide services to quality control, everything in the supply side must be healthy and hygienic. To supply the “healthiest”, the “most hygienic”, the “most secured”

environment to tourists, the sector must be highly centralized, organized, hierarchized, symbolized and programmed. To eliminate all risk factors from local place which may disturb tourists, even in some cases, local people are denied to be occupied in the sector. Any unfamiliarity and strangeness is reduced in highly controlled tourist spaces (Wang 2000, Edensor, 1998). Tourist activities are monitored through surveillance, and informal sector is totally refused from the commercial activities to maintain fixed prices and fixed standards. The outside activities and the interaction between tourist and locality are predetermined by the sector. The sector shows only the suitable, hygienic, healthy, and controlled places and trained local people by sightseeing or gazing as a group. This type of tourism is mass tourism or group oriented tourism in which tourist act like factory workers. They are not free to do whatever they want; they are directed to join the predetermined activities. Le Feuvre, in his studies "The Production of Space" and "Everyday Life in the Modern World", gives the mass tourism sector as controlled consumption of the masses that is regulated by the capitalist mode of production (1991, 1998).

The second type is the informal tourism sector based on heterogeneous tourist space and integrated type of development. Heterogeneous spaces are much more unregulated, differentiated, and fluid compare to enclave space. There is fluidity between the local place and tourist place; and moreover there is connection between indigenous people and tourists. The tourist facilities exist within local business, shops, street vendors, public-private institutes, and domestic housing. The tourism sector spreads all around the city. The informal tourism economy of heterogeneous space is much more labor intensive and small family run pensions, cafes, shops, restaurants, souvenir shops, craft shops, transport operators and unofficial guides. Informal tourism sector in heterogeneous tourist destination consists of small and cheap hotels, restaurants offering local dishes, and facilities shared by both local people and tourists together. Rather than visual pleasure and comfort, tourists of informal tourism sector seek sensible experience and spiritual satisfaction. Heterogeneous tourist destinations do not fit mass tourism production and instead of

standardized and homogenized tourism products, informal tourism sectors produce uniqueness and authenticity. Unlike formal tourism sector, informal tourism sector institutionalizes through informal structure of local business and small owners in community scale. Therefore, informal tourism sector may spread all around the destination easily and income from the sector may be distributed in wider scale of community rather than accumulating in capitalist hand (Opperman , 1993; Edensor, 1998).

The dichotomy of formal and informal tourism sector effects the urban regeneration and revitalization deeply in different manners. While, formal tourism sector is becoming intense in one part of city, that part is generally called as Tourism Business District (TBD), to protect the sector and tourists from the negative effects of locality, and to create high quality, comfortable, and secured environment; informal tourism sector generally revivals in different parts of the city, and spreads in the whole urban space rather than accumulating in one part. For instance, in Antalya, as the center for mass tourism sector of Turkey, hotels and resorts are accumulated in segregated parts of the inner city like Kaleiçi, Lara, and Konyaaltı; or the hotels of big capitalists and international companies were built far from the city like in Alanya, Belek, and Side. However, in Cappadocia, the cave pension houses managed by local people, and tourists and local people share the space together like in Göreme or Ürgüp.

Secondly, formal-informal tourism duality shapes the connection between tourist and local. In formal tourism sector, the connection between local and tourist is minimum as much as possible. The current, limited connection is highly controlled by tourism suppliers. On the other hand, informal tourism sector aims to serve the authenticity and uniqueness of the local, therefore connection between tourist and local is highlighted.

The third one, while the global-local connection is much more intensive at the community level in informal tourism sector and enclave space, tourism income can

be spread at the communal level, and the destination as a whole can articulate itself to the market easily. In formal sector, tourism activities are segregated from the local people; therefore, the articulation of the city to the global market as a whole is limited. Therefore, the development through segregated-formal tourism sector is enclave development, while the development of informal tourism is an integrated one.

As far as the modernization school concerned, development is possible through modernization; and the modernist perspective takes the modernization process with articulation to capitalist system and integration to market together. Global-local nexus approach under the new modernization school, supports adaptation and integration of local community with all local values and tradition to the modern world, to the global market. The articulation of local economies to global capitalist system is both main core of new modernization school and global-local nexus approach. Local is not an obstacle, and in a hybrid way, local can articulate itself to global. Informal tourism industry-heterogenous tourist space-integrated tourism development is the perspective in the new modernization theory and global-local nexus approach.

This chapter tries to focus on the conceptual definitions of tourism types and theoretical arguments about tourism-development relation, and development through tourism. The following chapter will observe the improvement of tourism sector in Turkey and the impact of tourism on the national scale development of Turkey.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 Introduction**

The way of how any study gets information and achieve the truth is mainly the matter of methodology in regards to some procedures of collecting data. In General, methodology is defined as “in sociological research, methodology refers to the practices and techniques used to gather, process, manipulate, and interpret information that can then be used to test ideas and theories about social life.” (Blackwell Dictionary of Sociology, 2000, p: 192). Hence, methodology is basically determines whether any study is scientific or not; therefore, in sociology, methodology is an important matter in regards to getting and interpreting the knowledge to test a theory or to find out a social reality. In this study, case study and indepth interview is used as the fundamental methods. Interpretative social science methodology and case studies and interview techniques will be analyzed around the data collection process of the study.

#### **3.2 Interpretative Social Science and Qualitative Techniques**

Interpretivism is one of the major paradigms of social science in regards to answering methodological questions and finding out the connection between the scientific theory and method. Positivism, the oldest paradigm of the social sciences methodology, argues the issue through the logic of the natural sciences; and tries to understand the social reality as a natural fact. Positivism finds out some social theories as natural-universal rules and social realm is understood as a natural system. However, interpretative social science rejects the methods of natural sciences, since nature has to be studied outside, whereas society must be studied inside. The subject of natural and social sciences are different; social reality in constructed and reconstructed by human beings. Therefore it is hard to over generalize the human

actions as natural-universal law (Blaikie, 2007: 131-132).

Interpretative social science seeks to understand the actions of the social actors; and try to give them meaning. Social reality is formed by the social actions and relations of the actors; therefore, those relations and actions must be analyzed. At this point understanding (*verstehen*) plays as a key element in the form of interpretative social science methodology; based on Weberian understanding. Weberian sociology attempts to the interpretative understanding of social action on the base of a casual explanation. Social action occurs within the relations of social agents to another. In means, Weberian understanding has a relational face (Blaikie, 2007: 125). As subject of social research, social structures are the products of the actions and relations of social agents; to explain any social structure, understanding of the causal reason of behaviors and actions is needed (Sarantakos, 1998: 38).

Weberian understanding of social research is also based on the interpretation of textual meanings, and decoding of language; therefore hermeneutics plays a key role for some interpretative social researches. However, at the same time, Weber emphasizes to understand socially meaningful and purposeful action and he reflects for looking at how people feel inside and how they create meaning; and how personal reasons and motivations play role in social action. Interpretative methodology is not in sociology, but also used in anthropology, cultural studies, history, philosophy, linguistics, literature, and psychology. There are several varieties of interpretative social science, such as hermeneutics, ethnomethodology, cognitive, field, idealist, phenomenological, subjectivist, or qualitative sociology. Interpretative sociology is also associated with symbolic interactionism and old Chicago school (Neuman, 1999: 61).

Qualitative research is the basic methodology of interpretative social sciences. In qualitative research, researcher uses words, sentences, texts, rather than statistics, numbers, or scales. The basic research item of qualitative researcher is the social life itself; therefore, the data is combined of textual information gathered from the

people in sample. Their experiences; their ideas, their feelings are represented in the data as words and sentences.

Qualitative social science methodology has a non positivist perspective; and the researcher tries to figure out sociological concepts from subjective meanings, definitions, metaphors, symbols, and descriptions of the social world. The researcher tries to focus on the different aspects of the social life. Compared to quantitative research, qualitative research contains less rules and sets of forms for methodology. Qualitative research gives the priority to the practice in the field. The researcher's experiences, feelings, observations in the field are crucial, and the researcher learns how to conduct his research by practicing in the field. In addition, there are not fixed sequence of steps in the methodology. Each case is unique in qualitative research; and each case may requires different sets of methods. To sum up, it can be said that qualitative research has a non linear path of research rather than the linear path of quantitative methodology (Neuman, 1999: 318-319). Qualitative Social Research builds a complex and holistic picture of an exploring social life on the base of inductive theory or hypothesis building. Outcome is a process rather than a product and within the research process, use of expressive language, persuasion by reason, and focusing on participants' perspectives are important. In qualitative research, researcher is an actor rather than an instrument or applier who applies the research or method. Researcher is the key instrument for data collection, since the researcher's views, impressions, and observations are also important data source (Creswell, 1998: 15-16).

To understand the qualitative methodology, we must look at the distant characteristics of quantitative methodology from qualitative one. Qualitative methodology is general and less structured compared to specific and accurate quantitative methodology. Hypotheses are formulated through or after the research in qualitative research; whereas hypotheses in quantitative methodology are formulated before the research. Although research design is well planned in qualitative methodology; it is not prescribed like in quantitative methodology. The



research technique is much more elastic. Concepts are not strictly operationalized and measurement scales are mostly nominal (Sarantakos, 1998:105).

### **3.3 Case Study and Interview Methods**

As a scientific inquiry, case study method aims to study a social action in its natural setting with open and flexible research techniques. Social action studied by a case study researcher exists within interaction and communication in a social context and interpreted by the respondents. Therefore, researcher gathers the respondents' interpretations, feelings, understandings, views as data (Sarantakos, 1998: 193). Case study tries to capture causal processes of any social action in the real social world instead of artificially created settings like in experimental research. Case study tries to investigate the unique characters of persons, situations, groups, processes in any social case. The theory is generally conducted during the research process of after the data analysis. The common points and comparisons of each cases help the researcher to be able to make scientific generalizations. However, generalization is not as strong as in quantitative or positivist social science paradigm (Gomm, Hammersley, and Foster, 2000:1-7).

Case study is useful to generate research questions and to help the social scientists formulate concepts and theory during the research process. However, case study is useless for testing hypotheses which are established before the research. Case study is the methodology of in dept viewing of social life. The interpretation of subject; subjective manner of understanding is the central element in case study; therefore objectivity is based on the view point of the research unit. Positivist sociology deeply criticizes case study in regards to achieving objectivity. The subjective nature of case study is also based on the subjectivity of the researcher. The researcher chooses the sample according to his personal interest and case study gives a wider independence to the researcher to interpret his own observations; and dialogues in interviewing (Hessler, 1992: 195-196).

Although theoretical inference and empirical generalization is not superior in case study research; there is a requirement of theoretical perspective. The task of theory in case study research is more likely to locate a connection between a wider social context and the researched unique case. Each unique case that is studied gains meaning within a larger social context through theoretical explanation of the unique characteristics of the case (Hammersley and Gomm, 2000: 4). In other words, theory analyses the case in much higher level of abstraction and locates the case in wider social world. However, in case study, as a part of interpretative social science paradigm, theory is not a prescribed part of the study. In positivist understanding, firstly theory is explained; and within the research, the truthiness of the theory is shown. On the other hand, in case study, social reality is the product of social interactions in the social world. Therefore, theoretical explanations and empirical generalizations are constructed after the data collected from the case. Briefly, theory is the inductive explanation from the case studies (Stark and Torrance, 2005: 33).

Interview technique is, although it was developed in medical and psychological studies firstly, one of the mostly used qualitative techniques in sociology. The direct contact between the researcher and the subject enables the researcher achieve the meaning behind the words, such as body gestures, behaviors, and environment of the subject (Hessler, 1992: 136). Although interviewing is used mostly in qualitative social studies, standardized or constructed interview techniques can be used in quantitative studies. The questions are strictly organized and the answers are fixed. Therefore data in constructed interviewing is easy to code in quantitative methodology (Sarantakos, 1998: 246). However, in qualitative methodology, interviews are unconstructed or semi-constructed to get the non-verbal data from the environment or the gestures of the subject. The qualitative interviewing is composed of open-ended questions whereas quantitative interviewing is including closed-ended questions.

Bailey, in his book, orders the advantages of the interview studies: Interview studies are much flexible that the researcher can repeat the question and eliminate the

misunderstandings. The interview can be done in any place and time according to the respondent's wish. As a result, in interview studies, response rate is relatively higher. The interviewer can observe nonverbal behavior and assess the validity of answers. The direct contact between the interviewer and respondent enables researcher catch spontaneous answers and natural behaviors. The researcher can control the interview environment; therefore, respondent can answer the questions alone and away from any bias or pressure. The question order can be changed during the interview; and the interviewer can be sure about the completeness of all answers (1987: 174).

However, although there are many advantages of interview studies compared to other techniques, interview studies method costs higher, and mostly is lengthy. Interview studies require much money and time than some other techniques such as questionnaire. The other important disadvantage of this method is possibility of interview bias because of direct contact between the researcher and respondent (Bailey, 1987: 175). Especially, in Turkey, ordinary people generally are afraid of interviewing; and the people from small cities and villages are shy. As a result, there is a danger of lack of accessibility to respondents and especially in some sensitive topics, such as sexuality, religion and denomination, politics, people may refuse to make interview.

The major source of the interview bias is characteristics of interviewer. Interviewer characteristics may affect respondents easily; therefore, interviewer must care about characteristics. Ethnicity, race, clothing style, age, sex, social status, grooming, and body language are the main characteristics that effect respondents (Bailey, 1987: 180-184). Interviewer from different races and ethnicities, especially from dominant ones, may create a pressure or a fear on respondent's psychology. This characteristic is available in US and European societies.

However in Turkey, as I experienced in the field resaerch, sex, age, social status, and clothing-grooming are effective. In conservative neighborhoods, the sexes of

respondent and interviewer must be same. Sexually segregated societies are conservative and sensitive on intersexual contacts, dialogues, and relations. Age difference may create a gap between the researcher's and respondent's languages, and body gestures. In Turkey, older people use old Turkish and wait for a deep respect in behavior. Therefore, researcher must be aware about old Turkish and behave respectful. In Asiatic societies, respect in regards to age difference is important in interpersonal relations. Body language, grooming, and clothing are also important. Researcher must wear, talk, and act according to research environment and respondent. For instance, in official places; and in the interviews with bureaucrats, researcher must wear and act in a formal way.

### **3.4 Confidentiality and Ethics in Methodology**

Ethics is an inseparable element of any scientific study from aim of the study to the publication process of the study. In social sciences, ethics in methodology is a crucial pre condition of any research. Scientific misconduct is one of the main unethical attitudes in scientific research. Any research includes fraud and plagiarism is called as scientific misconduct by the scientific community. Fabrication or stealing of any other scientific study that is called plagiarism is one of the main scientific misconduct against which universities develop policies. Other than stealing, sometimes researchers invent or create fakes research results that is called fraud. Fraud is seen in method stage of research, whereas plagiarism is seen in publication stage of scientific study.

In our study, we will focus on ethics in methodology, and other unethical attitude in methodology is illegal research or making research without taking necessary permissions. In Turkey, in any field research researcher must take permission from the governor or relevant administrator of the region. Not only field research but also for taking and using data; researcher must take permission from the owner institute of data.

Especially, interview techniques require contact or relation between subjects and researcher; therefore it includes some ethical principles related to the researcher-subject relations. Researcher must clearly mention about his/her identity, aim and issue of study; and researcher must promise that data will not be used against subject. Subject's identity and some off the record information cannot be used out of his/her permission. In our interviews, I asked whether I can write their names or not. In addition, some "off the record" information could not be used in the study.

During the interview, researcher should not harm subjects psychologically and physically. Therefore, researcher is the first responsible person for the security of the interview environment and privacy of data. Researcher also must be care about some sensitive issues that will be psychologically harmful for subjects. For instance, in this study, the subjects in Ankara were sensitive about the issues of politics and government. Therefore, I could not force them to talk about policies or criticize government. They criticize as they wished. The subjects in Konya were sensitive about the issue of religion. Therefore, I could not ask any negative question about religion of Islam; or their conservative lifestyles.

Pilot studies are crucial to get which topics are sensitive or in which points subjects are sensitive. After learning sensitive issues and points, researcher can develop research questions and interview questions accordingly. In pilot studies; it was seen obviously that politics and governmental policies are sensitive topics in Ankara; whereas religion and conservative lifestyle practices were sensitive points for the subjects in Konya (see, Neuman, 1999: 429-431; and Hessler, 1992: 140).

### **3.5 Verification and Truthworthiness**

Truthworthiness and verification of social research is generally come to the issue around reliability and validity of data. Reliability can be defined as an internal coherence in a research that requires coherence between measurement scale and the measured item. Reliability, in other words, is consistency of measurement, or an

instrument of measurement that measures the same way in any case. Reliability requires same results in each time of measurement. Validity that can be defined as an external coherence is a sort of coherence between hypothetical definitions and research questions. In other words, validity is strength of conclusion, inference, or proposition which explains coherent hypothetical relations between hypothesis and research methods (Gillham, 2005: 6).

Although, reliability and validity firstly are developed and used by positivist paradigm of social sciences; in interpretative social sciences, there are some arguments around reliability and validity. Validity seeks whether the instrument is measuring the reality that the researcher wants to learn; and whether the instrument is measuring the adequate sample of that reality. Therefore, the researcher first needs to give the exact definition of the concept being measured. Which concept is being measured? What is the exact definition of that concept?; so conceptual definition is a pre condition to come to the same point of the study. There are many different definitions; however, in study, there must be one common agreed definition. In addition, concepts related to social phenomenon are generally multidimensional; therefore, researcher must explain that in which dimension s/he is making research (Bailey, 1987: 68).

When the concept is measured in different times, the value of measurement must not change to achieve reliability. To maintain reliability, researcher asks some questions in different ways or words many times. In the interview or questionnaire there are some “trick” questions to maintain reliability being asked several times (Bailey, 1987: 70-71). Reliability is an internal coherence of questions to the research topic, research concept, and research hypothesis. In addition, reliability is coherence of questions to each other. In that case, pilot tests are crucial whether question that were created by researcher are working well or not. To check the coherence of the questions, researcher must test her questions in the field.

In this study, to test the coherence of the questions, some pilot interviews were made

both in Ankara and Konya. While the interviews were semi-structured interviews, “trick” questions were not asked to check the answers of respondents. Limited time forced us ask the questions in one time. However the questions were valid in regards to the coherence to the hypothesis and concepts. The main concepts of our study are Mawlawi tourism and development. In the previous chapters of the study, we tried give definitions of Mawlawi tourism and development. Hypothetical relations between those two concepts were studied; and around some development arguments and theories the relation was analyzed.

### **3.6 Grounded Theory and Data Analysis**

In qualitative and interpretative social science methodology; theory and hypothetical prepositions are created after the research according the results of the research and the data collected. In the philosophy of interpretative and qualitative social science; first of all, there are many truths according to different social realities. Social reality is the product of human behavior; so there cannot be a universal pre occurred realities like in natural sciences. Researcher must develop hypothesis during or after the research.

Grounded theory, at this point, a key concept; means an inductive approach in social sciences that attempts to generate a theory from observational data. This is opposite of hypothesis testing in which pre conducted hypothesis and theory is tested according to the observations (Babbie, 2007: 296). In grounded theory study, many techniques can be used; but the crucial point is after getting data; classifying and interpreting data to create a hypothetical or theoretical relation between dependent and independent variables; or cause and effect concepts of the study (Creswell, 1998:150-151).

In grounded theory, which is grounded on empirical collected data, is based on everyday observation of social actions and behaviors of people. Concepts to be investigated are taken out of those everyday realities. Grounded theory is heavily

depends on interpretations of those realities. Interpretations, comparisons, and, classifications of realities help researcher to discover the relations between realities. Researcher, from those relations, develops conditional hypothesis in inductive way (Sarantakos, 1998: 200-210). According to Popper, testing a current theory is an easy procedure; however, creating a new theory is a productive process for social sciences. Any current theory can be falsified; since social phenomenon based on human action cannot be universalized. New and better theories can be produced from fieldworks and data. Any micro social phenomenon can produce different theory. Popper's paradigm related to theory is the opposite of Kuhn's paradigm; which is testing universal theories and paradigms through deduction; and testing any case (Wallace, 1971: 65).

In this study, new hypothesis were developed after collecting data from the field. The development of Mawlana tourism is a top to bottom projection which excludes community involvement. The Mawlana tourism projection was improved local entrepreneur group and central government together. In the projection, there are municipality, Chamber and Trade Unions of Konya, and the Justice and Development Party government itself. Secondly, Mawlana tourism is social and culturally intensive sector rather than economic activity. Although Mawlana tourism is economically not developed yet, there are many projection and plans to improve it as an economic intensive sector. The interaction between the other sectors and tourism is also low in Konya. Therefore, the effect of the development of tourism sector on the other sectors is not seen yet. The biggest aim of the sector is introducing Konya, Turkey and the religion of Islam through the advertisement of Mawlana and Sufism. In other words, it is a sort of identity construction process for the humanistic face of Islam, opening of Konya to global markets, and introducing Turkey as a Muslim but modern and humanistic country.

Konya is one of the most developed agriculture, industry, and trade centers of Turkey; therefore, tourism is not a big sector which gives crucial value addition for Konya. However, the cultural marketing of Mawlana and his order creates a reaction



and resistance among conservative people; and some Sufi order followers. The local conservatist resistance claims that the content of Mawlana taught is commoditized and marketing disturbs the aught itself. First of all, it is a belief system that cannot be show material any touristic place. Lastly, the interaction between local people and tourist is very low; all tourism places; such as the Mawlana Tomb, Culture Center, Museum, Karatay Madrasa, Alaaddin Mosque are located in the city's old center; that can be called as Tourism Business District (TBD).

### **3.7 Participant Selection and Sample Characteristics in Ankara**

The main methodological technique of the study is the interviewing. To understand the policy making process of the tourism industry in Turkey; eight persons from the Ninth Development Plan (2007-2013)-Tourism Commission under the directory of the Turkish Prime Ministry-State Planning Organization were interviewed. In the Commission, there were more than 25 members; however, as far as I have learnt that not all of the members joined actively in the planning process. To access the members, first I have used my personal contacts from the Ministry of Culture and Tourism. To establish contact, I demanded help from my friends who graduated from the same university and are working at the Ministry of tourism and Culture. As I learned, the Tourism Expert Commission was the responsible for the preparing the mainstream tourism policies of Turkey. First, all of the members were sent an email. Afterward, deep interviews were conducted with them. One member recommended another member; and helped me to establish a contact. This technique is called as "snowball" technique. The members were mainly bureaucrats, academicians, NGO leaders, and sector representatives. They were too busy to give their time for the study. Therefore, I needed a reference of the previous sample.

I conducted the pilot interviews three members of the Commission; and according to the pilot interviews, the questions were rearranged. In the study, I made interviews with eight members.

1. (Respondent in Ankara) R.A.1 Master Degree State Planning Organization governmental position
2. (Respondent in Ankara) R.A.2 Doctorate Degree The Ministry of Culture and Tourism governmental position
3. (Respondent in Ankara) R.A.3 Doctorate Degree The General Secretary of the ATİD (Anadolu Turizm İşletmecileri Derneği) NGO position
4. (Respondent in Ankara) R.A.4 Undergraduate Degree The Chairman of the TUYED (Turizm Yazarları ve Gazetecileri Derneği) NGO position
5. (Respondent in Ankara) R.A.5 Doctorate Degree The Chairman of TURSER Company the sector position
6. (Respondent in Ankara) R.A.6 Doctorate Degree Academician at Başkent University academic position
7. (Respondent in Ankara) R.A.7 Doctorate Degree Academician at Gazi University academic position
8. (Respondent in Ankara) R.A.8 Doctorate Degree Academician at Anadolu University academic position

All of the members in the sampling of Ankara are well-educated persons; one undergraduate, one master degree; and six doctorate degree holders are the members in the sampling. Three of the members are academicians at various universities, representing the academia side of the commission. Two members are from NGO; one member is representing the sector; while two members are from governmental positions.

The occupational positions of the members were effective on their answers. For instance, the member from the sector İbrahim Birkan underlined the main problems from the sector side; and high lightened the profit maximization in the sector. He sometimes admired the cheap labor and “all inclusive” type of tourism. Even he mentioned about the possibility of tax dodging through the positive side for him. He admired the marketing and commoditization of everything within the sector, even religious values. He answered the questions in the interview through the capitalist

mentality. The governmental occupation owner Şeyda Odabaşı and Hülya Örs focused on the planning process and governmental-bureaucratic difficulties in the application of the plans. The NGO representatives Kerem Köfteoğlu and Haydar Oğuz gave their answers through NGO susceptibility; such as giving priority to environmental protection, sustainability, justice in income distribution. The academicians had the answers with academic point of view in tourism.

### **3.8 The Case Study Interview Process and Limitations in Ankara**

All of the interviews in Ankara were made in the members' offices or work places. They were good at being on time and using emailing. Some members were limited in timing. They could not give enough time to answer the questions deeply such as R.A.2, and R.A.5, because of their intensive works at job. All topics were talked openly, except some bureaucratic problems with R.A.2. She gave some "off the record" information about the bureaucratic process of planning. She complained about the political intervention in the organizational structure of the Ministry and the application of the policies. Therefore, it can be said that political intervention in the tourism planning was the only sensitive issue to talk about in the interviews of Ankara.

However as a whole, there was not a big limitation; the taking appointment process was easy, since the members were well-educated, familiar to preparing a dissertation, and respectful a university ID card. I did not need to find a big reference to take appointment. I could get appointment directly by sending e mail. Since the respondents in Ankara have an education level on undergraduate or post graduate level; they used former and official language and they sometimes criticized my thesis and gave suggestions about the study. They had very limited time; therefore; during the interview; there was not enough time to repeat the questions or verify the answers. I had to record the answers faster and I could not extend the questions as I wish more. During the interviewing with the respondents in Ankara; interviews were interrupted by telephones; guests and secretaries very much.

However, since Ankara is the capital city and bureaucratic center of Turkey; and the respondents in Ankara are mainly officials and bureaucrats, I had to wear formally, and talk in a formal way. Generally, the respondents were busy; therefore extending interview was impossible; and all interviews must have been done in a limited time. To start research; I first focused on the collected data by the Ministry of Tourism and the State Statistics Office. Firstly, the collected data gave a general framework and picture about the tourism sector in Turkey. The collected data led my questions in the interviews. The process of getting the data was easier, since the data was available on Internet. The detailed data could be achieved from the Ministry by a formal letter written from the university. Statistical data and some other collected data were useful to draw a general picture about the study at first; and to prepare the questionnaire or interview questions. Especially for the pilot studies; the previous studies; old field researches; and related statistics and data are valuable to direct the research and direct the questions.

### **3.9 Participant Selection and Sample Characteristics in Konya**

In the case study of Mawlana Tourism in Konya, the study aims to find out the responsible persons in the projecting the Mawlana tourism and in the application of the tourism policies in the local level. Secondly, we tried to find out the people who gained profit from the development of urban tourism in Konya. Therefore in Konya, totally with 13 persons interviews were made.

1. (Respondent in Konya) R.K.1, Selçuk University-the head of the Mawlana Research Center academic position
2. (Respondent in Konya) R.K.2, Konya Tourism and Culture Directory, Tourism Branch Manager governmental position
3. (Respondent in Konya) R.K.3, Konya Metropolitan Municipality, Directory of Cultural Affairs, the Manager for Organizations municipality position
4. (Respondent in Konya) R.K.4, Konya Metropolitan Municipality, Directory

- of Cultural Affairs, the Manager for the Foreign Affairs municipality position
5. (Respondent in Konya) R.K.5, Konya Chamber of Trade, the Manager for Studies and Researches NGO position
  6. (Respondent in Konya) R.K.6, TURSAB Konya Branch Manager NGO position
  7. (Respondent in Konya) R.K.7, the owner of the Sufi Tourism Agency old dervish and sector position
  8. (Respondent in Konya) R.K.8, the owner of the Selene tourism Agency old dervish and sector position
  9. (Respondent in Konya) R.K.9, Mawlana Museum, The expert of Art History governmental position
  10. (Respondent in Konya) R.K.10, Mawlana Culture Center, the head of semazen group, dervish and Sufi music expert municipality position and Mawlawi Order position
  11. (Respondent in Konya) R.K.11, employee at Dervish Brothers Shop sector position
  12. (Respondent in Konya) R.K.12, employee at Dervish Brothers Shop, tarikat member and Sufi music expert sector position and Mawlawi Order position
  13. (Respondent in Konya) R.K.13, retired, tarikat member and employee at Dervish Brother Shop sector position and Mawlawi Order position

The interview technique was used in Konya; and with 13 persons interviews were made. One person is from the academic position, who is R.K.1. He is an academic specialist in Mawlawi Order and has a position at Selçuk University. He answered the interview questions through academic point of view. He was unhappy about the misuse of Mawlawi Order in the tourism sector and commoditization of Sufism in tourism industry. He cares about the application of Dervish whirling according to rules of the Sufi Order. R.K.9, who is an expert of Art History in the Mawlana Museum, and R.K.2, the Tourism Manager of Konya are the state officials in Konya, representing the central government or state. The interview with Mehmet Yöndem

was very significant to understand that how the development process of Mawlana tourism in Konya was formulated and planned by main actors of the local powers such as the Municipality, local entrepreneurs (such as the chambers of trade and industry), and AKP government.

In all interviews, especially in the interview with R.K.10, who is the head of the dervish group of the Mawlana Center, and R.K.5 from the Konya Trade Chamber, it is found out that Mawlana tourism is not economically intensive sector which has social and cultural projections and aims. For instance, there are three main cultural aims in the projection of Mawlana tourism. Over the Mawlana and his thought, the central government and the local actors Konya want to introduce the city of Konya, Turkey as a country, and Islam as a religion. Konya tries to open herself to the national market of Turkey and also global markets through the Mawlana and his thought. Konya is being represented as the city of tolerance and love and invites all foreigners as visitors and investors. Mawlana is also used by the central government, the Ministry of Tourism and Culture for the advertisement of Turkey. Turkey, through Mawlana and his order, welcomes everyone from any religion and nation to Turkey. In addition, like Konya, Turkey is also represented as the country of love and tolerance, while being a Muslim country. Thirdly, and lastly, Islam in Turkey is represented as humanistic and tolerant religion based on love and respect. Turkey becomes responsible to introduce the humanistic face of Islam through Mawlana.

The persons in both sector and the Sufi Order, old dervishes R.K.7 and R.K.8, are accepting the negatives effects of commoditization on Mawlawi Order; such as disorder in Sufism, whirling of dervishes in non-religious environments, and application of the Sufi order by non-specialist people. However, at the same time, they clam that we cannot escape from the commoditization of the Sufi order in the tourism sector. They do not see themselves as responsible for the misuse of the Mawlawi Order. They see the Ministry of Tourism and Culture for the regulation of the usage of Mawlawi Order in the tourism sector. They are so open to the marketing of Mawlana to the tourists. Among the Mawlawi tarikat members, R.K.12

and R.K.13 were also open to the marketing of Mawlana for foreigners, although they are not accepting the misleading of Sufi Order in the sector. Those people from the Mawlawi Order are the people who are economically benefiting from the tourism sector.

The two persons who are working as state officials, R.K.2 The Manager of Tourism and, R.K.9 an expert of the museum, are not familiar about the projection process of the Mawlana tourism in Konya, since they were ignored from the process. R.K.2 openly accepted that state officials and government offices related to the tourism were ignored from the decision making and policy producing process of Mawlana tourism.

### **3.10 The Case Study Interview Process and Limitations in Konya**

As a general, the sample in Konya has relatively lower educational level from the sample of Ankara. Snowball technique is used to access the people in the sample. However, making interview was much more difficult compared to Ankara. First, they have doubts about making interview and they asked whether I will use the information in media-press or not.

Secondly, communication was difficult; since they do not use e mail; and we had to take the appointments by telephone. Being on time was another problem in Konya; some of the sample members were not on time. Thirdly, in the interview, the persons in Konya were much more tend to enlarge the interview and give unrelated information. Therefore focusing on the subject was a little bit problematic. The sensitive topic in the interviews in Konya was the religion. Therefore I had to be careful, while I was asking about Islam and its applications in Konya. While asking, I had to be much more gently, since I did not want to be seen as disrespectful fro the religion.

Last limitation was the image of Konya, especially it was cared about by the

younger persons. They always tried to show the “real” face of Konya; and they tried to change about the “stereotypes” and “false images” of Konya in my mind as their “other”. The focus point of “false image” and “stereotype” of Konya was the conservative and religious identity of Konya. The younger persons in my interview were always trying to figure out “modern” and “secular” life styles and social forms of Konya; such as wearing style of ordinary people, bars and cafes, social life in public sphere and so on.

### **3.11 Observation Notes in a Dergah in Konya, behind Balıkçılar Hotel, 29th June 2009, 17:30-22:30**

When I was doing my interview in the souvenir shop; I was invited by the R.K.13 to a dinner at a dergah house behind Balıkçılar Hotel closed to the shop. The windows of the house were closed by black curtains. The door was opened by a woman at the age of around 20; and after taking me into the house; she checked the street before shutting the door. After taking of shoes in the entrance; I entered a big saloon that was covered by a glass roof. There were village style couches and pillows ordered by the walls; wooden dinner tables in the middle of the saloon; and meals were prepared in cooper trays on the dinner tables. There were a group of Mareican people. The leader of the group was a middle aged woman from a university; and she brought her students to the dergah. She was an academician at the Religious Studies Department of a university in the USA and she specialized in Islamic Studies.

I was invited to the dinner table by the owner of the dergah house. At the table I started conversation with the academician woman. She brings her students annually; and as she clamis that it is useful for her students to learn about humanism in Islam and Sufi Order in the indigenous place. She came to Konya before and she lived in another dergah for a longer time and she was educated by a sheikh at that dergah. She gave her card to me and and invited me to the USA for academic meetings. She made researches about the Gulen movement in the USA and she feels herself closed



to that movement. Her academic interest is in the field of Sufi Order, Mawlana; and Bektashi Order. In addition; she explained that there are many Mawlawi and Sufi Organizations in the USA and the number of that type of organizations is increasing.

Before starting the dinner; the owner of the house started praying. After finishing the pray; he translated into English. During the pray; we put our hands on the copper trays like Christians; and later we all together said “huu”; and then started meal. In the saloon there were two female and one male waiters servicing for us. The American woman knew the owner of the house very well; they had a closed dialogue. R.K.12 and R.K.13 took place on a sofa at a corner of the saloon; and started playing Sufi instruments. All of the students and their teacher were listening to the Sufi music and songs carefully; and the owner of the house took a drink from the kitchen. He was walking as if he does not care about the music; or he got used these type of scenes. I was talking the wife of the house owner. She was giving lectures and lessons about yoga and meditation in day time. The owner and his wife; both together; made the house as a market place and they are marketing Sufi Order, Mawlana; and some other oriental life styles such as meditation and yoga to the tourists who are hunger for sensual satisfaction from the Western countries.

In the saloon; the lights were very gloomy and the plant paint of the carpets smelled with a spice smell coming from the kitchen. There was slackness and laze over the people and languor in the atmosphere. The voice of the RK.12 and R.K.13 was declining and increasing synchronically and although they have camera; the students were hesitating to take photograph because of the laze atmosphere. Later, R.K.12 and R.K.13 insist on the American woman to sing a Sufi song; and her song was in English in a jazz or blues style; but full of the words of Allah; Muhammad and huu. She was crying while she was singing. R.K.13 talked about the foreigner waiter in the dergah to me. As R.K.13 said; the British waiter who was servicing for us is a divorced man from Oxford and has been lived at a Bektashi dergah. Now he is living at this dergah and he converted to Islam. As R.K.13 explained he obeys the Islamic rules strictly and prays regularly. He found his “sensual satisfaction” at the dergah,

as R.K.13 claimed. R.K.13 introduces the British waiter like this: Many years ago; he made an unhappy marriage and later he came to Turkey. He lived among Bektashi people; but he has been living with us and working at our dergah for five years. He is servicing and living with us. British. He is fulfilling his sensual emptiness. Especially you must see him while he praying. I am crying while seeing him.”

While I was talking to the R.K.13 about the British waiter; the owner of the house and the American woman invited one of the students to the R.K.12 for a practice; that I could not understand first. A long male student came and sat down on the floor beside the R.K.12. R.K.12 put the bottom roof of his instrument *saz* in the mouth of the student between his teeth. He started playing but he was playing very gently not to disturb the head of the student. The student was closing his ears with his fingers and closing his eyes. He start wetting and tears were coming from his hair and his face became totally red. Later tears came from his eyes. It was a very extraordinary scene for the students and they wanted to take a photo. However; their teacher did not allow them. Although the song has finished, the student could not stand up and continued sitting down. R.K.13 wanted me to wake up him. I touched on his shoulder and said “it is over”. He woke up; and looked around him in a daze and took his place among his friends.

The owner of the house knew well how to direct the atmosphere; and during the heterodox songs; he was showing his drink; when the R.K.12 and R.K.13 says wine or soul or friend during songs. R.K. 13 gave some information about their *tarikāt* (religious brotherhood community) briefly. Sheikh Ali Baba who is the head of their *tarikāt* was educated in Elazığ at a Nakşibendi *Tarikāt*. As R.K.13, the owner of the house also was educated by Sheikh Ali Baba and he learnt *sema* and *Mesnevi* at the dergah. He knows English well and he became later a tourist guide. He brings some groups who are interested in Sufi order from abroad. The tourists can see the “real” atmosphere of Mawlawi Order at his house. He transformed his house as a dergah house and gives some education about Mawlawi order. As R.K.13 said that

Mawlawi Order is being practiced by articulating to some tarikat orders such *Kadiri*, *Nakşibendi*, *Cerrahi*, *Rıfai*, and *Halveti*. He gave some famous names who are the member of these tarikats. They are from Nakşibendi tarikat and there are many visitors for their dergah. For instance; the Mawlawi groups of Toronto and Tel Aviv visited and stayed at their dergah house.

The American guests decided to go; and they saluted the R.K.12, R.K.13, and the owner of house in Mawlawi way as the owner of the house showed. When I decided to start my interview with the owner of the house; a new group of people came to the dergah; around 22:00. Five people from Iran came to the dergah to learn how to whirl. As they said; reading Masnawi is free at houses; but there is not any place to learn how to whirl in Iran. And I understood that I will not be able to make interview with the owner of the house and I left the house.

In the observation, you are far away from directing the environment and atmosphere; therefore you must pick up useful information among the many useless scenes; talking, pictures, words, and sentences. Sometimes; you become a part of the environment or the atmosphere in the field; so you may easily miss some useful information. In the first time of the observation; the people in the field try to know the observer. They did not behave naturally at the first time. Later they learnt about my aim and study; later they started behaving naturally. Like R.K.13, someone may try to explain about what is going on. Because they are afraid of that you may misunderstand something. To keep me away from any misunderstanding R.K.13 tried to explain everything in regards to what is going on.

Taking notes is another issue in observation. Sometimes; to take a note; the observer may miss some scenes; events; and information while writing down notes. Therefore; the observer must take less notes and must keep in mind as much as possible. In the immediate aftermath; the observer must take the notes. Sometimes; taking notes in front of the people may disturb the people in the field. The observer must be seen as one of them to make them comfortable. Taking notes puts a social

distance between the observer and the people in the field. When the observer takes notes in front of the people; the people in the field may feel that they are being observed strictly. I tried to take note in my notebook as less as possible. However; there is another risk that you may miss some details. Therefore; just after the field; I have written my experiences and what I saw in the field.

### **3.12 Methodological Discussions and Learnt Lessons from the Field.**

Methodology is the skeleton of any study in social sciences to test the truthiness of that study. The reliability and validity of that study is heavily based on the scientific process of methodology. In this study, it is obviously seen that it is very difficult to create hypothesis and theory without entering the field. Social phenomenon is the product of social action that cab difficult to be universalized. For instance; we have learnt that Mawlana tourism is not a projection of only Justice and Development party government; there are local demands for that projection such as local entrepreneurs and chambers. After conducting interviews with local people and we have seen the truth. The other reality that was understood after the interviews is that Mawlana tourism is not economically intensive sector; but heavily based on cultural aims.

Secondly, there are many different sorts of people; so in qualitative methods; human interaction between researcher and respondent is very crucial to get truth. The researcher must behave differently according to different sorts of people. Even the respondents in Ankara were different from the respondents in Konya. Not only living area, social background, social class, but also psychology of people is very effective on interview techniques. In qualitative techniques; the truth or the data is the information researcher gets from respondents. Therefore, to get the real social action or behavior is heavily based on the sensitive methodological techniques. To get the truth is heavily based on how the researcher applies the techniques. However, in this study, the topic was very concrete and specific; and we did not need to get personal information of respondents. Therefore; there was a formal

relation and social distance between the researcher and the respondents.

The third reality that I have learnt from the field is that in Turkish society; informal relations are still significant in social world. Therefore, to enter the field and to establish the connections to the respondents were heavily based on establishment of informal relations. If the researcher gives a reference name, it is generally easier to enter the field. Even, if the researcher is invited or accepted by the community leader; to get the truth from the respondents becomes easier. Compared to Ankara, in Konya, I needed a reference name much to conduct my field research. In the first time, I tried to take appointment by myself from the local governors and respondents in Konya, but I could not succeed. As I later realized later that I had to give a reference name. In the following of the field research I used my personal contacts from Selçuk University academicians.

### **3.13 Talking Sensitive Issues**

In the field, government policy is the sensitive issue in Ankara; while religion is the one in Konya. In Ankara; some respondents gave some information off the record that I cannot use in the study. The respondents who are bureaucrat at government institutes were sensitive to talk about government policies. They were not free enough to criticize the government policies.

The respondents in Konya were sensitive about religious issues; and they were against the stereotypes about Konya and conservative people. They are defensive about their religious lifestyle and against the commoditization of religious values. They brought some critiques about the side effects of capitalism and modernity on ethical issues and spiritual world.

To be able to ask those sensitive issues, I escaped from asking directing; and mostly used indirect words in questions. The questions about sensitive issues were ordered as following questions; since asking about sensitive issues firstly is very risky. After

getting to be used in the interview; and after being familiar for both respondent and researcher, researcher can ask the risky questions easier. In the first time; generally respondents are tend to escape from answering , so researcher must the same questions in different words to check the reliability of the answer.

## **Chapter 4**

### **The Development of the Tourism Sector in Turkey**

#### **4.1 Introduction**

The tourism industry has been a part of the national economies and has attracted government interest. Governments have been highly concerning tourism policies, since national economies are today much more dependent on socio-economic benefits of tourism industry. Tourism industry in Turkey is today highly concerned by the government and tourism has a crucial place in Turkish national economy. To understand the development of Mawlawi tourism in Konya, we must look at the evaluation of tourism sector in Turkey. The evaluation of tourism sector in Turkey is studies into four phases in this study. The first one is the period between 1923-1950, in which the first institutions started about tourism and tourism was set a part of the modern life carried out by the new republic. In the second phase is between 1950-1980, tourism was institutionalized as an economic sector under the light of emergence of international mass tourism in the world. The third phase is the period between 1981-2002, which is called as “First attack”, focusing on much more comprehensive tourism policies. The last phase starts from 2002 and continues until today. The last phase is called “Second Attack” regarding changing visions and new policies.

#### **4.2 The First Phase, 1923-1950**

In the first phase, with the starting of the new republican era, initiation of tourism activities has been started. Although there were touristic tours and activities in the late Ottoman era, tourism was not institutionalized in the Ottoman state and tourism activities were carried by small proportion of wealthier people living in Istanbul.

Wealthier families in Istanbul were having their summers in summer houses around Istanbul. However, within the establishment of the Republic, institutionalization and initiation in tourism has started.

Tourism affairs have been organized under the Traveler's Association in 1923, and that association has established the basic roots of tourism policies in Turkey. The name of the association changed to the Touring and Automobile Club in 1930 and served for tourists who came to Istanbul in accommodation opportunities. The Club also regulated price list of tourist destinations and organized meetings, congresses, and courses for tourism employment. The first bureau at the ministerial level was the Turkish Office, which was opened in 1934 at the Ministry of Economy, the department of Foreign Trade. In 1937, the bureau became independent institution and then became a part of the Ministry of Commerce in 1939. Later the tourism sector was taken under the responsibility of the General Directorate of Press at the Prime Ministry. In 1949, the Department of Press was reorganized and renamed as the General Directorate of Press, Publication and Tourism. Although the first significant tourism sector master plan was prepared in 1949 by the Tourism Advice Committee, tourism could not go beyond the small departments under the certain institutions or ministries (Nohutçu, 2002, and Aker & Serter, 1989).

There are not sufficient and healthy statistical data and information about the tourism indicators before the planned economy phase, until 1950s. In 1950, approximately 29 thousand foreign tourist visited Turkey; and the income was 4,3 million USD in 1951. However in the following years tourism income felt down and in 1957, it was 1 million USD (Tutar & Tutar, 2004, pp: 64 and 76). As it can be understood from the data that tourism was not accepted as an economic sector until 1950s. Tourism was accepted as a social activity and a part of modern social life. Therefore tourism was organized and institutionalized within the Turkish socio-cultural modernization through the Republican reformation. Tourism was way of having holiday for the “modern” citizens of the new Republic.



### **4.3 The Initial Development between 1950-1980**

In the early 1950s, Turkish economy was suffering from shortage of foreign currency and increasing deficit at the balance of payments and foreign trade due to the liberalization and increasing of import. Therefore, international tourism was considered as a source of foreign currency earnings to support the national budget. After the end of the Second World War, Western World has witnessed a sharp increase in national incomes, industrialization, mass production, and increasing in life standards. Those improvements brought a sharp and a linear increase in international tourism. Western countries started being sender countries; on the other hand, developing countries started competing each other to receive foreign tourists as much as possible. International tourism, as in Turkey like the other developing countries, became a sector to earn foreign currency and to support balance of payments (Tarhan, 1997). This phase is, at the same time, tourism industry was internationalized. The main objective of the governments was to reshape the tourism industry in order to attract and accommodate international tourism; and governments improved related policies and institutions to establish international tourism destinations in their home countries.

To develop international tourism, infrastructure must have firstly been prepared; therefore, the Turkish government planned to establish tourism facilities with international standards. Some pilot and model investments have been done under the Commission of Pension Fund. Istanbul Hilton, Tarabya, Izmir Buyuk Efes and Buyuk Ankara Hotels were built in compliance with this policy (Tarhan, 1997).

To draw the juridical framework of tourism investments, in 1953 the Law for Encouragement of Tourism Industry numbered 6086 was enacted. This law was the first regulation or attempt to administrate tourism facilities in a policy. The law brought Licensing facilities to take all tourism facilities under governmental control and to set some obligations for tourism investors, such as fulfilling certain standards

and service quality. With the requirements which were set by government for the investors, it was aimed to reach tourism facilities to contemporary standards, to provide incentives and a credit system for tourism activities, to achieve uniform standards for similar type and class of accommodation facilities, to introduce a new price control system for tourism licensed operations, to provide a checklist for new investors including necessary equipments, accessories and services needed at accommodation units of certain kind and quality. In addition, the Law introduced a commission, in which they were representatives from government and private sector, to evaluate tourism investment applications (Tarhan, 1997:63). In 1954, Tourism Bank was established to promote and to give credits for the tourism investments ([www.tursab.org.tr](http://www.tursab.org.tr)). The General Directorate of Press Publication and Tourism was reorganized and upgraded to the ministerial level in 1957 under the name of Ministry of Press Publication and Tourism.

Table 1: Tourism in Turkey before the Planned Economy Period (Source: Tutar, F., Tutar, E., 2004, Turizm, Ekonomi, Türkiye ve OECD, İstanbul: Seçkin Yayıncılık, p: 65)

Year	Number of incoming tourist	Tourism Income (Million USD)
1950	28,625	-----
1951	31,377	4.317
1952	38,837	2.287
1953	70,055	2.350
1954	71,331	1.771
1955	79,369	1.979
1956	99,414	2.495
1957	100,803	1.041
1958	114,744	1.535
1959	126,610	4.756
1960	94,077	5.460

With establishment of the State Planning Organization in 1961, a centrally planned economy model was applied in tourism sector as well as the other sectors of the economy. The main scope of the planned economy was setting to serve for the optimum use of resources and maximize the economic growth with five-year development plans, which are obligatory for public sector and encouraging guide for private sector. The general and basic aims of the five year development plans in regards to tourism development were to utilize tourism resources of the country in a way to increase their contributions to national economy and balance of payments, to increase holiday opportunities of working population, and to use tourism resources of the country in the balance of utilization and protection (Olalı, 1984: 180). It can be understood clearly from the basic scopes of the five year development plans, not only economic benefits of the tourism sector, but also social aspects of the sector were aimed to develop. Tourism was not accepted as only economic sector but also a social phenomenon; therefore the rise of welfare social state responsibilities were reflected into the scopes of the tourism development plans. The aims such as to increase holiday opportunities of working population and to use resources in utilization took place the policies of the social welfare state in tourism.

The First Five Year Development Plan was put into action between 1963 and 1967. In the plan, the economic role of tourism was underlined and tourism has been accepted as an economic sector that must be improved by both state and private sectors. However the state was taking the basic role in the sector such as building of infrastructure, development of transportation lines, upgrading communication lines, providing environmental hygiene and health, and motivating investments. The main objectives of the First Five Year Development Plan in regards to tourism sector were utilizing natural and historical resources, making necessary investments, vitalizing gift industry, extending the stay period of foreign tourists, and investing in areas having tourism potential and intensifying tourism activities in the main tourism regions (Aker and Serter, 1989: 52). In the first period of the planned economy, the responsibility area of the Ministry of Tourism was enlarged. First of all the name of the ministry was renamed as the Ministry of Tourism and Promotion. The basic role

of the Ministry became the promotion of the tourism sector by the state. Licensing, standardization of tourism facilities, planning, and coordination were the main duties of the ministry (Nohutçu, 2002). As it can be understood clearly, while the private sector was weak in Turkey at that time, the state must have taken the responsibility to develop the tourism sector and open the way for the investments.

As it is seen in the table, the share of tourism income in the total foreign currency income was very weak in the first planned economy phase. Especially in comparison to the foreign currency income from worker transfer, tourism has a little amount in the total income. In this period first worker groups were sent to the Germany and there was a sharp increase in the income from worker currency transfer.

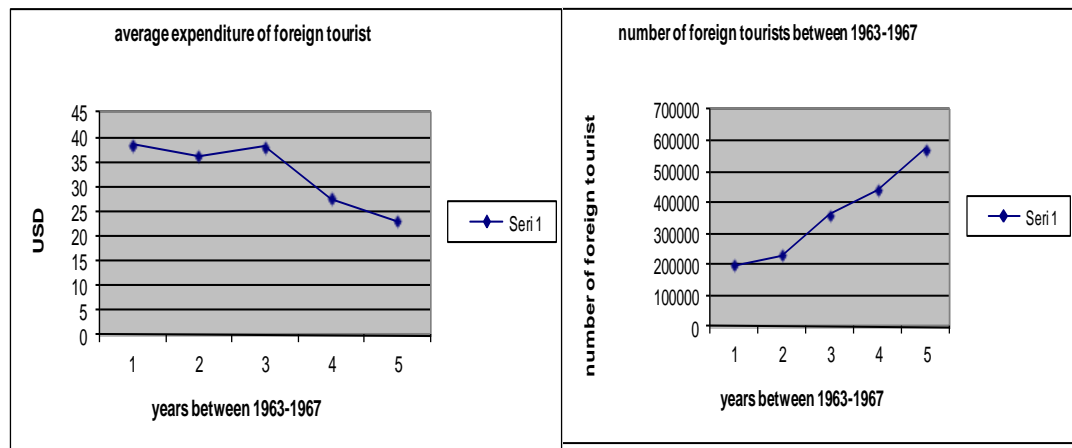
Table 2: Foreign Currency Income between 1963 and 1967 (\* Million USD)  
Source: Çakır, P., 1999, Türkiye'nin Turizm Gelirlerinin Ödemeler Dengesine Katkısının Analizi, Eskişehir: Anadolu Üniversitesi Sosyal Bilimler Enstitüsü, p: 126

Years Income	Export	Tourism	Workers Transfer	Other	Currency
1963	368	8	---		38
1964	411	8	9		66
1965	464	14	70		23
1966	490	12	115		20
1967	523	13	93		35

In the second Five Year Development Plan Period between 1968 and 1972, the shortage of foreign currency has increased sharply; therefore tourism investments gained speed. The main objectives of the second plan were increasing foreign tourism revenues, number of tourists, average consumption rate, developing

domestic tourism, foster mass tourism activities in priority areas, supporting financial and legal activities and measures, promoting tourist activities, rehabilitating infrastructure network in the hands of public sector, and encouraging private sector for the establishment of other tourism facilities (Aker and Serter, 1989). Second plan mainly stressed the importance of the physical infrastructure for the tourism development. The Ministry of Tourism and Promotion, and the Ministry of Reconstruction and Resettlement had prepared tourism plans together.

Table 3: The Average Expenditure and the Number of the Foreign Tourist between 1963 and 1967 (Source: Tutar, F., Tutar, E., 2004, Turizm, Ekonomi, Türkiye ve OECD, İstanbul: Seçkin Yayıncılık, p: 66



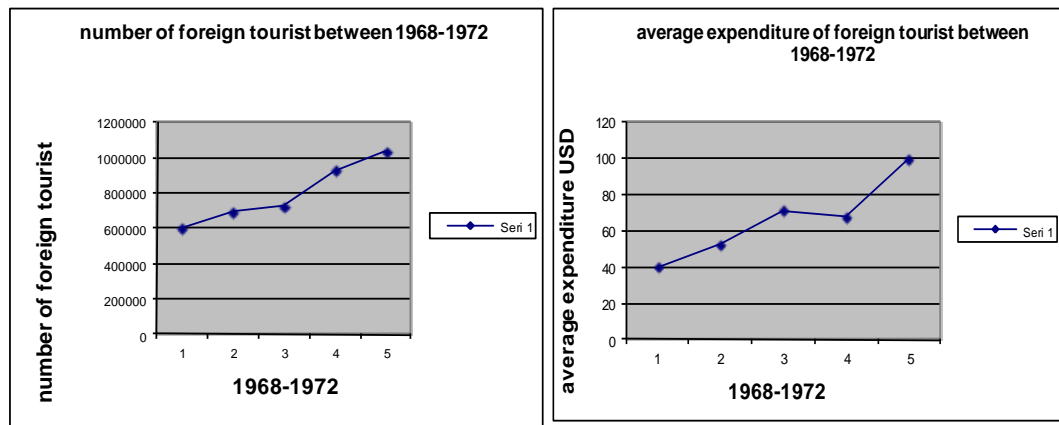
In the First Five Year Development Plan Period, the number of foreign tourist has increased from 198,841 in 1963 to 574,055 in 1967. However, tourism income has increased from 8 Million USD in 1963 to 13 Million USD in 1967. While there was a sharp increase in the number of foreign tourist, the increase in the tourism income was very slow. Therefore the Second Five Year Development has focused on the opportunities to increase the consumptions and spending of foreign tourists; and to

develop domestic tourism. Since the increase in tourism income stayed behind the increase in the number of foreign tourist, the government stressed on the motivating domestic tourist for consumption.

Table 4: Foreign Currency Income Between 1968-1972 (Source: Çakır, P., 1999, Türkiye'nin Turizm Gelirlerinin Ödemeler Dengesine Katkısının Analizi, Eskişehir: Anadolu Üniversitesi Sosyal Bilimler Enstitüsü, p: 126)

Years Income	Export	Tourism	Workers Transfer	Other	Currency
1968 (USD)	496	24	107	29	(Million USD)
1969 (USD)	537	37	141	8	(Million USD)
1970 (USD)	588	52	273	22	(Million USD)
1971 (USD)	677	63	471	8	(Million USD)
1972 (USD)	885	104	740	30	(Million USD)

Table 5: Number of Foreign Tourist and Average Expenditure of Foreign Tourist between 1968 and 1972 (Source: Tutar, F., Tutar, E., 2004, Turizm, Ekonomi, Türkiye ve OECD, İstanbul: Seçkin Yayıncılık, p: 66)



As in the tables above, the increase in the number of foreign tourist and the increase in the average expenditure of coming foreign tourist are parallel to each other. The Second plan focused on the increase the consumption of foreign tourists and partially became successful to increase the spending of foreign tourists.

The Third Five Year Development Plan was put into action between 1973 and 1977. In that plan, public sector continued its intervention in the sector; when private sector could not accomplish tasks. The Plan generally focused on mass tourism; and middle and lower middle class families and people became the main target group for the sector (Olalı, 1984). To improve the share of domestic tourism in the sector and to enable the middle class and lower middle class people having holiday within the sector; “social tourism” was developed. Social tourism was defined as the types of tourism practiced by those who would not be able to afford the costs of a holiday without assistance of a public organization. Therefore, governmental institutions and public foundations opened social holiday camps (Kamu kampları). Social camps were extended to local authorities, employers, trade unions, and welfare organizations. The effect of the planned economy and the rise of social welfare states in the World shaped the social and economic policies of Turkish government. In tourism, having holiday was accepted as a social right for all citizens in the social welfare state. This tendency affected the tourism policies of the Turkish government in the way of opening of public holiday camps. In the period of the Third Five Year Development Plan, the bed capacity of public camps had rose to 60,000; and after 1972, the government implemented a credit program to encourage family pensions and to increase low price accommodation capacity for middle and lower-middle class families (Tarhan, 1997).

The tendency of focusing on domestic tourism and public camps for lower income families decreased to tendency of focusing on international tourism. Therefore, in the Third Five Year Development Plan, the increase of foreign tourist number and the income from international tourism were relatively low.

Table 6: Number of Foreign Tourist and Tourism Income between 1973 and 1977  
(Source: Çakır, P., 1999, Türkiye'nin Turizm Gelirlerinin Ödemeler Dengesine Katkısının Analizi, Eskişehir: Anadolu Üniversitesi Sosyal Bilimler Enstitüsü, p: 126; and Tutar, F., Tutar, E., 2004, Turizm, Ekonomi, Türkiye ve OECD, İstanbul: Seçkin Yayıncılık, p: 66

Year	Number of Foreign Tourist	Tourism Income
1973	1,341,527	172 Million USD
1974	1,110,298	194 Million USD
1975	1,540,904	201 Million USD
1976	1,675,846	181 Million USD
1977	1,661,416	205 Million USD

Between the starting of planned economy until 1980s tourism sector in Turkey has shaped around the statist, planned economy perspective; while 1980s brought liberalism to the Turkish political and economic life. Therefore the development of tourism sector after 1980s will be analyzed under another title rather than around the Five Year development Plans.

#### **4.4 Liberalization Process in Tourism after 1982**

With the beginning of 1980s, Turkey has experienced deep economic problems, social turmoil, internal conflicts and a military coup; and after the military coup entered a new phase. In that new phase, Turkish economy was restructured and liberal policies were applied. The liberalization process after the 1982 elections is called as the Özal's era, since Turgut Özal became the leader figure and symbolic name of the liberalization process of Turkey. Liberal economic policies transformed the statist tourism policies into much more liberal and private sector oriented tourism policies.



In the tourism sector investments, state share was concentrated on infrastructure, as well as private sector took the leadership in superstructure such as catering, accommodation, transportation, guiding, and other service facilities. In 1980s, tourism development plans started focusing on sustainable tourism, and aimed to establish balance utilization and conservation of natural and cultural richness. The main goals of the Five Year Development Plans, in regards to tourism development, were the acceptable use of natural and cultural resources, sustainable tourism development in high potential areas, creation of efficient tourism sector with high international competitiveness, harmonious tourism related constructions with natural landscape, meeting the need of foreign and domestic tourist and the resident population, developing social tourism facilities, extending the economic benefits of tourism, continuous restoration and maintenance of the natural and cultural resources, protection of tourists and hosts against adverse environmental effects (Günay, 2000: 201).

In 1980s, the government realized the importance of the natural and cultural resources; therefore sustainable approach for tourism development was adopted into the development plans. As it can be understood from the goals that sustainability in tourism development would be achieved through establishing a balance between the usage and protection of the natural and cultural resources. Restoration and maintenance of the resources were emphasized in the plan. Harmonious and environmentally peaceful constructions were motivated in investments. Secondly, sustainable tourism would be achieved by focusing on the human side. Protection of hosts and tourist from the environmental side effects, and meeting the needs of both tourists and residents were the main goals in development plans to maintain a much more humanistic tourism development. Not only for tourists but also meeting the needs of the local people was showing that community involvement in tourism development is crucial in usage of tourism as a development tool (Küce, 2001). However, there were some several problems in front of the development of the sector; there were not sufficient superstructure investments, there was a lack of

coordination at the bureaucratic level; and lastly there were hard bureaucratic formalities in front of the investors (Tarhan, 1997: 72).

In 1980s, there was an increase in total investments as well as in tourism investments. The State continued infrastructure investments; while private sector investments in superstructure increased. However, the tourism investments were accumulated in mass tourism. 1980s, the mass tourism in the world also increased and Turkey tried to take bigger share as receiver country. The mass tourism, especially sea tourism in Mediterranean coasts, reached the top level in the tourism sector of Turkey. However the structure of the tourism sector in Turkey had experienced radical changes and transformation in 1990s. Therefore the tourism sector between 1990 and 2001 must be studied under another title.

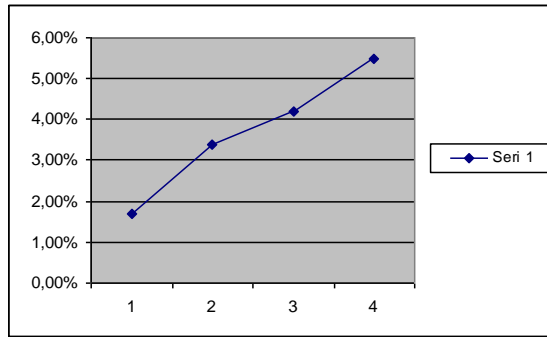
#### **4.5 Total Liberalization in Tourism between 1990 and 2001**

The beginning of 1990s had brought some certain changes in tourism policies. First, public sector participation in investment was reduced and sample investment policy was abandoned. Existing ventures of tourism investment and some other tourism facilities owned by state were decided to be privatized. Secondly, government interferences on prices of private tourism facilities were stopped. Any tourism investments were allowed to determine their own prices. In addition all touristic investments were free to use their own choices of currency unit. That process was the total liberalization of tourism in Turkey (Tarhan, 1997: 66). It is not free from the conjectural changes of the global economy and world order. The 1990s, after the collapse of the bipolar system, brought new type of capitalism which can be called neo liberal, global capitalist system.

In the 1980s, mass tourism based on sea-sun-sand on coastal lines tremendously developed and it created an excessive pressure on natural resources and environmental balance of coastal areas. Therefore, the government stopped the investments in the Aegean and the Mediterranean areas and minimized the

investments in Cappadocia and Istanbul. To eliminate the imbalance between the regions in terms of tourism sector, the government tried open new areas for tourism, such as the Black Sea, Central, East, and South Eastern Anatolian Regions.

Table 7: The Share of Tourism Income in the GNP (1: Year 1984: 1,7 % 2: Year 1994: 3,4 % 3: Year 1997: 4,2 % 4: Year 2001: 5,5 %, Source: Tutar, F., Tutar, E., 2004, Turizm, Ekonomi, Türkiye ve OECD, İstanbul: Seçkin Yayıncılık, p: 81)



Between the 1990 and 2001, the Turkish tourism had experienced rapid and sharp transformations because of the increasing in terror attacks and earthquakes in Marmara Region. The number of tourist and tourism revenues decreased tremendously and the quality of tourist decreased sharply. The tourism sector had to reduce prices in packages and tours to attract more tourists; however price reducing could help effectively. Between 1990 and 2001, the sixth and the seventh tourism development plans were focused on the reconstruction of the tourism sector in Turkey and elimination of the decrease in tourism revenues. To increase the revenues, there are four common aims in both 6<sup>th</sup> and 7<sup>th</sup> development plans: First of all, to increase the income in the sector, the plans aimed to extend the tourism season from summer to the other seasons. Secondly, the tourism centers were aimed to extend from classical seaside places such as Aegean and Mediterranean coasts to

the other regions such as Eastern, Central Anatolia, and the Black Sea Regions. Thirdly, the tourism activities should have been extended from sea-sun-sand to other tourism activities, such as religious, mountain, natural, congress tourisms. The last common point is to trying to reserve environmental and cultural assets for the sustainable tourism development (T.C. Başbakanlık DPT, 2004).

#### **4.6 The Transformation of the Tourism Sector after 2002**

After 2002, in Turkey, a newly established political party took the biggest share of the votes in the elections and the government of Justice and Development Party has established. The JDP government brought neo-liberal transformation in Turkish political economy and the tourism sector was affected by the new policies of JDP government. The policies of the JDP government cannot be analyzed without thinking about the neo liberal transformations in the global economy. The end of the mass production and national scale economies brought the alternative types of productions such as JIT (just in time), fashion-design centered production, and production based on individual demands. The mass character of tourism industry, not only in Turkey but also in other tourism countries, has changed to alternative types of tourism activities. Sea-sun-sand centered tourism declined, as well as the alternative types such as organic tourism, congress tourism, health tourism, extraordinary sports tourism, spiritual tourism increased. The tourism industry in the world started focusing on much more specific and detailed demands of customers and trademark building in tourism destinations. To differentiate the product and destination from other ones; trademark building has become crucial.

To take a share in this newly emerged trends, and to be able to compete to the other tourism destinations; Turkey opened new tourism sides; such as plateaus, mountains, villages, tombs, rivers, etc. These newly emerged tourism sides have been promoted by the government and the ministry in the new era. To extend the tourism sector in the new regions of Turkey such as Black Sea, Eastern and Central Anatolia, gave to the government a chance to decrease the imbalance in regional development. In

other words, new trends in tourism have been seen as an accelerator to eliminate the development gaps among the different regions.

The government, secondly, tried to extend the tourism season in Turkish tourism sector from summer to the other seasons. The main reason for this aim is to eliminate the seasonal unemployment and to increase the profit of the tourism industry. The dead seasons are the main characteristic of mass tourism based on sea-sun-sand. Therefore Turkey, in dead seasons, comes face to face with the decrease in the revenues and seasonal unemployment. The tourism season for Turkey is typically between May and October. The government tried to attract more and more tourist in other months by promoting new tourism types.

Thirdly, global economy is now directed by the newly emerged countries such as East Asia. As the result, the increase in the purchasing power of the people in newly developed and developing countries made those countries market for tourism industry. Iran, Israel, Japan, Korea, Russia, ex-Soviet and ex-communist countries, and Arab countries are the new markets for the Turkish tourism industry. The current government, therefore, increased advertisement facilities in newly emerged markets.

The classical tourist sender countries for Turkey are still remaining their importance in the tourism sector of Turkey. These countries are Germany, UK, Belgium, Netherlands, Austria, and France (Turizm İstatistikleri 2001-2003, Başbakanlık DİE., pp: 1-5). The EU countries are the traditional market for the tourism industry of Turkey. However, from 1999 to 2003, there are significant increase in the number of the tourists from Israel, Bulgaria, Greece, Iran, Russia, the USA, and Rumania. Moreover, Russia could be the second country in the first top ten country of Turkish tourism industry. The new markets for the Turkish tourism industry are the ex Soviet and ex communist countries such as Russia, Rumania, and Bulgaria, and some Middle East countries such as Iran and Israel, some neighbor countries such as

Greece, and some overseas countries such as the USA. The enlargement of the market for Turkey's tourism industry is a typical transformation in 2000s.

If we look at the tourism income by departure way, the airway, and roadway are significantly influential in tourism sector. The seaway and the railway have been declining annually.

Table 8: Tourism Income between 2001 and 2003 (Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 7)

	Tourism Income - 2001	Tourism Income - 2002	Tourism Income - 2003
Airway	8.362 Billion USD	10.153 Billion USD	10.868 Billion USD
Roadway	935 Million USD	1.325 Billion USD	1.886 Billion USD
Seaway	730.5 Million USD	387 Million USD	419 Million USD
Railway	40 Million USD	36 Million USD	28.5 Million USD

The rapid development in the construction of highways and the enlargement of the flying units of Turkish Airlines enabled the increase in usage of roadway and airway in tourism sector. Especially the increase in the quality of roadway helped the sector to pull tourist from neighbor countries such as Greece, Bulgaria, and Iran.

Turkey is still keeping her characteristic of being a summer holiday country. In regards to tourism income by months, the biggest share is kept by the months between May and October. Most of the tourists choose hotel for accommodation; for instance, in 2003, 66 % of overnights are at hotels. The tourists in Turkey are spending the most of their time inside of the hotel of resort where they stay. For example, most of the personal expenditures are accommodation (20 %), and food (24.3 %) in 2003. The other expenditures such as health (1.9), culture-education-

sport (2.6), and tour services (1.5) are lower. (Turizm İstatistikleri 2001-2003, Başbakanlık DİE, pp: 8-9)

If we look at the tourism income by months, the picture shows that again Turkey is still a typical summer holiday country. As it can be seen in the table clearly that Turkey is being generally preferred for summer holiday in summer months. The sea-sun-sand triangle is typical characteristic of Turkish tourism industry. From 2001 to 2003 there is an increase in tourism income; but that increase is in generally again summer months. Therefore, the Turkish tourism industry could not be expended from summer months to other months and from sea-sun-sand activities other sorts of tourism activities enough.

Table 9: Tourism Income with Seasonal Distribution between 2001 and 2003  
(Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 6)

Million USD	Winter	Spring	Summer	Fall
2001	574	1596	3000	2204
2002	685	1705	3747	2867
2003	832	1256	4208	3375

If we look at the number of tourists in regards to their purpose of visit, the first purpose is travel and entertainment; the second one culture, the third visiting relatives and friends, and the fourth one is shopping. The other purposes are sport events, health, religious, commerce relations and exhibitions, conference, seminar and course. But those reasons are weaker than the first four purposes.

Table 10: Numbers of Tourists on the Purpose of Visit between 2001 and 2003  
(Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 30)

<b>2001</b>			
Travel-Entertainment	Culture	Visiting relatives and friends	Shopping
5 231 272	917 368	794 651	829 207
<b>2002</b>			
Travel-Entertainment	Culture	Visiting relatives and friends	Shopping
6 401 017	1 016 739	980 005	759 589
<b>2003</b>			
Travel-Entertainment	Culture	Visiting relatives and friends	Shopping
6 815 797	1 004 079	839 086	968 486

The purpose of visiting relatives and friends is mainly related to the Turkish people who are living abroad and became the citizens of the countries they are living. The shopping purpose is carried by the tourists from ex-Soviet and ex-communist countries, who are making suitcase trade between Turkey and their own countries. However, the main purpose of tourists is entertainment and travel; so the other alternative sorts of tourism are still not taking significant share in tourism industry. If we look at the other purposes, sport activities, religious purposes, health, and fair-exhibition are slightly increasing from 2001 to 2003.



Table 11: Numbers of Tourists on the Purpose of Visit between 2001 and 2003 cont.  
(Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 30)

<b>2001</b>			
Health	Religion	Sport	Fair- exhibition
96 860	30 962	127 657	503 300
<b>2002</b>			
Health	Religion	Sport	Fair- exhibition
82 693	60 171	128 893	376 813
<b>2003</b>			
Health	Religion	Sport	Fair- exhibition
103 404	58 456	156 162	442 431

The characteristics of tourists are also important to understand the structure of tourism industry in Turkey. First there is a meaningful relation between the educational level of tourists and the purpose of their visit. For instance, among the tourists who have post graduate (master or doctorate) degree, the first purpose is travel and entertainment, the second purpose is culture, however the third purpose is job and the fourth purpose is seminar, meeting, conference and course. Among the tourists who have university degree, the first purpose is the same, travel and entertainment, however the second purpose is job, the third one is shopping, and the fourth one is culture. The secondary level second stage school graduated tourists firstly aimed travel and entertainment, secondly culture, thirdly shopping and the fourthly they purposed visit their relatives and friends. The first purpose of the tourists who graduated from secondary school first level is travel and entertainment, the second purpose is shopping, the third one is visit elatives and friends, the fourth one is culture. If we look at the primary school graduated tourists, their first biggest proportion purposed travel and entertainment, second share purposed visit relatives and friends, the third part are transit passengers, the fourth part purposed shopping. The tourists who have pre-primary education, the lowest educational level in the

data, firstly purposed travel and entertainment, the second part are transit passengers, the third part aimed to visit relatives and friends, the fourth part purposed shopping.

Table 12: Education Level and the Travel Aim of the Tourists in 2003 (Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 30)

<b>2003</b>	<b>pre-primary edu.</b>	<b>primary edu.</b>	<b>secondary first level edu.</b>	<b>secondary second level edu.</b>	<b>university grad.</b>	<b>post graduate</b>
<b>aim</b>	travel and entertainment	travel and entertainment	travel and entertainment	travel and entertainment	travel and entertainment	travel and entertainment
<b>aim</b>	transit	visit relatives and friends	shopping	culture	job	culture
<b>aim</b>	visit relatives and friends	transit	visit relatives and friends	shopping	meeting, conference, course, seminar	job
<b>aim</b>	shopping	shopping	culture	visit relatives and friends	culture	meeting, conference, course, seminar

As it is seen in the table, for all sorts of tourists whether pre primary educated or post graduated, their first purpose to come to Turkey is travel and entertainment. Turkey, for tourism industry, is seen a travel and entertainment country. Pre primary educated and primary school graduated tourists are coming to Turkey, other than travel and entertainment, to visit their relatives and friends and shopping. Some part of them is just transit passing Turkey away. Economically, pre primary educated and primary school graduated tourists are not profitable for tourism industry. Secondary level educated tourists are coming to Turkey for shopping and cultural visit in addition to travel-entertainment and visit relatives and friends. University graduated

and post graduate holder tourists are coming to Turkey for job, meeting, conference, course, seminar other than travel-entertainment and culture. Cultural activities, conferences, seminars, meetings, and the other tourism types rather than entertainment and travel are related to the well educated people. To extend the tourism industry from sea-sun-sand entertainment and summer holidays, higher educated people must be taken as a target group for advertisement and promoting Turkey. In the same data of the Turkish Prime Ministry, State Institute of Statistics, the tourists are divided into their jobs and purpose of visits.

Table 13: the Professions and the Travel Aim of the Tourists in 2003

<b>2003</b>	<b>law makers and senior managers</b>	<b>professionals</b>
<b>1<sup>st</sup> purpose</b>	travel-entertainment	travel- entertainment
<b>2<sup>nd</sup> purpose</b>	commercial rel.&exhibitions	culture
<b>3<sup>rd</sup> purpose</b>	job	job
<b>2003</b>	<b>secondary professionals</b>	<b>office&amp;customer serv.</b>
<b>1<sup>st</sup> purpose</b>	travel-entertainment	travel-entertainment
<b>2<sup>nd</sup> purpose</b>	culture	culture
<b>3<sup>rd</sup> purpose</b>	shopping	shopping
<b>2003</b>	<b>skilled employee in agriculture</b>	<b>craftsmen</b>
<b>1<sup>st</sup> purpose</b>	travel-entertainment	travel-entertainment
<b>2<sup>nd</sup> purpose</b>	visit relative-friend	shopping
<b>3<sup>rd</sup> purpose</b>	shopping	visit relative-friend
<b>2003</b>	<b>equipment and machinery operators</b>	<b>unskilled workers</b>
<b>1<sup>st</sup> purpose</b>	travel-entertainment	travel-entertainment
<b>2<sup>nd</sup> purpose</b>	shopping	shopping
<b>3<sup>rd</sup> purpose</b>	visiting relative-friend	visit relative-friend
Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 34		

As it is seen in the table, the purposes of culture, commercial relations and exhibitions, job, are main purposes for law makers, managers, and professionals

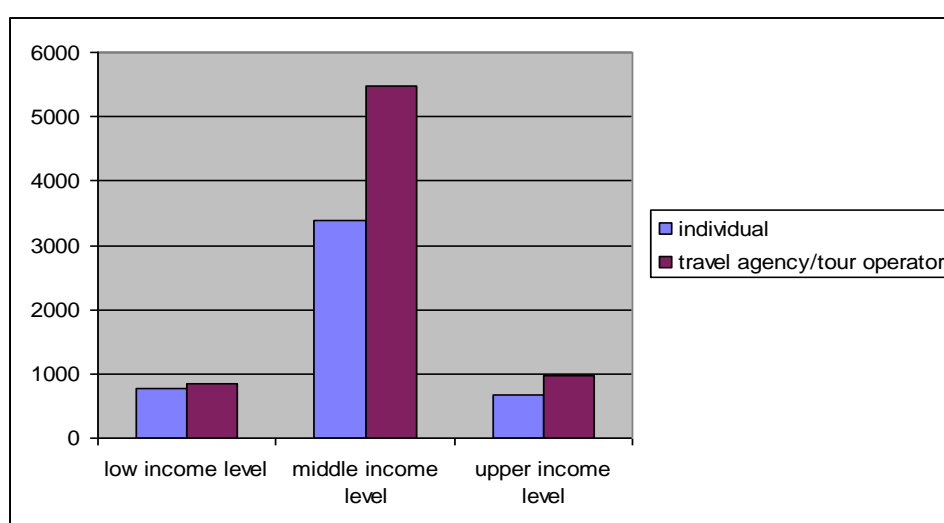
beside travel and entertainment. On the other hand, beside travel and entertainment, visit relatives-friends and shopping are the main purposes of the tourists who are craftsmen, employee in agriculture, equipment and machinery operators and unskilled workers. For the secondary professional and office services sector workers, culture and shopping are important purposes to visit Turkey. The tourists who have the professional jobs and the jobs that require well education are much more oriented to culture, exhibition and job. They are bringing their jobs to tourism activity and they are seeking activities to improve their skills and professional life. They are seeking abstract satisfactions such as seeing different culture, tasting different things, or intellectual –mental satisfaction. However, the tourists who have jobs that require physical power are seeking physical resting. They are oriented to have holidays based on travel-entertainment and shopping.

As related to the thesis, Mawlana Tourism in Konya is labeled as religion tourism by the Ministry of Tourism in their reports. Therefore, religious tourism data is important for the thesis. If we look at the characteristics of the tourists who came for the purpose of religious tourism, we can partly analyze the tourists who came for Mawlana tourism in Konya. In 2003, 58 486 tourists in the data mentioned that they came for religious tourism. 13 034 of them are professionals and second largest part 6 303 of them are law makers and managers. According to educational level, 19 358 of them are university graduated. Therefore, tourists who came to visit religious and spiritual sites are generally well educated and professional ones (Turizm İstatistikleri 2001-2003, Başbakanlık DİE, pp: 31 and 34).

In terms of income level and types of travel organization, the data categorizes income level as low, middle, and upper. In the data the types of travel organization is divided into two as individual and travel agency/tour operator. It can be understood that in tourism activity, mostly tourists of middle income level are using travel agencies and tour operators. The tourists from lower income level and upper income level are almost equally using tour operators/travel agencies or they are

coming to Turkey individually. Therefore, the tour operators and travel agencies of Turkey are mainly supplying tourism service to middle class people.

Table 14: The Class Division of the Tourists in 2003 (Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 36-37)



If we look at the purpose of travel and type of tourism organization; lower income level tourists are using tour operators and travel agencies mostly for travel-entertainment, transit passing Turkey, and cultural tourism. However, for shopping and visiting relative and friends, the lower income level tourists are coming to Turkey individually. Among the middle income level tourists, travel-entertainment and shopping are the main purposes for both individual coming and coming by tour operator/travel agency. However, middle income level tourists are coming individually for visit relative-friends, but they are coming by travel agencies and tour operators for cultural tourism. Upper income level tourists are coming to Turkey individually for travel-entertainment, job, and visit relative-friend. On the

other hand, they are coming to Turkey by travel agencies and tour operators for travel-entertainment, job and culture.

Table 15: the Class Division, Travel Type and the Aim of the Tourists in 2003  
(Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 36-37)

2003	low income level		middle income level		upper income level	
purpose	individual	Travel agency/tour operator	individual	travel agency/tour operator	individual	travel agency/tour operator
1 <sup>st</sup>	travel-entertainment	travel-entertainment	travel-entertainment	travel-entertainment	travel-entertainment	travel-entertainment
2 <sup>nd</sup>	shopping	transit	visit relative-friend	culture	job	culture
3 <sup>rd</sup>	visit relative-friend	culture	shopping	shopping	visit relative-friend	job

If we look at religious tourism; in all level of income, religious tourism is mainly organized by travel agencies and tour operators. The share of travel agencies and tour operators in all lower, middle, upper income level is significantly higher than the tourist who came individually for religious tourism.

Table 16: The Travel Type and the Class Structure of the Tourists in Religious Tourism in 2003 (Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 36-37)

<b>2003/religious tourism</b>	<b>individual</b>	<b>travel agency/tour operator</b>
low income level	4060	8332
middle income level	17219	21887
upper income level	2937	4021

However, lower income level tourists are choosing tour operators and travel agencies more to come to Turkey for religious tourism. The tourists who came by travel agencies and tour operators are nearly two times higher than the ones who come individually. On the other hand, the tourists of middle and upper income level are more and more choosing to come individually for religious tourism in Turkey. Therefore, the travel agencies and tour operators in religious tourism are supplying their service to lower income level tourists more than middle and upper income level tourists. In other word, the tourists of middle and upper income level are much more tend to come individually to Turkey for visiting religious sites and satisfying spiritually than the tourists of lower income level.

The data divides the tourists according to their age and sexuality. In the age between 15 and 24, women are higher than men; however, surprisingly, in the other age groups, 25-44, 45-64, and 65+, men are higher than women. In the younger age, women are choosing Turkey for holiday more than men; however, in the older ages, men are choosing Turkey more than women. And generally, Turkey can be said that

men are choosing Turkey for holiday more than women. According to age, the tourists between 25 and 44 are choosing Turkey more than the other age groups.

Table 17: The Age and Gender of the Tourists in 2003 (Source: Turizm İstatistikleri 2001-2003, Başbakanlık DİE, p: 38-39)

<b>2003</b>	15-24	25-44	45-64	65+
Man	817042	3685082	2251521	401309
Woman	969282	2517703	1309653	182606

Tourism income of Turkey in 2007 is mainly based on package tour (17 %), accommodation (14 %), dining (26 %), and other goods and services (31 %). In the total income, the share of tour services (1 %), sports, education and culture (1 %), health (2 %), and transportation (8 %) are lower. In Turkey package tours are nearly totally used by foreign tourists (99 %). Like package tour services, in the tour services foreign tourists are dominant compared to citizen tourists. Foreign tourists consumed in 2007, 94 % of tour services, while citizens had 6 % of share in tour services. In the other services, foreign tourists have higher share, but compared to tour packages and tour services, the share of citizen tourists have relatively higher shares.

In the dining services, the share of citizen tourists is 34 %, foreigners' is 66 %; and in the accommodation services, the citizens occupied 10 % while foreigners occupied 90 %. In health services, 44 % of income came from citizen tourists, while 56 % of it came from foreign tourists. In transportation, 69 % of the services were consumed by foreign tourists while 31 % was consumed by citizen tourists in 2007.



In sports, education and culture services, the share of foreign tourists is 56, the share of the citizen tourists is 44 %. In other goods and services, the share of foreign tourists is 67 %, the share of citizen tourists is 33 % (Source: Başbakanlık DİE, Turizm İstatistikleri 2007 Yılı).

If we summarize these statistics in terms of foreign and citizen tourists, in all services, the major part of tourism income is from foreign tourists. Tourism sector of Turkey is heavily based on foreign tourism. In the tour services and package tours, the share of citizen tourists is very marginal. Local tourism could not develop enough and local tourists are not main customer in Turkish tourism industry. One of the main reasons for the little share of local tourists in tourism sector is the lower purchasing power of Turkish people compared to European tourists. The second reason is that tour services and packages are supplied to local tourists by generally unofficial-non professional tour guides and persons; and packages are prepared by non-professionals. The packages used by local tourists are nonregistered and unofficial, not organized by companies. However in the other services, local tourism plays a significant role, and the citizen tourists have significant share.

#### **4.7 The Tourism Policies of the Government after 2002**

In the period of JDP Government two five-year development plans were prepared; the 8<sup>th</sup> Five-Year Development Plan (2001-2005), and the 9<sup>th</sup> Five-Year Development Plan (2007-2013). For this study, to understand the tourism planning and policies of the current government, the tourism commission report was analyzed and with some of the members of the committee, deep interviews were made. Under the light of the interviews and the tourism committee report of the 9<sup>th</sup> Five-Year Development Program of the Prime Ministry, tourism policies and planning of the current government will be understood clearly. The policies of the current government are the main actor in the transformation of the tourism sector according to the global based changes in tourism industry of the world.

Among the members of the Tourism Commission of the Prime Ministry State Planning Organization, the Ninth Five Year Development Plan, eight members had been chosen randomly. Two of the samples are bureaucrats at the Ministry of Tourism and the Prime Ministry State Planning Organization. One respondent (R.A.2) is the head of the Research and Development Department at the Ministry of Tourism and she wrote the report of the tourism development plan with the respondent (R.A.1), who is the second bureaucrat in our sample. R.A.1 is well experienced tourism planner of the Prime Ministry and she was influential in choosing the members of the commission. In the study, interviews were made with two members, who are from the NGO site. R.A.3 is the general secretary of the Anatolia Tourism Businessmen Association, and R.A.4 is the president of the Tourism Journalists and Writers Union. In our sample there are three academicians who are specialized in tourism studies; R.A.6 from Başkent University, R.A.7 from Gazi University, and R.A.8 from Anadolu University. Lastly, in our sample there is one businessman, R.A.5, who is the general director of TURSER Company and the Shareton Hotels in Turkey.

First, in the interviews, the questions about introducing the interviewer were asked. The first question was about their personal information; but the second one is about how they achieved being member of the commission. According to that question, all of the members were chosen by the Prime Ministry State Planning Organization and the Ministry of Tourism. They all have personal relations to the high level bureaucrats of the Prime Ministry State Planning Organization and the Ministry of Tourism. They have also taken positions in the previous years in the planning commissions.

In the third question, all the members mentioned that, nobody as local representative from the tourism regions was invited. All tourism policies were prepared in Ankara, at the meetings of the Commission members. They focused on the plans region by region, however, from the regions they did not talked to local persons such as entrepreneurs, local governors and bureaucrats. Third question is crucial to

understand whether the tourism plans and policies are centrally prepared in Ankara, and there is no participation from local in the policy planning process. Especially R.A.8's answer was very crucial. He claims that although tourism plans were prepared by the Ministry and published as law in the official gazette, they are not fully applied. There are always changes in practical application. Generally in practice, as R.A.8 claims, plans are decided by the government and entrepreneurs together. Moreover he says that there was an atmosphere at the meetings of the commission that he felt whatever he suggest, it is impossible to cover all suggestions and the Ministry bureaucrats will write the plan in their own point of view. He says:

In fact all development plans are symbolic. Since they are published in the Official Gazette, they are recognized as law. However, the governments do not obey. Minister, prime minister and even the closest persons around them do not know the plans. Even the speeches of the prime minister can be opposite to the plan. Our positions in the commission based on our personal relations. However, there was an atmosphere at the State Planning Organization, whatever you say, we will shorten or shape the report according to our mind. There is always contradiction between plan and practice. But everything is happening between the bureaucrats of the State Planning Organization and the important person of the private sector. What private sector wants happens, since they have the money.

As it is hypothetically claimed in the study that, there must be community involvement to achieve sustainability in any development plan. To analyze the tourism sector in Turkey in regards to the development process of tourism industry in Turkey from past to today; some questions were asked. The first question to analyze the Turkish tourism industry was about what the effects of tourism industry in development, economy, regional development imbalances and what must be done to improve the positive effects of tourism in Turkey. All the people that were interviewed understand tourism as an economic activity. They emphasize on the economic contributions of tourism sector into the Turkish economy, such as eliminating unemployment, creating new work places, eliminating the regional development imbalances. Among the members, only R.A.1 mentioned that tourism has also social effect on social transformation of that region. Although, tourism has the potential of social modernization in tourism regions and social contributions in

development process; almost all members thought about the economic contributions of tourism phenomenon. Under the light of those answers, it can be understood that in Turkey, tourism is still being planned as an economic sector without prediction and estimation of social effects deeply. Within the same question, we asked what can be done to increase the positive contributions of tourism in development. The mostly given answers are effective planning and coordination at the ministry or governmental level and increasing the usage of tourism potential and opening different sorts of tourism activities in the sector.

The second question about the development of tourism sector in Turkey is about the direction of tourism sector in Turkey and whether the policies are effective or not. What are the main requirements of the effective tourism policies? What are the main problems in the sector and what must be done to solve those problems? According to answers, all members claimed that the tourism sector in Turkish economy has been improving year by year. The importance of tourism sector in Turkish economy has been increasing annually. However, the mass tourism is bringing cheaper tourist to Turkey and all the members agree to open new tourism fields, and to enrich the tourism activities and to introduce new sorts of tourism activities. To rescue the tourism sector from the sun-sea-sand triangle, increasing variety or diversification in tourism sector is essential. In details, they have different answers. For instance, R.A.2 points out better education of employees in the sector; R.A.4 focuses on effective advertisement of the country; R.A.6 and R.A.5 focuses on the environmental protection and the sustainable usage of natural resources in tourism industry. On the other hand, in the same question, R.A.7 gives importance to the analyzing the social and natural structures and sources of the regions, and community involvement in the policy making processes such as NGOs. He claims that even in the analyzing the potential of any regions, the ministry does not analyze the social, environmental, and economic indicators of that regions. The bureaucrats of the ministry do not know the local tourism fields well while they are planning some tourism policies.

The other question about the place of Turkish tourism sector in the world's tourism industry and the potential of Turkey, they gave different answers. First, R.A.2 said that Turkey has a growing share in the world's tourism industry, in terms of number of visitor and tourism income. However, according to R.A.2, Turkey cannot use the whole potential, because of the uneducated or lower educated employees of the sector. She believes that the best advertisement is the attitudes and behaviors of the employee. However, the educational level of the employees is low and they don't have enough practical experience. R.A.3 explains that Turkey is a closed country to Europe which is our main market. Geographical distance to Europe is our main advantage. There are some new tourism destinations that can compete with Turkey, such as Croatia. However, if visitors are happy to see Turkey, they will come again. He also emphasizes on the satisfaction of the visitors as the best advertisement. However, he focuses on the influential government policies and state intervention in the sector. R.A.3 claims that it is impossible to manipulate or regulate tourism sector such a dynamic one. The government can only be controller rather than regulating the price lists of hotels. R.A.1, reminds that although Europe is our classical market, there are new markets for us such as Russia, Israel, Iran, East Asia, and Arab countries. In addition, trends in tourism activities have differentiated. She is critical about increasing the tourism potential in Turkey, since the natural environment is destroying and cannot cope with development in the sector. R.A.4 is positive about the quality of Turkish tour companies and hotels. He thinks that second generation tourism businessmen in Turkey are much more aware about changing demands of the market. He strongly focuses on the creation of different sorts of tourism activities in the sector and diversifying market is essential for the increasing of tourism potential in Turkey. We must, according to him, try to attract different tourist types rather than tourists who come for sea-sun-sand. On the other hand, R.A.8 reminds us the influence of sea-sun-sand triangle in our sector. He claims that we cannot ignore the summer tourism activities and sea-sun-sand triangle. Turkey is still a summer holiday destination for Europeans. The other sort of tourism activities can only be addition to summer holiday rather than alternative; therefore he is against the idea of "alternative tourism". R.A.7 looks at the picture through much

more wider perspective; and he supposes that Turkish tourism must be one part of the world's tourism routes. He gives the example of Spain-France axis for German tourists. While German tourists were going to Spain for summer holiday with their own cars, France tried to make German tourists stop in France and France became one stop in the route to tourism destination. He suggests adding Istanbul by highway to Thessaloniki and to Adriatic Sea in the route of Croatia and Macedonia tourism routes. He thinks that newly emerging Balkan states are the main competitors of Turkey. However, he finds the Silk Road project very silly. He says "Silk Road tourism is ridiculous in definition. Who can go to China by camel?" R.A.6 mentions about the educational quality and vocational experience of the employee; and she advices to increase the quality of the employees in the sector to achieve sustainable development in tourism. Last, R.A.5 advices to eliminate travel agencies by applying efficient Internet marketing in tourism. Through Internet marketing, the services will be much cheaper and the number of customer will increase. He deeply criticized the views that claim tourism diversifying as an alternative to European market and summer holiday. He claims that different types of tourism activities cannot be alternative to summer holiday and 3S, instead, they can be additional activities to summer holiday activities.

One question in the interview is about the effect of the tourism sector on the labor relations in tourism destinations. The major problems in the sector in regards to labor supply, the general profile of the employees in the sector, and the quality of the labor in the sector were asked to the committee members. All of the members in the sample are agree with each other that in the sector the seasonal labor is dominant, and the educational level and vocational ability of that seasonal labor is very low. Only Ibrahim R.A.5 mentions about the advantage of cheaper seasonal labor in the sector. He talks as employer or entrepreneur in the sector and he approves the important role of cheaper labor to compete with other countries. In a competitive world economy, Turkish tourism sector obtain many tourists because of the cheaper service and that cheaper service is the result of cheaper labor in the sector. R.A.4 states that although tourism schools and courses in Turkey give around

10, 000 graduates, annually the sector is demanding around 20, 000 employees. Therefore, to employ uneducated labor is unavoidable for the sector. R.A.8 and R.A.6 as academicians in tourism studies are very familiar to tourism education in Turkey. As they mentioned, the graduates generally choose to work in other service sectors such as banking and commerce; since the working conditions in the sector very difficult. The other members also agree to leave educational facilities to the sector rather than organizing by state hand. Certification of the employees by the sector itself was suggested in the committee, but that suggestion was not accepted, as R.A.6 mentioned. On the other hand, R.A.2 as the representative of the government-bureaucratic side claims that private sector cannot educate the needed employee itself. For example, tour guides, who know some distinct languages such as Korean, Rumanian, Serbian, or Georgian, can be educated only by the minister. To establish coordination among the other governmental institutes for the education can be done by the ministry efficiently. She gives information about the tour guides who were educated by the ministry. In 2008, the ministry educated 11, 000 tour guides in 32 languages. However, in the departments of tourism guiding at universities, only three languages, English, French, and German, are taught. The problem according to R.A.2 is the lack of efficient coordination among the government institutes. She claims that Higher Education Council opened tourism schools in some provinces in where there is not well developed tourism sector. Therefore the students are deprived from vocational practice.

The crucial question in the interview is about the problem of sustainability in tourism of Turkey: “How can sustainability be achieved in tourism policies? Is there any sustainability in the current policies? If not, why? What must be done for it?” R.A.2 tried to explain the sustainability as the sustainability of governance. She says the problem of sustainability is in administration, organization structure of the Ministry, policy making process, and public act and regulations. She complained about the influence of the politicians on the policy and decision making processes about tourism investments and distributing tourism credits. The politicians are trying to pull investments and credits to their own election regions whether profitable or

not. R.A.3 gives suggestions for sustainable tourism rather than giving a definition about what sustainability is. He is giving advice to make Istanbul mark or brand city as Paris or London. In addition, he suggests alternative tourism destinations with diversifying tourism activities as alternative tourism. As a result of diversification in customer types, Turkey must diversify the sector. As R.A.2, R.A.1 also criticizes the policy making and decision taking process of the governments. She makes critiques in same way of R.A.2, and she claims that to maintain long term process of policies is very difficult because of the changes in governments. The collaboration among the institutions is not enough; and in the applying period of the policies, generally planners are coming face to face with some resistance from the local people. R.A.8 focuses on the issue in the same way; he also points out about the lack of coordination among the institutions and lack of continuity in policies from one government to another one. R.A.4 mentions that the tourism policies are not sustainable anymore, since the policy making and decision taking processes are heavily centered in the government hand. The state intervention must be eliminated as much as possible, and power and responsibility must be shared with local authorities and the sector. Moreover, as a country, Turkey must have a wider vision about tourism; he states that "...in the meetings at the State Planning Institute, we are discussing whether abandonment for alcohol must be outlawed or not; or what will happen on red-light streets. The topics of the discussions are so daily...". R.A.7, similarly, suggests increasing the number and quality of touristic facilities, diversifying market from Europe to Russia or Israel, diversifying tourism facilities from summer to winter facilities, and creating a macro vision to achieve sustainability. Like R.A.7, R.A.6 also emphasizes on the role of tourism on regional development and tourism sector, according to her, must follow the changes in world's tourism trends. She gives examples as following festivals, establishing sister tourism cities, and student exchange programs. R.A.5 is the only person who strongly emphasizes on environmental problems in the case of sustainability. He claims that our environment cannot carry the improvements in the sector. We must develop policies for the protection and sustainable usage of environmental resources.



Community involvement is crucial in sustainable development, as it is mentioned in the previous chapter. The question about community involvement is asking what the positive or negative effects of tourism development on local people are; and what the policies about eliminating negative effects and increasing positive effects are. According to R.A.2, being ready for the development of tourism is crucial for the local people of the destination; and she accepts the direct effect of tourism development on local people. However she did not mention about the community involvement in policy making and decision taking process. She says that to tell the policies to the local people, the provincial institutes of the Ministry are responsible. With brochures and seminars, the new policies prepared by the government are announced to the local people by the provincial governors and institutes of the government and the ministry. The main aim for it is the maintaining the support of the local people and eliminating possible resistances of the local people in the practical application of the policies, rather than making the local people involve in the development process. R.A.3 accepts that tourism policies in Turkey are prepared without asking to local people. However, he looks at the issue through economic term, and he claims that if the wealth from the sector is well distributed to the local people; they will not resist in the applying the policies in the destination. When the local people sees that they are earning from the sector; they will get used. R.A.1 reminds the social effects of tourism development in destination beside some economic effects like income increase. She mentions the social effects of tourism development such as diversification in social life. She, additionally, mentions about the negative social effects like uncontrolled urbanization, migration, increase in crime rate, and environmental pollution. To cope with negative effects, she suggests closed collaboration between the central government and local authorities. R.A.4, looks at the relation between tourism development and local community in destination through the economic involvement perspective. Except “all inclusive” type of holiday and foreign capital, tourism can affect many sectors beside, and the local community can earn from the development process. When the community begins earning, they will accept the development process easily. However, he also

accepts the lack of community involvement in the current tourism policies. R.A.8 looks at the issue through much more wider picture. The community involvement is difficult in Turkey, since mass tourism, especially all inclusive type of tourism in Turkey is carried by the international big capital. In Antalya, according to him, to achieve community involvement is very difficult; since the tourism income is generally accumulated in the big capitalists' hands. However, in newly emerging tourism destinations, community involvement may be achieved. However, in this point, R.A.8 is a little bit pessimistic; he says that, we don't know even Ankara well in regards to tourism potential. R.A.7 did not answer that question, since his academic specialization area is different from the subject of the question. R.A.6 gives two important suggestions for the maintaining of the local community's acceptance for the tourism development. She mentions that education is important and the advantages of tourism must be taught to the people. Secondly, the community must be affected by some economic advantages of tourism. Their income must increase as the result of the tourism development. However, R.A.6, at this point, deeply criticizes "all inclusive" type of tourism; the income is accumulated in the hands of big business owners rather than community.

The last question of the interview is about the development of urban tourism in Turkey, and the place of Konya in the urban tourism. All the members we made interview met in the same point that Istanbul is the best city for the urban tourism in Turkey. The diversity in the city from congress tourism to historical sites, from cultural centers to concert halls, Istanbul is now holding the biggest potential for urban tourism in Turkey. As R.A.2 mentions that Istanbul 2010-the campaign of Istanbul to be cultural capital city of Europe, is the biggest and the most important campaign that was prepared by the government. The other members in the interview focused on the enrichment of the diversity of Istanbul, the improvement of the infrastructure, creation of an urban identity and brand to attract more tourists. R.A.8 and R.A.7 claimed that other than Istanbul any city cannot be candidate for urban tourism in Turkey. R.A.5 mentioned that Konya can be only additional option for Istanbul beside congress tourism, but cannot be an alternative for Istanbul. The other

members stated that some cities such as Konya, Hatay, Mardin can another optional destinations for urban tourism, because of their religious and cultural sites. However, R.A.2, explained that Mawlana and his order is transcendent than Konya, There are many Mawlawi order centers and tarikat places out of Konya, and also there are many followers and dervishes of Mawlawi order in the world. When the people focus on Mawlana, as R.A.2 mentioned, they started forgetting Konya. Therefore we must market Mawlawi order and Mawlana inside of Konya; otherwise tourists can consume Mawlana without coming to Konya. Second suggestion given in the interviews is marketing Konya within a route with the other cities like Hatay, and Mardin. The shorter distance of Konya to Antalya is also another advantage that Mawlana tourism can be added to the sea-sun-sand tourism of Antalya as an alternative activity for the tourists who come for summer holiday in Antalya. Another view about Konya and urban tourism is that the economic development of Konya helps Konya for the development for urban tourism in terms of congress, conferences, and fairs. There are newly built big hotels in Konya, which are used by the businessmen who come to Konya for business trip.

As a result, the interviews, which are made with eight persons from the tourism planning commission of the 9<sup>th</sup> Five Year Development Plan of the Prime Ministry, were useful to understand how the policies about tourism development are taken in the center, or at the top of the policy making hierarchy. To understand the reflections of the policies taken at the top of the governance, we must analyze how they decide on the policies. It is obvious that, during the policy making process, voices from local destinations cannot join the process anymore. Secondly, the policies are taken according to the international transformations in tourism sector of the world. The changes in demand effected the policy making process, and the members of the committee are trying to understand the transformation and seeing the adaptation of Turkish tourism industry according those changes as necessary. The transformation of the tourism structure from mass tourism to much more individual and alternative one made the committee members think about opening of new tourism destinations and applying new tourism facilities.

The other important point in the interviews that Turkish tourism industry is still keeping its mass tourism structure and it is impossible to ignore the share of the mass tourism of summer holidays and European market for Turkish tourism sector. Although Turkish government is trying to diversify the tourist sender countries for Turkey, Europe is still a classical market for Turkey. Therefore, alternative tourism facilities are now playing a function of supporting summer holiday facilities and bringing new activities for the tourist who come Turkey for summer holiday in the sea-sun-sand triangle. Therefore, it is hard to think newly emerging tourism facilities as alternative to summer holiday facilities.

Other than interviews, the Ninth Five Year Development Plan- Tourism Commission Report (2007-2013), and the Action Plan of Turkey Tourism Strategy-2023 prepared by the Tourism and Culture Ministry (2007-2013) are the main sources of the study to understand the tourism policies taken by the central government. In this study, those two plans were deeply analyzed. The plans were criticized in the framework of development theories and arguments.

#### **4.8 Tourism in the Ninth Five Year Development Plan (2007-2013)**

In the preface of the commission report, there are some points that are highlighted. First, Turkey is still keeping her identity about a typical summer holiday destination including traditional tourism activities, sun-sand-sea, of mass tourism. Therefore, the commission underlies the necessity of diversifying tourism activities and sorts. Second point is maintaining sustainability in tourism. To maintain sustainability, following cultural, economic, social, and environmental changes in the world, productive relations to abroad, efficient policies to achieve maximization in tourism revenues, and rational usage of tourism assets are suggested. The second point is the importance of civil initiative. Tourism policies, in the preface, must be prepared with civil initiative and NGOs together. However, the definition of the civil initiative is not clear in the preface. Which mechanisms will be used to include civil

initiative, which will represent the civil initiative, local governors, businessmen of the sector, or local community? The third point says that policy making process and planning in tourism must go on with the EU membership process and integration together. The vision of the commission is stated in the preface. In the vision, Turkey is mentioned as the number four tourism destination of the Mediterranean, and the commission aims to achieve more than that level for the Turkish tourism sector. They explained some features to achieve, such as sustainability, having well educated and well qualified labor, having high level of technical infrastructure, services and facilities for the tourism sector. The commission also aims to make the life environment of the people in the country better through tourism sector; and to have a tourism sector which can create its own sources, self-control mechanisms, high level of competitiveness and productiveness. (DPT, 2007, pp: v-vi)

In the commission's report there are three main policies; which are developing tourism sector as a tool for decreasing regional development and income gaps; increasing the quality in the development of the sector; and lastly, enabling the sector taking the biggest share as much as possible in the world's tourism sector. Under those main policies, there are some several aims. Beside the increasing the number of tourists increasing the tourism revenues per capita, increasing the quality of services, diversifying the marketing channels, diversifying tourism facilities based on competitive, sustainable, and protects natural sources. (DPT; 2007, p: vii)

Tendencies of the tourists and the possible changes in the consumption habits of the tourists in the near future are ordered in the report, and the tourism sector in Turkey is being suggested to transform itself according to those changes and tendencies. As it is mentioned in the report that the single and the couple tourists without children will spend much more time and money for holiday; and as the result of the expansion of retirement period in life and longer life expectancy, the tourist profile will get older. The share of tourists over the age 65 will be increased. Moreover, in the destination choosing and reservation process, electronic marketing and technology will be dominant, such as, web pages, e-ticketing. The choices of the

tourists will be diversified. Some tourists will seek comfort and resting, while some others will look for adventure. Tourism destinations will be sort of brands or marks. The services and products in the tourism sector will be based on entertainment, environmentalist and educational features. In the tourism product diversifying and improvement, image making will be the most important factor. In the world's tourism, the share of Asians and east Europeans will increase; and competitive, environmentalist, sustainable, technology intensive, and high quality tourism activities will be important (DPT, 2007, pp: 5-6).

The report of the commission divides the historical development process of the Turkish tourism industry as three main periods. According to the report, the development of the sector between the years of 1980 and 1990 is based on liberalization of the tourism economy, a sharp increase in the tourism investments, tourism revenues, and tourists. The second period, between the years 1991 and 1997, is identified with Gulf war and the rising of terror movements in Turkey, which affected the sector negatively. In this period, the sector decreased the prices and focused on internal tourism potential, to eliminate the revenues lost from the external tourism.

The third period covers the years after 1998 and the committee's report claims that this period is characterized by the neo-liberal policies and the sector cannot see the state responsible for everything. The sector became much more conscious about sustainability, and environment, and quality. This period, although it is not mentioned in the report, brought dissolution of the mass tourism. The types of the tourists and their demand have changed. The transformation in the world's tourism started affecting the Turkish tourism sector and brought adaptation problems for the Turkish tourism sector. The indefinite role sharing between the state and the sector itself is still problematic for the improvement and adaptation of the tourism in Turkey in the world's tourism industry. (DPT, 2007, pp: 8-9).

In the report, the commission members also mentioned about disadvantages of the tourism sector in Turkey. There are 13 main articles which explain the disadvantages; however, they can be grouped into some titles. First disadvantage of the sector is the lack of infrastructure facilities, such as energy, health, accommodation facilities. The second disadvantage can be said as the lack of coordination among the governmental institutions and local governors in regards to advertisement, distribution of investment credits, policy making and planning processes. The third disadvantage is the less competitive character of the sector and being a typical cheap holiday destination for Turkey. The fourth one is the erosion of the indigenous character of the natural, cultural, and historical sites of Turkey within the commoditization process in the sector. The fifth and the last one is the lack of diversifying destinations and facilities from Mediterranean coasts to other regions and from sea-sun-sand to other sorts of tourism. (DPT, 2007, p: 15).

In the report, the globalization of the capital in the sector was mentioned; and the expansion of the global capital in the sector was accepted as a disadvantage for the Turkish tourism sector. Since the share of the global capitalists in the sector has been increasing, the revenues of Turkish companies and the income of the local communities have been decreasing. (DPT, 2007, p: 26). On the other hand, the report is not giving any concrete policy or significant suggestion to eliminate the case of accumulation of tourism revenues in big capitalist's hands. The involvement of local community and local entrepreneurs to the sector is very crucial for sustain the process. The control of the sector by the transnational and global companies prevents the government from directing the sector in the way of regional and sustainable development. However, in general, the report focuses on environmental protection, protection of cultural and historical assets, education of employees in the sector, extending the sector into the new regions of Turkey, diversifying the sector in regards to tourism types such as yacht, nature, highland tourism.

The tourism development plans of the government are weak in regards to social development criteria and human development preconditions. As it was published in

the Official Gazette, the development plans are including the protection policies of environmental, cultural, and historical assets; and in this framework, the government is aiming to establish collaborations with NGOs and local authorities. (Resmi Gazete, 28 Ekim 2007, p: 181-182). On the other hand, there is not any policy to maximize the profit of local communities in the development process in tourism destinations. In addition there is not any suggestion to develop any mechanism to make the local communities join the policy making and decision taking processes.

#### **4.9 Tourism Strategy of Turkey 2023 and Konya in the Strategy**

The Ministry of Tourism and Culture prepared a long term strategy for tourism development. The strategy report covers the aims, visions, actions, and policies for the tourism sector development of Turkey until 2023. In the social side of the development plan, the government is planning to establish provincial tourism councils including representatives from the central government, local authorities, and NGOs to take decisions and make policies.(Kültür ve Turizm Bakanlığı, 2007, p: 7).

Other point of the strategy is brand building of cities in the tourism sector. To develop urban tourism, some cities are aimed to be marketed as major brands for urban tourism, such as Istanbul, İzmir, Ankara, Konya, Şanlıurfa, Bursa, and Mardin. For this strategy, cultural theme urban brands will be created on the base of cultural assets of those cities by establishing city museums, architectural restorations, airport and airport constructions, establishing fair and congress centers and art villages. .(Kültür ve Turizm Bakanlığı, 2007, pp: 62-63).

The strategy is heavily based on the diversifying the sorts of tourism. In the report of the strategy, other than sea tourism, health and thermal tourism, winter tourism, golf tourism, eco-tourism, congress and fair tourism were aimed to develop. (Kültür ve Turizm Bakanlığı, 2007, pp: 22-23).



In this framework, the ministry divided the country into some thematic regions: Phrygia cultural and thermal tourism region includes the cities of Eskişehir, Afyon, Kütahya, and Uşak, where there are rich thermal hot water sources. The Troy cultural and thermal tourism region covers the provinces of Çanakkale and Balıkesir, the Aphrodisia cultural and thermal tourism region includes Aydın and Denizli provinces. In those three thematic regions, there are both rich historical sites from ancient Anatolian civilization and rich natural thermal water sources. Söğüt cultural tourism region covers the area of Bursa, Bilecik and İzmit which are the areas of early Ottoman and late Byzantine Civilization. Cappadocia cultural tourism region covers Kayseri, Aksaray, Kırşehir, and Nevşehir provinces, Lakes Region Eco-tourism region covers the Isparta and Burdur provinces with famous lakes and highlands, Hittite cultural tourism region contains Yozgat and Çorum; lastly Urartu cultural tourism region covers the area of Van. (Kültür ve Turizm Bakanlığı, 2007, pp: 28-30).

The ministry created tourism corridors in the strategy report, based on some tourism themes. These are olive corridor (Bursa, Gemlik, Mudanya, Balıkesir, Gönen, Bandırma, Erdek, Çanakkale, Ezine), winter corridor ( Erzurum, Ağrı, Kars, Ardahan), religion and faith corridor (Tarsus, Hatay, Gaziantep, Şanlıurfa, Mardin), silk road corridor (Ayaş, Gündül, Göynük, Beypazarı, Mudurnu, Adapazarı, Bolu), West Blacksea Coastal region nature tourism corridor (Şile, Amasra, Cide, Çaylıoğlu, Sinop, Akçakoca), Highland corridor (the Black Sea Coast from Samsun to Hopa); and last Thrace cultural tourism corridor (Edirne, Kırklareli, Tekirdağ). (Kültür ve Turizm Bakanlığı, 2007, pp: 31-33).

As it is seen in the strategy report that Konya was taken as a province in where urban-cultural tourism will develop and be a brand city for urban-cultural tourism. That duty was given by the central government; and the strategy was prepared by the central authorities without asking to the local people and communities of the related destinations. In the commission of strategy report, there is no one from the local destinations; and the prepared policies and strategies will be given to the local

authorities to apply the policies. The collaboration of NGOs and local authorities are being needed in the case of acceptance and application of the policies. In the report, local authorities and NGOs are responsible to prepare the local community to accept the plans and eliminate the possible resistance from the community. Briefly, it can be easily said that the strategy was prepared in the top to bottom development perspective rather than participatory development one.

The third chapter brought a general outlook on the development process of the tourism sector in Turkey and tried to analyze the transformation of the sector in the last decades. Meanwhile, the chapter tried to understand how the policies and strategies were taken in the central authority. The following chapter will analyze the social and economic development of Konya and the emergence of Mawlana tourism as an urban cultural tourism. The role of Mawlana tourism in the socio-economic transformation of Konya will be analyzed.

## CHAPTER 5

### FROM HISTORICAL TO CONTEMPORARY: KONYA AND THE MAWLAWI ORDER

Sen Anadolu kıt'asının baş şehrisin. Her küçük şehir bir kumandan gibidir. Sen onların başında padişah gibisin. Her kale parlayan bir yıldız gibidir. Sen o yıldızların başında ay gibisin. Ey Konya, sen devlet ve yüceliksin.

You are the capital city of the continent Anatolia. Each small city is like a commander. You are as if a sultan above them. Each castle is like a shining star. You are as if a Moon above them. You Konya, you are estate and great.

Sultan Veled (1224-1312)<sup>2</sup>

#### 5.1 Introduction

In the previous chapter, the development of the tourism sector in Turkey was explored. This chapter will evaluate the historical process of Konya, as I argue that the development process in the city based on Mawlana has deep roots in history. Hence the study claims Konya has been an important trade, agriculture, and crafts center in history. According to archeological researches Konya is one of the first humanity settlements in Anatolia (Çatalhöyük settlement), but she is historically known as the center of Anatolian Seljuk State (Anadolu Selçuklu Devleti) and Karamanid Princedom (Karamanoğlu Beyliği); and most of the historical monuments and places of Konya are from the Anatolia Seljuk.

This chapter will help us to understand how *tarikats* and religious brotherhoods played important role in the socio-economic structure of Anatolia Seljuk, and even in Ottoman State. Among the *tarikats*, Mawlawi Order shaped the development process and socio-economic structure of Konya. To analyse the today's Konya regarding development, the history of the Anatolia Seljuk State and the Mawlawi Order must be clarified. As today, Mawlawi Order was the institution that shaped

---

<sup>2</sup> The words of Sultan Veled were translated by myself.

the economic life of Konya. In addition, from administrative to educational, economic to social life, Mawlawi Order has been dominant in Konya.

All those information and statements in this chapter may show that Mawlawi Order cannot be assumed as only a pure religious *tarikats*, but also there are political, economic, and social aspects of the Mawlawi Order that also shaped the social and political structure of the Anatolia Seljuk State. To read the history of Konya within the framework of the clashes among different powers, *tarikats* and dynasties may help us to understand the social and political position of Konya within the Ottoman and Republican Era. Konya, as a result of her rich and deep historical background, always has taken a position in the political transformations and clashes among different powers and ideologies in both Ottoman Empire and Turkey, as well as in the Seljuk State.

This chapter will elaborate how Konya was the most developed city of the Anatolia Seljuk State; and also capital city at the same time. The fall of the Byzantine power in Anatolia enabled the expansion of the Turkic<sup>3</sup> tribes in Anatolia much easier, and the Seljuk Dynasty established his power in Anatolia. The rapid development of Konya came to the issue in the immediate aftermath of being capital city. The construction of the Alanya Port by the Sultan Alaaddin Keykubat I. (1217-1218) opened Konya to the trade between Venice and Anatolia. The trade roads of intra-Anatolia were connected to each other in the corner of Konya, where became historically trade center. There has been a long historical process of capital and economic activity accumulation in Konya.

The acceptance of the religion Islam by Turkic tribes occurs around the 7<sup>th</sup> century, however, the largest expansion of the religion Islam among Turks is corresponding

---

<sup>3</sup> The Turkish tribes were identified themselves within their tribal identity rather than “Turkishness” national identity, since there was not a sense of national identity at that times. Therefore, Turkish tribes are called as “Turkic” by some scholars. In this study, I prefer to use the term of Turkic which refers to the Central Asian origin Turkish tribes.

to the Great Seljuk Empire. The expansion of Islam to Anatolia was gained by the military commanders of the Great Seljuk, such as Alp Arslan. However, as some scholars mention that Anatolia was the exile place for the nomadic Turkic tribes, and they were sent to the newly occupied lands in Anatolia, that was far away from the center of the well organized and well established state structure of the Great Seljuk (Turan, 1999: 30). The fall of the Great Seljuk Empire by the Mongolian invasion brought a chaotic atmosphere in Anatolia. The Mongolian invasion and the weakness of the Byzantine Empire enabled Anatolia from a centered power. That period is called as “the First Princedoms Period of Anatolia” by historians (Turan, 1999: 30-31).

The chaotic atmosphere of Anatolia had ended by the Anatolian Seljuk Dynasty. The establishment of the Anatolia Seljuk State brought an order and power to Anatolia. Konya became the capital city of the Anatolia Seljuk State and the rapid development of the city started with the Anatolia Seljuk State.

## **5.2 Anatolia Seljuk State and Konya**

Before Turks migrated to Konya; the city was a religious center for Christianity. Saint Pavlos and Saint Paul visited Konya and invaded Christianity. Deyr-I Eflatun in the Alaaddin Hill, the churches in Sille (a closed ancient-historical area in Konya) were the major Christian chapels and temples. The name of Konya was Iconia; coming from the famous Christian icons in the ancient churches of Konya (Bayram, 2008: 20). After being the capital of the Seljuk Dynasty, Konya had come face to face with a transformation and reconstruction according to Islamic culture. The biggest reconstruction was in the era of the Sultan Alaaddin Keykubat; therefore, the center of the city is even today called as Alaaddin Hill (Bayram, 2008: 24). After the biggest transformation in the Anatolia Seljuk State, in Konya, there were 360 *angle* (small dervish lodge), 70 bigger angles, 7 center mosques, and 300 *mescids* (small mosque). In that time, the population of Konya may be assumed between 45 and 50 thousand (Bayram, 2008: 26).

Before the establishment of the Anatolia Seljuk State, Anatolia was opened to the Turkic invasion by the Great Seljuk Empire. There were some reasons for the invasion in Anatolia. The Great Seljuk Sultans sent the Turkoman<sup>4</sup> (Türkmen) tribes to Anatolia to keep the nomads away from the country. To keep the state in secure, the nomadic tribes must have been sent to the far places; and also those tribes who were doing husbandry needed grass fields for their animals. The lack of a sovereign and powerful state in Anatolia attracted the nomadic Turkoman tribes to settle (Turan, 1999: 48).

The Great Seljuk Empire was a centralized and institutionalized Empire that excludes the nomadic tribes and attacks of tribes in cities. The agricultural order, state institutions, and trade life in the Great Seljuk cities must have been kept away from the invasion of the tribes. As Turan mentions that the settlement of the nomads was crucial of the establishments of all sovereign states in history. For instance, when the Gokturk state took some thousands of nomad people in China; the sultan Kapagan brought three million ton seeds and three thousand agricultural tools to the nomad people to force them settle down (Turan, 1999: 35). Other than the nomadic character of the Turkomans in the Great Seljuk Empire; they believed some heterodox Islam thoughts<sup>5</sup>, or Iranian indigenous religions such as Batini, Shia, Zoroaster, and Hashhashi. The official religion of the Great Seljuk Empire was the Sunni Islam, and the Emperors were served for the invasion of the Sunni Islam (Turan, 1999: 34).

The migrated Turkoman tribes, which were nomadic and had heterodox beliefs, in Anatolia established small princedoms under the sovereignty of their tribal leaders.

---

<sup>4</sup> Turkoman is historically used for the Turkic nomadic people who were doing husbandry and migrating to find grass fields for their animals.

<sup>5</sup> Heterodox Islam in this study refers to the opposite of institutionalized Islam which was used as an official religion of the states, which was mainly Sunni Islam in the Seljuk and Ottoman States. Heterodox Islam, therefore, means the non-ordinary thought of Islam which were Sufism, Shia, Bektashi, and Alawite.

The first princedoms period of Anatolia has ended with the coming together of all Turkoman tribes under the sovereignty of the Anatolian Seljuk Dynasty. The Anatolian Seljuk Dynasty was coming from the brother Cagri Bey, of the first Emperor of the Great Seljuk Empire Tuğrul Bey. In the history of Turkic Empires and States, the fight between the brothers in the dynasties is characteristic, and the brother who lost the war and could not gain the power must have been migrated to another part of the country or neighboring lands far way from the center. The sultan of the Great Seljuk Empire Tugrul sent his brother Cagri to Anatolia, and the Anatolia Seljuk State was established in the year 1075, just after the establishment of the Great Seljuk Empire in 1040. For the attacks and the invasions of the nomadic Turkomans, Sultan Tugrul said to the Emir of Diyarbakir: "I learnt that my subjects came to your country. You are my border commander; you must give them land and used them against the infidel Byzantine. Their (the nomads) aim is the Armenian lands." (Turan, 1999: 48). The letter of the Sultan Tugrul shows us that the invasion of the nomadic Turkomans affected mostly the Armenian people living in Anatolia. Sultan Tugrul sent another letter against the complaint of the Abbasid Caliph of the Islamic Empire, and said that: "the country is not enough for my subjects. If my subjects become hungry and attack you; what can I do for them?". The Great Seljuk Empire was trying find new lands for the nomadic Turkomans and they were also dangerous for the Islamic cities. In 1047, Sultan Tugrul said to the leader of the nomadic Turkomans Oguz tribes, "My country is not large enough for your settlement; therefore, please go to the country of Rum (Byzantine-Anatolia); do jihad in the name of God and get spoils." (Turan, 1999: 48).

According to some Byzantine sources, around 600 thousand nomads came to Anatolia; and occupied the cities of Erzurum (1048), Kars (1054), Malatya (1057), Sivas (1059), Kayseri (1067), Niksar (1068), and Konya (1068) (Turan, 1999: 50). The throne of the Anatolia Seljuk State was occupied by various Anatolian Turkoman princes from Artuk to Danishmend Princedoms. However, the climax of the Anatolia Seljuk State was in the period of the Sultan Alaaddin Keykubat I (1219-1237).

Alaaddin Keykubat I occupied the port cities of the Black Sea Coasts such as Sinop, Trabzon, Samsun, and seized the Mediterranean ports such as Alanya, Antalya, and İçel. The connection between the Black sea and the Mediterranean enabled the Anatolia Seljuk State develop trade life in Anatolia (Turan, 1999: 67). The trade route between the Black Sea and the Mediterranean passed away from Konya, the capital city of the state. Osman Turan mentions in his study that Anatolia Seljuk State had grown rich well because of the rapid development in trade. Comparatively, the taxation income of the British Kingdom was 4 million golden Dinar; the taxation income of the French Kingdom was 3 million golden Dinar; while the Anatolia Seljuk State' income from taxes was 17 million golden Dinar (Turan, 1999: 82). The connection of the Anatolian agricultural areas and plateaus increased the export of the state, for instance, in the 13<sup>th</sup> century the angora wool of the Central Anatolia was exported to England and France through the Mediterranean ports.

The development of trade life in Anatolian cities increased the population of the cities. The populations of Konya, Kayseri, Erzurum, and Sivas rose to more than 100 thousand in the 14<sup>th</sup> century (Turan, 1999: 81). As Turan mentions that in the port cities such as Sinop and Antalya, Italian and Jewish neighborhoods were established by tradesmen and consulates, chruches and synagogues were established. On the other hand, in the cities of the Central Anatolia, such as Erzurum, Kayseri, Konya, and Sivas, Armenians and Roum people were living with Muslim people together. While nomadic Turkomans migrated to the Anatolia Seljuk State, the sultans gave them land and grass fields; on the contrary, Armenians, Roums, Latins, Italians, and Jews were specialized in trade and merchandise (Turan, 1999: 79-82).

Regarding the public life, Turan (1999) states that the heterodox Islamic tarikat brotherhoods and madrasas became the center of the socail life and public organization including both Muslims and non-Muslims. The most important ones are the Sheikh Bedreddin, the judge (Kadi) of Simavna, and Mawlana in Konya. Among the followers of both Sheikh Bedreddin and Mawlana, there were many



Armenians, and Jews (Turan, 1999: 77). Under the light of this table, it may be assumed that the heterodox Islamic brotherhoods could cover the non-Muslim beliefs and subjects easily.

In the Seljuk era, angles and *tarikats* houses were crucial in the construction of the social and economic life in the city. The neighborhoods were organized around those *dergah* houses and the angles were giving social and economic facilities including education, health, and infrastructure like municipalities. The administration of the cities and inhabitants were under the control of the *tarikats* and *dergah* houses, therefore, we cannot assume that *tarikats* are purely religious organizations. The reconstruction of the conquered cities and the social organization of the population including migrant Turks led by *tarikats* and religious orders. In Konya just after the migration of the Turks, there were various *tarikats* controlling various neighborhoods of Konya; such as *Ahi*, *Mawlawi*, *Magribi*, *Kalenderi*, *Bektashi*, and *Ekberi*. In addition, invasion of Islam, and cultural formation of the cities and inhabitants were maintained by *tarikats* (Bayram, 2008: 28).

Similar to Turan's statements, Fuat Köprülü (2003) also remarks that the subjects of the Anatolia Seljuk State were the uncontrolled Turkmens who were sent to Anatolia by the well ordered authorities of the Turkic states of Central Asia such as Gazne and great Seljuk State. Some of the nomadic Turkmens escaped from the Mongolian invasion (2003: 189). However, Anatolia was not an unmanned continent, there were some local people and living cultures such as Armenians, Kurds, Greeks, Jews, and Caucasians. Anatolia Seljuk State was neighbored by Arab and Persian states and there were closed relations among Anatolian Seljuk and Iran and Arabs. As a result, the culture and civilization of the Anatolia Seljuk State from bureaucracy to literature, religion to architecture, was mixed of all cultures and civilizations mentioned above (Köprülü, 2003: 192-195).

Anatolia Seljuk State was an army oriented state which extended lands to collect tax over agricultural production. The basic segmentation of the state was army-state

bureaucracy, and except army, state bureaucrats and the Seljuk Dynasty, the common people was free to maintain their own social, cultural, and economic activities. The biggest entity for the state was the tax coming from the common people. Therefore, the state did not diffuse the daily life of the common people if the tax comes unproblematic. The different regions and cities in Anatolia could continue their own unique social, cultural, and economic structures (Kafesoğlu, 1972: 151).

The main economic sources of the richness in the Seljuk State were agricultural production, tax coming from the lay people, tax from the trade lines, and tax from the captured states and regions. Therefore, the Seljuk Dynasty paid much effort to develop agricultural production and trade (Kafesoğlu, 1972: 154). The artisans and merchants were organized around some guilds named as “AHI”. Ahi organization of artisans and merchants established well organized and controlled structure over the economic activities of the artisans and merchants. From price control to tax collection, from vocational education to union organizations, Ahi organizations brought an intensive and complex institute that effected not only economic, but also social and cultural life of Anatolia.

In addition, there is a religious dimension of Ahi organizations. The leaders of the Ahi organizations were, at the same time, religious leaders “sheikhs” of their community. Beside economic activities, administrative, educational, religious, and political life in their communities was directed by those Ahi leaders. Even the Anatolia Seljuk state dissolved; the Ahi organizations continued political authorities in their regions (Kafesoğlu, 1972: 155-156).

Kafesoğlu, in his book, mentions about the religious life in the Anatolia Seljuk State, and he states that beside Sunni-orthodox Islam denominations, there were many heterodox sects and “*tarikats*” (brotherhood) in Anatolia, such as Bektashi, Yesevi, Mawlawi, Nakshibendi, Kadiri, Kubravi, and Akbari (1972: 162).

Claude Cahen, an Islamic History professor, underlies in her book that, before the

establishment of the Anatolia Seljuk State; the Turks who were migrated from Central Asia and Caucasus merged themselves into the indigenous people living in Anatolia such as Greeks, Armenians, and Georgians. Inter-ethnic marriages created different social, cultural, and biological characteristics of Turks in Anatolia different than the Turks in Central Asia. It is possible to say that Turkic people who migrated from Central Asia got married with women from the local Greek and Armenian people. After the invasion, the women who lost their husbands may have had to get married to Turkic people and convert to Islam. The main reason for the inter-ethnic marriage between local women and Turkic men may be to increase the Turkic population against the local people. However, other scholars, Turan (1999), and Bayram (2008) state that it is hard to say there is a merging between Turkic and local people. They had been living in different neighborhoods; and marriage among different religions was difficult. In addition, Cahen gives an example that some historians of the Islam Empire called Anatolia Seljuk State as the “*Roum*” State (Anatolian Greeks or Byzantine people) while Europeans called as “*Turchia*” (1994: 150). The social life, cultural values and economic activities in Anatolian Turks became different from the ancestors in Central Asia because of the merge of the Turks and the indigenous people in Anatolia. In urban areas, the non-Muslim people could carry on their beliefs and religions. The nomadic character of Turks in Anatolia prevented Islam being dominant in social and cultural life; and Turks could merge Islam and local religions. From this point of view, I argue that the Islam that Turks practiced in Anatolia would be different than the orthodox Islam because of the merge of different beliefs and cultures. Heterodox Islam may be easier for the indigenous people to convert; and the interaction among religions created a hybrid religion in Anatolia. In addition Mikail Bayram (2008) states that there were some Armenian and Greek followers of Mawlawi Order and Christian workers and officials at the *tarikats*. Hence, I argue that Mawlana and his Order may be understood within the framework of the interaction of Islam and other religions in Anatolia and the emergence of the heterodox Islam in the region.

Cahen (1994), in her book, differentiates the nomadic life of Central Asian Turks

and Anatolian Turks. Cahen (1994) states that the Turks in Anatolia were “half nomadic” which means that moving between a settled village and grass. It means that Turks in Anatolia started settling down and establishing settled villages. This circumstance made the merge of Turks and indigenous people faster. She also gives some examples from the documents of “*vakif*” foundations in Kayseri and Konya. In those documents, in urban settlements Christians and Muslims were living together; while mainly villages were full of Christians. We may claim that in rural area agriculture sector was mainly occupied by Christians, while Turks in rural were doing husbandry with a half nomadic character, moving between villages and grass in different seasons (1994: 153). However later, Turks could adopted themselves to the economic activities of indigenous people in Anatolia easily. Cahen mentions that, especially in the 13<sup>th</sup> century of Anatolia was rich, since the first Turkish states and Princedoms developed the agricultural areas and trade roads instead of destroying them. In addition to agriculture and trade, mining was also an important sector for Anatolian economy. The main mines such as salt, iron, splash, and copper were being exported from Anatolia to Europe and Egypt (Cahen, 1994: 164). The basic structure of manufacturing such as carpeting and rug production was crucial for the economy, and Konya was the center of the basic manufacturing industry in Anatolia (Cahen, 1994: 166). Regarding usage and controlling of the land, and land system, Turks continued the existing Byzantine structure, dividing lands as private, public and state owned. The state owned lands were used by the Dynasty, or sometimes rent to the common people. The common lands (*mera ve otlaklar*) such as grass and plateaus were used by all people; while the private land owners had to pay tax to the State (Cahen, 1994: 178).

Cahen indicates that Anatolia under the Seljuk Dynasty was relatively highly urbanized area with some developed cities such as Konya, Kayseri, Sivas, Erzurum, Sinop, Alanya, Eskişehir, Aksaray, Ankara, Erzincan, and Malatya. Especially Konya, Sinop, and Alanya were on the trade route between the Black Sea and Mediterranean Coast. Therefore, Konya as well as Sinop and Alanya were the cities where all Jews, Armenians, Greeks, Turks and Genoese living together. Even, in

Konya there were Armenian pubs in that era (Cahen, 1994: 192). Cahen cites that masses of Turks had converted to Islam mainly in the 11<sup>th</sup> century. The Turkish states in Central Asia were closed to Iran and they have been affected by the Iranian version- Shia- of Islam. The Turks who migrated to Asia Minor had expanded through Iran; therefore, the characteristic of the Turks in Asia Minor was under the domination of Iranian culture in regards to religion. Beside bringing the religious elements of Iran to Anatolia; the Turks had entered to an interaction with the different indigenous religions of Anatolia. The local people of Anatolia, Assyrians, Greeks, Armenians, and Georgians had partly converted to Islam and mainly affected Islamic beliefs. In addition, Cahen specifies that Turks had brought original shaman beliefs into the applications and understandings of Islam. Briefly, Cahen claims that the Islam that was shaped and expanded by Turks in Anatolia is different from the Islam of Umayyad and Abbasside Empires (2000: 266).

For Cahen, Turks migrated to Asia Minor for some various reasons such as finding new grass and plateaus for their animals, escaping from the Mongolian invasion, and sending exile by the Sultans of the Great Seljuk State. Interestingly, Cahen names the Anatolia Seljuk State and Greek Seljuk State, and she remarks some dynasty conflicts among the princes. The conflict between the sultan of the Great Seljuk State Alp Arslan and the prince Kutalmish forced the sons of Kutalmish to migrate to Asia Minor. Not only the tribal leaders of Turkmen tribes, but also the princes who had conflict with the Sultan came to Anatolia. Beside the Turkmen principedoms, Mengücek in Erzincan, Artuklu in Mardin, Diyarbakır, and Elazığ, Saltuklu in Erzurum, and Danişmend in Kayseri, Malatya, and Sivas; the princes in exile for the throne conflicts established Anatolia Seljuk State (or Greek Seljuk State as named by Cahen) in Konya. The city of Konya was full of Greeks and Armenians; and the Turks created a hybrid culture and life in Konya under the authority of Seljuk Dynasty (Cahen, 2000: 284).

Beside the wars between Anatolia Seljuk State and the Byzantine Empire, Cahen points out; the history of Anatolia was shaped by the conflicts between Danishmend

and Seljuk to take the control of Anatolia under one authority. Anatolia was taken under one authority by the Seljuk Dynasty. The picture drawn by Cahen is like that The Anatolia Seljuk State was an exile state full of nomadic Turkmens, who were sent to exile by the Great Seljuk and Mongolian Empires; the Armenians who were sent to exile by the Byzantine Empire. The Armenians which were taken as danger for the authority were sent to the inner Anatolia by the Byzantine authorities. All people in exile became the subjects of the Anatolia Seljuk State, where was established by the princes in exile of the Great Seljuk State because of the dynasty conflicts for the throne (Cahen, 2000: 284-286).

According to social structure, Cahen signs a group of people called as “*iğdiş*”, means people who converted to Islam or the children of mixed marriages. Those people controlled trade and tax collection, and their houses were great and luxury. She claims that the aristocracy was comes from different ethnic origins but all Muslims. She also indicates that there were lots of *iğdiş* people in *Ahi* organizations. *Ahi* organizations controlled both economic and social life in urban areas in Eastern provinces.(Cahen, 1994: 194-195).

The fixations and evaluation of the scholars about the Anatolia Seljuk State were valid for the capital city Konya. Konya, as being the most developed and the capital city of the Seljuk State, reflected the political, economic, social, and cultural structures, characteristics, and features of the Anatolia Seljuk State. However, the urban identity of Konya was heavily shaped by Mawlana, who is the most well known and universal figure in the history of Konya. To understand the life of Mawlana and the establishment of his Sufi Order will enable us to see the cultural formation of the Anatolia Seljuk State and the form of Islam practicing in Anatolia; although Mawlana came and settled down; and established his Sufi Order in the time of Anatolia Seljuk State, in 1232. About the social, economic, and cultural life of Konya in the time of Mawlana; Iqbal remarks that:

“Being situated on the main trade route starting from Syria, Iraq and Iran and converging on Constantinople, the center of the Eastern Empire, Konya enjoyed a

variety of advantages over towns which were less fortunately situated. Besides economic affluence, its situation resulted in a rich fusion of cultures, for the caravans brought not only goods that gave material prosperity but also the leaven of new ideas in which Konya itself was later to excel the rich neighboring civilizations Syria, Iraq and Iran. Konya had, therefore, a marked economic and cultural status under the Greeks; but it came to assume and added importance with its passage from the hands of the Byzantine Empire to those of the Turks who gave it the status of a capital. Konya remained the center of the Saljuq Empire throughout the reign of this dynasty, but it was at the height of its glory and prosperity during the lifetime of Rumi, for it was then not only a capital of an empire and important center of trade and commerce, but also a dynamic center of cultural patronage at the hands of Ala-ud-din Kaikubad.” (1991: 44-45).

Köprülü (2003) gives valuable information about the religious life and movements in Anatolia. He claims that Mawlawi Order was an urban based *tarikats* that was affected by Iranian high culture. The Mawlawi Order was followed by the rich and well educated people of urban settlements and state bureaucrats. On the other hand, Bektashi-Alawi denominations and *tarikats* were followed by nomadic Turkmens and rural based people. In the second level developed cities and towns, some small merchants and manufacturers were organized around guild system which was called as *Ahi*. Köprülü (2003) states about the closed connection between Bektashi *tarikats* and *Ahi* guild system. He remarks many rebellions against the state order in Anatolia started by nomadic followers of Bektashi-Alawi oriented *tarikats* in rural area and towns. There were many bloody conflicts among *tarikats* which directed the political structure of the era deeply. The conflicts among *tarikats* created political turmoil for the state administration and Mawlawi Order was supported by the State Authority against the rebellious Alawi-Bektashi *tarikats* and *Ahi* organizations (Köprülü, 2003: 196-213). The dichotomy between Mawlawi and Bektashi *tarikats* were used by the sultans to set a balance in the political structure of Anatolia. When the Bektashi *tarikats* rebelled against the sultan; the Sultan supported Mawlawi Order. For instance, another scholar Mikhail Bayram (2008) indicates that when the

sultan Alaaddin Keykubat who enabled *Ahi* and *Bektashi tarikats* in Anatolia spread was killed by his son Giyaseddin Keyhüsrev II, the Turkmen nomads of the *Bektashi tarikats* and the members of the *Ahi* organizations rebelled against the follower Sultan. Their rebellions were stopped bloody and the next Sultan supported Mawlawi Order against *Bektashi* Order (Bayram, 2008: 72).

Bayram indicates that there was deep conflict and competition among *tarikats* and *dergah* houses of various religious Orders, since they were controlling a power and administration of the people and neighborhoods in cities. Konya was the capital city and the most developed center for economic activities of the state. Therefore; the competition among the *tarikats* in Konya was deeper than the others. Ahi Order and the *Bektashi tarikat* were influential in the cities of the Danishmend Principedom; in Malatya, Tokat, Kayseri, and Sivas. The main followers of the *Bektashi tarikat* were nomadic Turkmens and in the towns; they were organized around Ahi Organizations. Danishmend Principedom was the second powerful administration in Anatolia in the competition with the Seljuk Dynasty (Bayram, 2008: 29). Furthermore, the education of the princes and state bureaucrats were under the control of the *madrasas* of those *tarikats*. Many Greek origin state persons of the Anatolia Seljuk State took education in the *madrassa* of Mawlawi Order named as *Gulamhane* (Bayram, 2008: 30).

Bayram notes that the clash and competition between the Seljuk Dynasty and Danishmend Principedom was reflected into the competition between Mawlawi and *Bektashi-Ahi* Orders. The politization of the *tarikats* was not reasoned by the political competition between the dynasties and principedoms, but also *tarikats* were competing to each other to take the control of the cities. The political, social, and economic power of *tarikats* was coming from the cities and neighborhoods where they were controlling. In their competition to take an advantage, they tried to stand closer to the dynasties and princes. In addition, in the clashes among the brother princes, they took positions (Bayram, 2008: 30-59).



In the clash between Mawlawi and Bektashi-Ahi Orders, in one side, there was Danismend Princedom which was controlling the Eastern provinces of Anatolia and there were mainly nomadic Turkmens living; organized around Bektashi-Ahi Order. On the other hand, central Anatolia was under the control of the Anatolia Seljuk Dynasty and the city life was organized around Mawlawi Order. There were many Greek and Armenian origin followers and members and the Mawlawi Order was followed by mainly urban people who were merchants, craftsmen, and bureaucrats. Against the nomadic Turkmen culture, Persian culture was influential in Konya and Seljuk State, and the Persian language was used in the state bureaucracy and Mawlawi Order. After the invasion of the Seljuk Dynasty in the Eastern Anatolia, and after the collapse of the Danishmend Princedom, the angles, and the *vakıfs* (endowed foundations established by *tarikats*) were taken from Bektashi-Ahi *tarikats* and given to Mawlawi Order. Many Turkmens were killed in the rebellions and some others were sent to exile in border provinces. The biggest Turkmen rebel was the *Babai* rebel in 1241 and it was stopped by the sultan II. Gıyaseddin Keyhusrev. The Babai rebel was started by the Turkmen sheikhs; therefore it was called as *Babai(Babalar)* rebel (Bayram, 2005: 11, and Bayram, 2006).

The clash between Ahi-Bektashi and Mawlawi Orders reflected in the disappearance of Shems Tabriz-i. Bayram claims that Shems was killed by the Ahi followers, and it created a deep hostility between Ahi and Mawlawi Orders coming to over generations (Bayram, 2008: 34). When the Mawlawi Order became dominant in Konya; the language of trade centers and bazaars in Konya was Persian Language. Iranian culture was highly influential and Turks were looked down in Konya. Bayram gives an anecdote from the conversation between Mawlana and his friend Salahauddin Zerkub. Zerkub was restoring his garden and there were Turkish workers in the garden. Mawlana said to Zerkub that “Heyy Sir, you must use Greek laborers to construct a garden; while you should use Turkish laborers to destroy the garden; because God created Turks to destroy the World; while Greeks were created to construct.” His friend Zekub responded Mawlana: “Even today it is true; they destroyed beautiful Konya.” Zerkub referred to the rebels of the Karamanid

Turkmen tribes in the rural part of Konya (Bayram, 2008: 37). The dominant culture in the Anatolia Seljuk State was the Iranian culture and the Mawlawi Order invaded the Iranian culture in the State. The sultans had taken education in the Mawlawi schools and when they got the throne, they have taken Iranian king names such as Keykavus, Keyhusrev, Keykubad, and Keyferidun (Bayram, 2005: 14).

Halil Berktaş (2000) reads the relations between Mawlawana and Ahi-Bektashi *tarikats* in the framework of class struggle. Different from Halil İnalcık and Osman Turan, he claims both of the Great Seljuk and the Anatolia Seljuk States were based on feudal system. İnalcık and Turan accept feudalism as decentralization and devolution of power among the various local autonomous and self administered governments. On the other hand, Berktaş defines feudalism occurred on the societal level in the Seljuk State. When the central government distributed fields and terrains to the local powerful families and bureaucrats, in the provinces and countryside of Anatolia, a feudal class occurred above the villagers and nomads. The distribution of land to the local classes was a way of administrating the country and controlling the countryside area. The relations between the dynasty and local governors were arranged on the base of land distribution (2000: 111-112). As a result, nomadic Turkmen became dependent villagers and Turkmen rebellions occurred against the distribution of commonly used lands and grass, and heavily increased taxes. The famous rebellions such as Babai rebellions, Oğuz rebellions, and Karaman rebellions occurred as the result of the establishment of the feudal system in Anatolia (2000: 113). Within this context; Berktaş puts Mawlawi and Bektashi orders in a position of the reflection of the class structure. Bektashi order was common among the nomads and Turkmen villagers; while, Mawlawi order was supported by the Seljuk Dynasty. Berktaş defines the Mawlawi order as the representative of the state hegemony that orders maintaining the established order, pure obeying and peace with state, while Bektashi order was rebellious in nature against the hegemonic power. The centralized state glorified the Iranian culture against the nomadic Turkmen culture. Mawlawi order was, according to Berktaş, politically constructed order to establish the state oriented, dominantly Iranian; culture among the people in

urban area; and to establish a state culture (2000: 114-115).

The conflict between the centralized Seljuk government and Turkmen tribes was issued by another scholar Metin Kunt. Kunt explains that migrated Turkmen tribes were a threat for the well organized and developed cities, trade life and agricultural structure in the Anatolia Seljuk State. Therefore, the government sent them to the border areas to keep them away from the center of the state as much as possible. After the Mongolian invasion, the state lost her power and within this chance, Turkmen tribes started rebellions to protest higher taxes and land distribution policies of the state (2002: 24-25).

Among all those views and arguments, the most important point for the this study is how the clashes among the *tarikats* and religious brotherhoods effected the political structure of the Anatolia Seljuk Dynasty, and created the political struggle among the princedoms in Anatolia, and formed the socio-economic and socio-cultural structure of Konya as a capital and important Anatolian urban. Religious brotherhoods are far away from being assumed as pure *tarikats* which were dealing with only religious and spiritual affairs. They were also political formations and organization which shaped the cities under their control, administrated the regions that they gained from the Sultan, shaped the life of the common people through *vakif* and *madrassa* institutions, and entered hard political struggles and clashes among themselves. To understand the history of Anatolia from Seljuk to Ottoman and to the Republican Era; and to analyze the development process of Konya historically, the *tarikats* relations and formations must be analyzed deeply. The *tarikats* in Anatolia, although in appearance they seemed religious, contained many political, social, cultural, and even class based dynamics throughout the history of Anatolia and Konya. The emerge of Konya as a capital and economic, cultural, social, political center for Anatolia, and the development process of the city in her historical process must be analyzed around the Mawlawi Order, institutionalization of the Order in Konya, the relations between the administrative elites/dynasties and the Mawlawi Order, the clash of the Mawlawi *tarikats* with others, and the spread of the Order in

Anatolia, Balkans, and Middle East within the enlargement of the Ottoman State.

Up to here, the birth of the Anatolia Seljuk State; the cultural and social characteristics of the people in Anatolia, and socio-economic and cultural structure of Konya as the capital of the Anatolia Seljuk State were mentioned. As I mentioned above, Mawlawi Order played a crucial role in the shaping of Anatolia Seljuk State and in the emergence of Konya as capital city in Anatolia. Konya had been, not only an administrative capital, but also a cultural, social and economic capital in Central Anatolia; and Mawlawi Order became one of the corner stones in the process of being economic, cultural, and social capital of Konya. At this point, Mawlana should be known with his life story, his philosophy, his thoughts, his works, and his influence on humanity.

### **5.3 Mawlana Jalaluddin Muhammad Rumi**

Asia Minor was mixed of Armenians, Kurds, Greeks, Jews, and Georgians, and ethnically and religiously heterogeneous in the era of the Seljuk State. Turks who migrated to Anatolia brought Islam to the Asia Minor and increased the religious diversity. However, within Islam there were and are still various denominations, applications, schools, *tarikats* (religious brotherhood communities) in the Islamic World as well as in Anatolia. The Sufi orders and *tarikats* such as Mawlawi, Bektashi, Alawi, Jafari, and Yesevi played a crucial role in the spreading of Islam among the people living in Anatolia.

In the period of the establishment of the Mawlawi Order, Anatolia Seljuk State was under the threat of Mongolian invasion and Turkmen rebellions. The *tarikat* founders and followers came to Anatolia through Iran and they brought some elements from the Turkish shamanist background. Therefore, the Islam which was applied by those *tarikats* was heterodox and easy to convert for the indigenous people. At this point not only the Seljuk State, but also the Ottoman State used those *tarikats* to spread Islam in non Muslim provinces and areas (Can, 2005: 4-7).

Mawlana Jalaluddin Rumi, an important universal figure in the Islamic mysticism, was born in 1207 in Balkh, a city in the Northern Afghanistan, as a son of a well educated religious master of Sufism Baha'uddin Muhammad Valad. Mawlana received a religious education based on Arabic, Persian, the interpretation of Koran, hadith-words and acts of Mohammad, Islamic jurisprudence, and some other branches of Islamic theology (Thackston, 2005: vii).

Balkh was commercial and intellectual center in the early 13<sup>th</sup> century in the era a Turkic State Khwarazmshah. The early 13<sup>th</sup> century brought a “wild” and “destructive” Mongolian invasion and a chaotic turmoil in the inner Asia, and as the result, Mawlana had to migrate to Konya in the Anatolia Seljuk State with his family. The route for the family's migration was to Baghdad, to Mecca, to Syria, and finally to Karaman. After the taking permission from the Sultan Ala'uddin Kay-Qubad, they settled down in Konya. In 1231, the father Baha'uddin Veled died and, Jalaluddin carried on his order as his successor (Thackston, 2005: viii).

The major work of Mawlana Jalaluddin Rumi, Masnavi was written down by his followers from memories or notes of Mawlana. Masnavi, as the basis of the Order, is divided into six books, 25 thousand couplets, and composed of the stories, anecdotes, and tales from Mawlana. The transcendental love and divinity in the Mawlawi Order is being formulated through the relation and love between Rumi and his follower Shams-i Tabriz. Rumi created the major of his works and creations after the disappearance of Shams. Shams is now the second important figure in the Mawlawi Order after Rumi. Mawlana migrated from Afghanistan to Anatolia through Iran; on the other hand; the host people of Anatolia was Christian. Masnavi was written in Persian language and the heterodoxy in the Sufi Order is heavily affected by Persian application of Islam very much as well as there are some elements from Christianity (Thackston, 2005: xii-xiii). After this short introduction, the Mawlawi Order must be analyzed in detail. First of all, how Mawlawi Order had been institutionalized is crucial to understand the Order and its influence in the

Islam World, Turkish History, and Anatolian Culture.

The theology of Mawlana is mainly based mysticism and love, in this mysticism, is the greatest guide for the mankind to achieve full happiness and virtue. For the spiritual devotion in the mystical way, the way of the Prophet, and in the way of the Prophet, love is the true guide for spiritual enlightenment. Mawlana points out loving anyone is at the same time loving God, while all alive is part of the creator, coming from God. The mystical and philosophical way of Mawlana is a way of spiritual mature and discovering the God again (Önder, 1999: 25).

Mawlana manifested this way in a controlled ecstasy that is called as *sema*. It is a ritual accompanied by classical religious music and a performance by *dervishes*. Sema is provided the correct rhythms for the attainment of ecstasy, absorbing spiritual tranquility, and nourishing the soul (Önder, 1999: 26).

Mawlana has also a great influence on Sufi and mystic literature of Islam. Mawlana brought his ideas together in his works, and the most famous and important ones are the Masnawi, the Diwan-i Kebir, Fihi-Ma-Fih, Mecalis-i Seba, and Mektubat. The Masnawi is the biggest and the most well-known work of Mawlana, written in Persian language as a six volume didactic poetical work, which is more than 25 thousand couplets. The texts in the Masnawi are exposes of Mawlana's mystical ideas, anecdotes, stories, and narratives. The Diwan-i Kebir is a work of complete lyrics arranged in alphabetical order and quatrains with more than 44 thousand couplets. The Diwan-i Kebir is often called as Divan-i Shems-i Tebrizi, since Mawlana used the pseudonym of Shems to describe the divine love. Fihi-Ma-Fih; another works of Mawlana, is a sort of collection of Mawlana dialogues and conversations with some other mystics, Sufis, and his followers. In the Fi-Ma-Fih, there are also conversations named dialogues between Mawlana and some leading figures and sultans, when Mawlana was consulting them. Mecalis-i Seba includes Mawlana's sermons given before the arrival of Shems, and lastly Mektubat contains Mawlana's letters written to the sultans and leading figures of the era (Önder, 1999:

29-34).

Mawlana's doctrine basically focuses on humanity and love. The love for a person transforms into the divine love through the spiritual maturation of that person. The maturation of person is enabling with a long and laborious education at *dergah*. The end of the education at *dergah* brings the unification of person with the divine. Every humanbeing is part of divine coming from the creator; therefore, humankind is holly in Mawlawi Order. Whoever s/he is, everyone is being welcomed in the Order. In addition, human made things are welcomed, if they are beautiful, such as music, dance, and wine. Mawlawi Order, at this point, sharply separates from the orthodox Islam. Dervishes use music and dance in their praying, whirling. The Mawlawi Order followers accept the biggest pray as pray for human. God and human coincide each other; and in discourse, sometimes they change their positions. Human centric perspective of the Order is heavily criticized by the Orthodox Islamic intellectuals (Can,2005 and Iqbal, 1991).

On the other hand, there are some critiques about Mawlawi Order. For instance, Mikail Bayram indicates the closed relations between the Mawlawi Tarikat and the administrative elites of the Anatolia Seljuk State. The tomb of Mawlana and his well-known portrait were made by his closed friend and follower, the Princess Gürcü Hatun. Mawlawi doctrine was the most useful doctrine to bring all subjects from different ethnic and religious origins. Also, Mawlawi Order has not a rebellious nature like Bektashi or Alawite *tarikats*. Mawlawi Order is mainly focusing on spiritual journey and maturation and heralding endless happiness after death. Death does not have a meaning of ending, it is a new starting. Those ideas made the followers passive agents regarding to the world affairs including state affairs and politics. Mikail Bayram also indicates the closed relations between the leaders of the Mawlawi Order and Mongolian kings during the invasion of Anatolia by the Mongolians. In the occupation, Mawlawi Order established collaboration with the occupier commanders to maintain the existence and wealthiness of the *tarikat*. After the invasion, Mawlana could gain strong collaborations with the

Seljuk kings easily. Briefly Bayram claims that Mawlawi Order historically took a position closed to the power (Bayram, 2006, and Bayram, 2008).

The point carried out by Bayram is very crucial to understand the organic connection between the state powers and the Mawlawi Order in Anatolia historically and even today. It may be argued that Mawlawi Order is, opposite to Bektashi Order, not rebellious because of the closed connections to the state power. The economic domination and socio-cultural influence of the Mawlawi Order in Central Anatolia can be understood through the relations between the Order and the state power. The position closed to the Seljuk Dynasty and administrative elites shaped the Mawlawi Order as much more non-rebellious and spiritual Sufi order and brought economic and political power to the Order. Bayram, in his arguments, is true that Mawlawi Order is not a purely spiritual Order and was not far away from the World affairs, such as political relations, economic activities, and state administration.

As in the history, today's Mawlawi Order is inside of economic and political affairs, besides being a religious-spiritual order. Historical heritage of Mawlawi Order has been continuing today and Mawlawi Order and its ceremonies, thoughts, practices are used as a tool in economic affairs. To build up an urban identity, to establish business connections, and to bring businessmen to the fairs in Konya, Mawlana and his Order are being commoditized in the context of tourism industry. The commoditization and marketing process was planned by the some local administrators (the Metropolitan Municipality), bourgeoisie and tradesmen in Konya and the central government in Ankara. The closed connection between the Mawlawi brotherhood and the economic and political elites is continuing.

#### **5.4 The Establishment of the Mawlawi Order and the Institutionalization Process**

After the death of Mawlana; the followers have chosen another leader to organize



and lead the community for the maintaining of the Order. The chosen person is seen as spiritual successor of Mawlana and called as *Çelebi*. The followers, on the other hand, have to take a heavy education for the spiritual mature and mystical journey to the Divine. Those followers are called as *derviş* (*dervish*). The *dervishes* take duty in the community and after the 1001 days of duty, they are being accepted to the *tarikât* with a ceremony. Not only how to make *sema*, but also they take a heavy education about Islamic sciences, and philosophies, instruments and religious music, mainly based on Mawlawi Order (Önder, 1999: 53).

After the passing away of Mawlana on 17<sup>th</sup> December 1274; the Mawlawi Order was established by his followers. The date of passing away is now being commemorated as Şeb-i Arus (wedding night) meaning a new start and rebirth of Mawlana. The whirling of the dervishes was stylized and the establishment of the Order was being started by his son Sultan Veled on the basis of the acts and words of Mawlana.

After the death of Mawlana Rumi, his companions decided to build a monument next to his father Bahaeddin Veled's grave. The area of the tomb was granted as endowment to the Mawlana's family, the Çelebi Family. Although Mawlana himself felt that monumental tombs were unnecessary, his companions and followers were determined to mark the site of the grave and start the institutionalization process. The tomb has been played as a center of the Mawlawi Order. Later the tomb played a political role, since the Seljuk Emirs of the various Anatolian cities visited the tomb and expressed their wishes to build a bigger tomb. The tomb was completed in the year 1274, with help of Seljuk Emirates and at a cost of 130 thousand of Seljuk golden coins. Later, various Mawlawi *dergah* (*tarikât* houses) were opened in different cities of Anatolia, and the Tomb and the Konya *dergah* played a master and central *dergah* role. In the Ottoman era, different complexes were added and the tomb became grosser in the time of the Sultans Murad III and Selim the Grim (Önder, 1998: 61-62).

The *sema* ritual is the most important visual heritage of Mawlawi Order and the *sema* is the most well known sign point of dervishes and Sufism abroad. As it is being mentioned in the thesis, *sema* is the main visual cultural heritage which is being commoditized in the tourism industry. The most of the arguments around the Mawlawi tourism is around the usage of *sema* rituals as show in tourism sector. Sema is organized and standardized after the death of Mawlana by his followers and leaders of the community. However, the dance ritual in the *sema* is based on Mawlana's dance in front of the jewel shops in the center of ancient Konya, just after the disappearance of Shems. Today, the *sema* shows many meanings and sign points of the Order by dance and ritual. From the standing styles of the dervishes to the clothes, there are many deep meanings. Each behavior and clothes in the *sema* symbolizes each meaning and thought in the Order (Önder, 1999: 54-59).

### **5.5 From Karamanid Princedom to Ottoman Empire**

The rural area of Konya, mainly Karaman, was the center of Karamanid Turkmen tribe, and after the collapse of the Anatolia Seljuk State. Konya was taken under the control of the Karamanid princedom. The well known leader of the princedom Karamanoğlu Mehmet Bey was the first state leader who established the language of Turkish as the official-state language. The Karamanid Princedom who followed the Bektashi order could not maintain their sovereignty longer in Konya. They were collapsed before being able to a centralized state instead of a princedom by the Ottoman State. After the collapse of the Princedom, the Karamanids were sent to exile in the Balkans, and they spread Islam in the Balkans. The Karamanid Princedom was the last princedom that was collapsed by the Ottoman State. The Karamnid Princedom was the most powerful princedom in Anatolia, and the Karamanid family was seen as the biggest threat for the Ottoman Dynasty. The conflict between the Karamanid and Ottoman tribes started in the 13<sup>th</sup> century of the Ottoman State. Although the Ottoman state could expand in the Balkans easily, the Ottomans could not control over all Anatolia, since there was a strong princedom, Karamanid Princedom. Sultan Murat I combated against the Karamanid Princedom

many times, and he could occupied the city of Konya, however, the sultan could not break down the Karamanid army. Karamanid army was the collection of Turkmen tribes, and when the Ottomans entered the city, the Karamanids escaped to the Toros mountains and spread in rural part of Konya (2002: 73-74, 93). It may be claimed that Karamanid culture could not be dominant in Konya, since the subjects of the Karamanid Princedom was mainly Turkmen nomads living in rural Konya and Toros mountains.

Even today, Konya is known with Seljuk heritage and Mawlawi order. At least the Karamanid princedom was collapsed by the Ottoman Sultan Fatih Sultan Mehmet in 15<sup>th</sup> century. The biggest obstacle in front of the Ottoman sovereignty in Anatolia had been broken down. In the era of the Fatih Sultan Mehmet is seen as the starting point of the transition to Empire. Until the Fatih, a Turkmen family Çandarlı was the biggets family in the state bureaucracy, and most of the ministers were from the Çandarlı family. However, the centralized power of the Fatih has seen many strong families as threats for the throne. Like Çandarli family, Karamanid family was killed and the subjects of the Karamanid Princedom were sent to Balkans (Kunt, 2002: 78-89).

After the collapse of the Karamanid Princedom, the Sunni-Shia contradiction, and the conflict between the central power and the nomadic Turkmens did not end. The clash between the Turkmen origin Shia state in Iran, Safevi State, and the Ottoman State increased the hegemonic pressure on Turkmen nomads. After the wars between the Safevi and the Ottoman States, the Ottoman Sultan Yavus Selim killed many Turkmen tribes, since the nomad Turkmens were blamed as supporters of the Safevi State (Kunt, 2002: 104-112).

In the Ottoman era, in Anatolia, Turkmen rebellions and heterodox *tarikats* who orders equity and criticizes Sunni orthodox beliefs and state hegemony continued. Sheikh Bedreddin rebellions and many Bektashi *tarikats* in Central Anatolia maintained the opposition against the central power. In 1537, the Ottoman authority

announced some regulations to strengthen Sunni Islam especially in rural Anatolia. The people who did not obey the Sunni rules were punished and Sunni mosques were constructed in Alevi-Bektashi villages. In addition, *tarikats* and Sufi orders in Sunni line were started to be supported including Mawllawi Order (Yurdaydın, 2002: 224-225).

In the Ottoman Era, Konya was not the capital city anymore, and the Konya could not take back the brilliant heritage in the Seljuk Era. In the Ottoman Empire, the economic and social centers of the country, and the most developed cities were Istanbul as the capital, Edirne and Bursa as the previous capitals, Aleppo and Izmir. Especially the Aegean area between Bursa and İzmir, and the coastal lands were rich because of the expensive agricultural products like cotton, tobacco, and grape. The capitalization of agriculture started in the western part of the Empire. The capitalism was born and developed in Europe, and the closed connections between the West part of the Empire and Europe enabled western provinces to export their products. The newly emerged rich families and land based feudal lords in western Anatolia made the mercantilist transformation of the Empire (Faroghi, 2000: 191-214).

Konya, at that time, was the developed city of the Central Anatolia compared to Izmir and Aleppo, a secondary wealthier city of the Empire. The oldest factory in Konya is gunpowder factory, that was established around 17<sup>th</sup> century. In the late era of the Ottoman Empire, flour factory was established in 1906 and in 1909, the first bank was established by the tradesmen of Konya in the name of “Eşraf-ı Şirket-i İktisadiyye-i Milliye”. The first company of Konya was established in 1911 with the name “Konya İktisad-ı Milli Anonim Şirketi”. After the collapse of the Empire and in the first years of the Turkish Republic, in 1925, there were totally 7 flour factories and 22 mills (KTO, 2008a: 6). It is obvious to say that the development process of Konya is old, and there is deep historical root of economic development in Konya. Konya has enough experience to be an economic center in her geography. However, the industrial development of Konya started later than the Aegean and Western provinces of the Empire. In 1889, there were 2078 shop, 18 khans, 7 caravanserais,

88 bakeries, 4 pharmacies, 7 restaurants, 31 mills in Konya. Konya was on the route of the Anatolia-Baghdad Railway in 1896, and the first tramway line was open in 1917. Although many of them bankrupted in the First World War, there were 270 companies before the war. The first electricity company opened in 1906, and the first bus transportation company opened in 1924 (KTO; 2008b: 2). Although Konya was the center of Central Anatolia, later developed than the Aegean and Western part of the Ottoman State, and compared to Izmir, Bursa, Aleppo and Istanbul, Konya was the developed compared to the border cities around Konya.

Bela Horvath, a Hungarian researcher, wrote a book based on his travel notes and observations in 1913 in Anatolia. He got some references from the Turan Association in Budapest and he travelled Istanbul, Ankara, Konya, Karaman, Niğde and Nevşehir with train and horse on a 2300 km way. His book includes valuable ethnographic and sociological observations about the life in Anatolia before the First World War. Horvath, in his book that was written about his journey in Anatolia in 1913; mentions about Konya that Konya was one of the bigger cities of Anatolia, the population of Konya consisted of some Armenian and Greek minorities. In those years, different minority groups were wearing different styles of clothes. However, there were many shared cultural items and traditions shared by all people. For instance, Horvath, notes that whether Christian or Muslim, all women in Konya were not be able to walk with men together in the public sphere. Any woman or young girl who was seen with a man might be accepted as “cushy” woman. Horvath, in his journey in Konya, visited a theater and had seen men in the theater. Women were limited to be seen in the public sphere. Another important point in his journey that in 1913, in Konya, the traditional and Western could be seen together. He mentions about the Western style Governor of Konya and some other local bureaucrats, at the same time, religious schools and men in religious style clothing and with long beard. He talked to a young and western style educated military officer and got his ideas which were also reflecting the ideas of Young Turks about the decline of the Ottoman Empire. The officer was supporting westernization and deeply criticizing the religious education in the country. However, there were some

religious people that Bela Horvath had seen in Konya. The two different type of people and life style were also reflecting the dual structure in the Ottoman society, that was Western and traditional as being together. In addition, from the observations of Horvath, Konya was a center for the other Anatolian provinces around Konya, and there was a rooted trade life in Konya (Horvath, 1997: 2-27).

However, the articulation of Konya to the national market of the Ottoman Empire was problematic, since the Ottoman market was full of cheaper imported goods and products. Korkut Boratav states about the economic structure of the Ottoman Empire before the dissolution of the Empire, and he mentions that to bring wheat from Konya to Istanbul was 75 percent expensive than importing wheat from the USA and Europe, in the first years of the 20th century in the Ottoman Empire (Boratav, 1995: 19). This figure shows that the articulation of Central Anatolia and Konya to the national market of the Empire could not be achieved even in the late Ottoman Empire. Therefore, Konya had carried on her development process in the Republican Era.

## **5.6 Konya in the Republican Era**

In the late era of the Ottoman and in the early period of the young Republic; there was modern community life intensively. For instance, the first football clubs were established in the late Ottoman at schools, High School of Konya (Konya Sultanisi), Military School of Konya (Konya Askeri İdadisi), Industrial Vocational School of Konya (Konya Sınai Mektebi), Teacher vocational School of Konya (Konya Darülmuallemi)(Bülbül, 2008: 261-280). Atatürk visited Konya 13 times and Konya was an important city for the applications of new revolutions in Turkey, as Konya was one of the important economically center provinces and population intensive city of the late Ottoman. Konya was rich of agricultural production and in the early period of Turkey, agriculture was the basic and important economic sector. Agricultural production was the sources of the development of the young Republic. The support of the land owners in Konya was crucial for Atatürk. During the

Independence War, Konya was the center of organizations against occupation in Central and Southern Anatolia. On 8<sup>th</sup> October 1919, Konya Müdafa-i Hukuk Cemiyeti (The Association of Right Defend of Konya) was established, and Konya played a crucial role in the war by supporting the army. After the establishment of the Republic, Konya must have supported the economic development of the state; and agricultural surplus was the main source of the development process. The surplus and taxes from agriculture were transferred to industrial and infrastructural investments. Therefore, Atatürk gave importance to Konya, and revolutions were applied earlier than the many other provinces of Turkey (Semiz, 2008: 1-20)

In the Republican era, before the law of 1925 which outlawed the tombs, *tekkes*, *zaviyes*, *tarikat* houses, and mausoleums of mystic order, M. Kemal visited Konya on 20 March 1923. In the visit, M. Kemal visited the tomb and watched a performance of the whirling dervishes, and he ordered the issue of being a museum for the tomb. Instead of totally outlawing, he preferred to transform the tomb into a cultural-historical heritage, and ethnographical-architectural monument rather than a religious center (Önder, 1998: 64). From this application of M.Kemal, we may assume that the historical importance of the Mawalwi Order which shaped the socio-cultural structure of the Anatolia Seljuk State, established closed connections with the Ottoman Dynasty; and heavily became dominant in the urban formation of Konya made M. Kemal and the Republican elites transform the *tarikat* into ethnographical monument and museum instead of closing directly.

Çiçekli, in her study, emphasizes on the multi ethnic and multi religious structure of Konya in historical perspective, and points out the “islamization” of Konya by the state policies of Seljuk, Ottoman, and also Turkish states. In the 19<sup>th</sup> century, there were French colleges for boys and girls; and dance schools, and churches. In the first years of the Turkish Republic, Konya was one of the first cities which adopted new revolutions and lifestyles of Atatürk. Çiçekli gives examples from her mother’s and her grandmother’s life stories. They were wearing modern clothes and attending schools. Women were actively in community life, and there were schools, theaters,

and concert saloons (Çiçekli, 2007: 23-38). Beside accepting the living Islam in Konya, Çiçekli, also focuses on the modern side of Konya. From her point of view, I assume that it would be wrong if I would accept Konya as only a religious oriented city. Religious brotherhoods, angles, *tarikats*, and dervishes are not representing the history of Konya totally. The heterogeneous lifestyle and different cultural fragments in Konya may be caused by the multiethnic and multi-religious background of Konya in history, including Greeks, Armenians, Jews, Christians.

Like Islamism movement in the late Ottoman period, religion was used by the leaders of the Independence war to make people join the war. To take the support of the common people, religion was an important motivation. The nationalist concepts like *vatan* (motherland), *şehit* (martyr), or *hürriyet* (independence) were used within the religious motives and meanings to make people join the war. In addition, Mustafa Kemal took a *fetva* from the *müftü* of Ankara Rifat Börekçi to legitimize his practices during the war. The *fetva* was printed in the newspapers with the signatures of 155 *müftü* from the *ulema* (religious clergy). Mustafa Kemal tried to legitimize his attempt to the Independence War without ignoring the influence of the religion and the clergy over the common people (Sarıkoyuncu, 2002, 180-182). The secularization process continued from the late Ottoman era to the early Republican era. However, the secularization in the Turkish nation-state building process did not ignore the role of Islam in the society totally and did not take a position against religion. For instance, the Caliphate was outlawed later then the prohibition of the Sultanate in 1924, and Islam was accepted as a state religion in the constitution until the year 1928. With the establishment of the Religious Affairs Directory (*Evkaf ve Şeriye Vekaleti*), Islam was taken under the state control, and religion took a standard by the state hand, instead of totally outlawing or repressing Islam. From the control of the mosques to the religious education, from sending *imams* to villages to preparing a budget for religious affairs, the state tried to control and standardize religion for the society (Saeed, 1994: 164-165). The society was organized, especially in towns and cities, around *tarikats*, and the bureaucrat and administrative elites of the Republic were aware the dominance of clergy and *tarikats* in the



society. Some big *tarikats*, such as Mawlawi *tarikat* in Konya were very influential for the social, economic, and cultural structures and development of the cities. Republican elites transformed those important *tarikats* into ethnographic museums and they continued being open under the name of cultural and ethnographic center and museum. Mawlana's tomb and *tarikat* house were kept being open and Abdulhalim Çelebi, who is the head of the *tarikat* and the grandson of the Mawlana, became a member of the first Turkish Grand National Assembly, and he was the substitute president of the Parliament (TBMM Albümü, 1994). Some of the members of the parliament from Konya in the CHP (Republic Public Party) government period were from the clergy and Islamic *ilmiye* group. Hacı Bekir Efendi, Mehmet Vehbi Efendi, Musa Kazım Efendi, Ömer Vehbi Efendi, Rıfat Efendi, Mustafa Ulusan, and Nazım Hazım Onat took religious education at *madrasa*. Those persons were from Konya and they had influence or prestige among the local people. Those figures also helped Mustafa Kemal and *Kuvvayi Milliye* in the Independence War. However, some members had western style education, and their birth place is not Konya. Those names were put in the election list by the CHP leaders and Mustafa Kemal. For instance, Refik Koraltan was born in Divriği-Sivas, and he was the governor of Bursa. He studied at Faculty of Law. Hüseyin Hüsnü Koray, another member, was Military School graduated and he was commander in the army. Ahmet Hamdi Dikmen was born in Ünye-Ordu, and he was an agriculture engineer, who took his education in Germany. He was General Manager of Agriculture. Kemal Zaim Sunel, another member of Konya, studied Istanbul and Marseille Universities and he was a counselor of the Ministry of Education. Mehmet Zühtü Durukan was from İzmir and he was the governors of Van and Erzurum. He studied at the School of Political Science (Mekteb-i Mülkiye). Ali Muzaffer Göken was from Istanbul and he studied at Paris University. He was the dean of the Faculty of Literature at Istanbul University (TBMM Albümü, Nisan 1994). The persons mentioned above, who were born and lived out of Konya and had non-religious education were appointed to Konya represent in the parliament by Atatürk and other RPP elites.

It can be claimed that Atatürk could not ignore the important persons in Konya who had influence on local people. They could enter the Parliament as the members of Konya. They got religious education at *madrassa*, and they had *tarikât* connections like Abdulhalim Çelebi. If we consider that Mawlawi Order had been historically taken position near the power and Sultanate, we can understand easily the connection between the newly emerged Republican elites and Mawlawi Order. Abdulhalim Çelebi, who was the grandson of Mawlana and the leader of the Mawlawi Order became the vice-president of the first parliament (I. TBMM). However, within the Turkish modernization, some persons who got non-religious and modern education and held occupations were elected from Konya. The members who were from outside Konya were elected through the lists prepared by the central party administration.

In the republican era, Konya achieved a rapid development process after 1950, especially during Menderes government era. Since, Adnan Menderes government focused on mechanization in agriculture and the rapid increasing in agricultural production enabled Konya to articulate enough capital to establish new industrial establishments. In 1954, the first sugar factory was established, and in 1963 the first cement factory opened (KTO, 2008b: 3-4). The first organized industrial zone opened in 1967. This picture implies that Konya had started her rapid industrial development with the agricultural development plans of the Menderes era. The raw material and capital for industrial sector came from the agriculture sector in Konya.

There is a relation between the rapid development of Konya and the rise of the religious oriented parties which used religious discourse in the politics, since, although there were some limited stated-hand investments in Konya, the economic development based on agriculture and agriculture based manufacturing was achieved during the Democrat Party government between 1950 and 1960. In 1950 elections, 16 of total 17 seats of Konya were occupied by the Democrat Party representatives; and 1 representative was independent. Republic Public Party (Cumhuriyet Halk Partisi - CHP) that is secular republican oriented party could not

occupy any seat in Konya (Akdağ, 2008: 227). The socio-economic reports of Konya Trade Chamber state that the manufacturing and industrial development of today's Konya started with the rapid development through rapid machinery and productivity increase in agriculture in 1950s. The agricultural programs of Democrat Party enabled Konya to articulate capital from agricultural production.

In regards to the policies about Islam and secularism in Turkey, Democrat Party is different from Erbakan's Milli Görüş and Welfare Party (Refah Partisi). The leading persons of Democrat Party were secular persons in regards to their education, occupation, and life styles. In political agenda, they were not critical about secularism deeply and the leading persons of the party, Celal Bayar, Adnan Menderes, Fuat Köprülü, Fatin Rüştü Zorlu, and Refik Koraltan remained and supported the secularism and Kemalist modernization programs. For instance, Celal Bayar told a cheering crowd in a meeting in 1947: "We will not let Sharia live on" (Yavuz, 2003: 61). DP transformed the reactions from lay people to the secularist policies of the RPP and tried to normalize the status of religion in the society and undermine the secularism. To make a concession and the compensations about the religious demands of the people brought the DP to the power. At this point, this question is rising: What was the reason for the leading people of the DP to leave from the RPP and establish their own party? To understand the reasons for separation of the DP founders is economic rather than religion.

Yahya Tezel states that in the early era of the Republic, agriculture was the most crucial and dominant sector and economic activity to establish a modern economy for the newly emerged Republic. The tax from agriculture was the main source for the state treasury; the main share of the labor force occupied the agriculture sector; and the main products for export and foreign currency were the agricultural products. The capital accumulation to build up a modern economy was available only from agriculture sector, and agriculture was the starting point for the development of the other sectors (2002: 370-371).

The rural Turkey in the early Republican had a feudal-like structure. Approximately, 25 % of the agricultural lands were owned by the absentee land-owners who were living in towns and cities. The distribution of the land was unequal and the mechanization and application of the modern techniques were available in big farms. The credits were used by the big land owners and the biggest proportion of the rural population had small lands based on petty-commodity production and subsistence economy. The big farms were accumulated mainly in Western and Central Anatolia, since the geographical conditions were convenient. The Eastern Anatolia is mountainous and bigger land ownership was less than western Anatolia; although feudal rural relations and tribal structure was dominant. The productions in the Western farms were export items at higher level such as cotton, olive, and tobacco; on the other hand, in Central Anatolia grain was the main product. Around 14 % of the big farms in the country were in Central Anatolia, the mechanization was higher than the country mean. Land aristocracy and capital accumulation from the land was less than Western Anatolia but higher than the other parts (Tezel, 2005: 337 and 345-346).

The big farm and land owners in Western Anatolia were the land aristocracy of the country and owner of a crucial accumulated capital. In the first years of the Republic, and the less than 1 % of the families were controlling 20 % of the agricultural lands and income. Kemalist elites and statesmen needed capital to build up a new country; therefore, in the Economy Congress of Izmir, they took decisions and policies for the advantage of the big land owners. However later, the agricultural aristocracy must have been transform into industrialist bourgeoisie and landless villagers must have been citizens for the new Republic. Exploitation of the landless villagers, and loan sharking were obstacles in front of the modernization of agriculture, and additionally, big landowners may have been opposite for the Kemalist reformations held by state elites (Tezel, 2005: 387-401). Second important reason for the land distribution carried out by Tezel is the Kurdish rebels in Eastern Anatolia. To break down the power and hegemony of the rebellious tribes, land reform was the main effective policy for the government. Land reform was partly

achieved mainly in Eastern Anatolia, and brought population settlement policies and internal migration from East to West of Turkey (Tezel, 2005: 376-377).

The land reform of 1945 distributed state lands to the landless villagers rather than taking lands from the big landowners. At this point, the achievement of the reform is very critical and argumentative. However, the result of the land reforms and policies of the Republican elites brought the first opposition in Turkish politics. The represents from the landed aristocracy in the RPP like Adnan Menderes, Halit Menteşe, and Emin Sazak separated their political ways from the party and establish the DP. The main reason for the emergence of the DP is a sort class interest of the landed aristocracy rather than the religious reactions to the secularism of the Kemalist elites. Therefore the DP is different from the other parties which used religious discourse in their political language like Welfare Party of Erbakan. To gain support from the villagers, the DP used the religious freedom, since the people in rural area were mostly unhappy about the strict secularist applications of the RPP.

The emergence of Konya as newly industrialized center must be analyzed with the roots going to the DP power and transition of the landed aristocracy to industrial bourgeoisie. Konya had experienced a rapid transformation under the power of the DP, since Konya is the biggest agriculture center and grain depot in Central Anatolia and for the Turkey's export. Big land ownership, which is called as "Middle Eastern type, traditional technological, agriculture based feudal-land ownership economics" by Tezel (2005: 393), was influential in Central Anatolia.

### **5.7 From Republican Era to Contemporary Konya**

In Turkish politics, 1950 is the turning point for the power a right wing party; 1970s for uprising for political Islam around the figure of Erbakan, as well as 1980 for the Motherland Party (Anavatan Partisi –ANAP) government. Likewise, the years 1950; and 1970, and 1980 are the turning points for the rapid development of Konya. Whenever the political parties which Konya supported came to the power, Konya

had achieved rapid development with the credits, loans, and investments from the government. After 1950, not only Konya, but all around Turkey, many provinces had experienced mechanization in agriculture and migration from rural to urban. Therefore, I can argue that the living people in urban had become carrying much more rural socio-cultural features. Although, many people were living in urban, they were originally and culturally rural.

After the power of the Democrat Party, and the rapid transformation of the agriculture and rural structure of Turkey, Konya had experienced a rapid transformation. The agriculture in Konya experienced machinery agriculture and the rapid development in agricultural surplus created new rich agriculture class in Konya. The agricultural production was accumulated to the agriculture based manufacturing and food industry. The organic connection between industrialists-manufacturers and big farmers showed us that many manufacturers of Konya were the old big farmers of Konya. The traders of Konya were at the same time manufacturers of Konya. Ninety percent of members of Konya Trade Chamber are at the same time the members of Konya Industry Chamber. (Çiçekli, 2008:51, and the interview with Bilge Afşar from Konya Trade Chamber, 2009). The source of the wealth in Konya comes from the land and the organic connection among tradesmen, big farmer-land owner, and manufacturer are the leading class of the economy in Konya.

In 1970s, not only in Turkey but also in other Muslim countries there was rise of political Islam. The Iranian Revolution was the peak point of the political rise of Islam. During 1970s, Konya was one of the center provinces of the political rise of Islam in Turkey. From National Order Party (Milli Nizam Partisi - MNP) to Welfare Party (Refah Partisi - RP); Konya became the vote depot of Islamic parties. For instance, Welfare Party achieved 43,2 % of the votes in 1991 election; and 56,1 % of 1995 election. The leader of the political Islam in Turkey, Necmettin Erbakan became Konya representative in the parliament during his political life although he is, in fact, from Sinop. Virtue Party (Fazilet Partisi-FP) as the follower party of

Welfare Party achieved the 43,6 of the votes in 1999 election in Konya.

In the World scale, political-radical Islam has risen in 1970s just within the dissolution of the Welfare states and rapid development after the World War II. The starting of global poverty, underdevelopment of the Muslim “Rest” of the World created a reaction towards the “West” through Islamic discourse. The Communist Fear for the Capitalist West motivated the Western countries, manly the USA, to collaborate with the radical-Islamic groups and authorities. Islamic revolutions and rebel like Iran effected Turkey for the revival of radical Islam. The industrialization process created a working class and rapid migration from rural to urban brought Turkey face to face with squatter towns, urban poverty, and unbalanced distribution of the welfare. Pro-Islamic and nationalist movements among the migrated people in squatter towns of big cities and Anatolian provinces took shape under the leading of Necmettin Erbakan and his philosophy, “A Just Economic Order (Ekonomik Adil Düzen) and National Outlook Movement (Milli Görüş Hareketi). National Order Party (Milli Nizam Partisi - MNP), National Salvation Party (Milli Selamet Partisi-MSP), Welfare Party (Refah Partisi-RP), Virtue Party (Fazilet Partisi), and Felicity Party (Saadet Partisi) put their agenda and discourse on the unbalanced and unfair distribution of the welfare, “exploitation” of the Muslim World by the West, the USA, and Israel, exclusion of the common people of Anatolia from the state and economic elites of Ankara and Istanbul. In the political discourse of the religion oriented parties, the “greatness” of Islam against the Western type of modernization, the applications of the Prophet Mohammad from his era – Felicity Period (Asr-i Saadet) were dominant (Shankland, 1999: 101-104).

In regards to class interests, Erbakan’s political parties were different from Menderes. The political sole of Erbakan is based on small shopkeepers and workers in Anatolian provinces or squatter neighborhoods of big cities. Konya at that time had witnessed a rapid industrial development. Many factories were opened and the mechanization of agriculture in Konya brought migration from rural part to city center in 1970s, which is mentioned in detail under the following subtitle, the

industrial transition of Konya. However, the most important point for this study is that Konya was known as the biggest supporter of Erbakan's political parties and Erbakan was Konya representer in the parliament, although he is from Sinop. The transition of Konya reflected itself in the votes for Erbakan, and the relation between the urban identity of Konya as "Erbakan follower" (Erbakancı) and the transition of Konya from agriculture to industry is meaningful to understand the political identity of Konya.

Özal became the most popular figure in the liberalization process of Turkey and opened a new decade in the Turkish politics. Özal, who was from a Nakshibendi family and had education in the USA on economics, brought economic liberalism, anti-bureaucratism, and pro-Islamic attitudes. His economic liberal policies, such as export oriented development, privatization, opening the national market transformed rapidly Turkey. His religious attitudes made him popular among the lay people. For instance, he was the first prime minister who made a pilgrimage to Mecca. He opened his religious practices to public eyes, such as breaking the fast dinners in Ramadan. Özal encouraged religious expressions in the politics for the support of the religious brotherhoods, as well as, newly emerged bourgeoisie in Anatolian provinces. For the economic liberalization and development, he needed the collaboration of the capitalist class. Another reason for Özal's Islam oriented political discourse is the rise of the US support for Islam in Middle East and emergence of neo-conservatism in the World wide scale. In addition, it may be claimed that Islam and Muslim identity moderated Kurdish rebels and demands. Muslim identity was partly used for the integrity of Kurdish (mainly Sunni Kurds) people to the society. Kurds who were organized around *tarikats* were important supporter group for the political parties who used Islamic discourse (Yavuz, 2003: 75-76). Konya, in the era of Özal, transformed the accumulated capital from agriculture to industry. With the government support, state loans, and credits, family companies and holdings were established in Konya. The organization of Anatolian capitalists, MUSIAD was founded, as an alternative for the Istanbul based capitalists who were supported by the import substitute policies of the Kemalist-Republican



elites in the first decades of Turkey Yavuz, 2003: 91). The mobilization of Islamic identity and religious practices in provinces continued in the power of JDP leaded by Recep Tayyip Erdoğan. New urban centers of Anatolia, including Konya, integrated themselves to the national market as well as global one through the business organized around Sufi brotherhoods and hometown solidarities

The historical process of industrial development in Konya can be divided into three phases: The first phase starts with 1970s by the state investments, such as Seydişehir Aluminum Plant, TUMOSAN, sugar and cement factories. The state investments attracted the local capital to invest in food processing based on agricultural production. The private companies of 1970s were mainly first generation family companies (KTO, 2008a and KTO, 2008b).

However, 1970s brought labor migration from Konya to abroad. The transformation of agriculture with machinery pushed the labor used in agriculture outside of economy. The people without land in rural Konya started migrating abroad. The people of Kulu, which is a small town between Konya and Ankara, migrated to Sweden, and in Sweden the majority of the Turkish labor is from Kulu. In Kulu, the biggest park in the town center is named Olaf Palme Park, and Swedish Prime Minister Reinfeldt visited Kulu in 21st April 2009 ([http://www.kuluhaber.net/haber\\_detay.asp?haberID=577](http://www.kuluhaber.net/haber_detay.asp?haberID=577)). Beside the transformation in agriculture in Konya, the rise of mass production and rapid industrialization in Europe after the Second World War accelerated the labor migration from Turkey to Europe. Until 1973, approximately 1 million workers went to Europe, and 2,5 million people applied to go as guest worker to Europe (Gitmez, 1983: 14-15). The labor migration from Konya to Western and Northern Europe played a crucial role in the emergence of the local entrepreneurship and bourgeoisie in Konya. The money transfer from Europe to Konya through the workers took lion share in the capital of local holdings and companies.

Konya had witnessed the articulation of local capital and Konya is being named as

Anatolian Tiger with local holdings like KOMBASSAN and local bourgeoisie chambers like MÜSİAD. The capital accumulation in the hands of the landowners and agricultural bourgeoisie was transformed into manufacturing some other sectors. Şennur Özdemir (2006) in her study, comments this transformation as a part of spreading of Turkish modernization in Anatolia. The machinery process and the increase in the agricultural productivity helped the landowners to increase their capital. They started using their capital some newly emerged and profitable sectors like tourism, manufacturing, and finance. The birth of the local holdings and companies and the local organizations of the local bourgeoisie like TÜSİAD and Istanbul bourgeoisie can be analyzed as the spreading and deepening of capitalism in Anatolia. As the different faces and applications of modernization and capitalism in different geographies, in Konya the establishment of the business connections, the articulation capital and investment choices are based on personal trust, family relations and *tarikat* connections. Özdemir emphasizes on the interpretation of capitalism through Islamic discourse and understanding, and she focuses on the choices based on religious connections and *tarikats* instead of rational choices and decision making among the businessmen in Konya. She made a field research in Konya and conducted interviews with the local businessmen. She finds out that socio-cultural organization of business world and entrepreneurship in Konya brings Muslimness identity and Islamic lifestyle with capitalist mode of production together. She classifies the national bourgeoisie into two different groups. She names the first group as bureaucratic bourgeoisie which was dominant in the national economy until 1970s. The bureaucratic bourgeoisie developed with the import substitute policies and government loans. The second type of bourgeoisie is originally from Anatolian cities and was born as the transformation of the landownership into small and medium sized bourgeoisie. The second type of bourgeoisie became influential in the national economy in 1980s, 1990s, and 2000s. The second type of bourgeoisie collected the accumulated money in the hands of people in Anatolia, and used in investments. The trust in that investment was maintained through family and *tarikat* relations and some holdings like KOMBASSAN and YİMPAŞ were born with the money collected from the local

people (Özdemir, 2006: 98-105).

The second rapid development phase is after 1980s, in Özal's power era. Konya, in this era, supported another right-wing government, ANAP government, and had achieved important government loans for agriculture. Since Konya is the biggest province for agricultural production of Turkey, the capital for industry comes from agriculture, and land owners became newly emerged industrialists and traders of Konya. In the research, some respondents also claimed that the industrialists of Konya are the old land owners from agriculture sector. In the second phase of development, Konya focused on manufacturing and industry was organized around Small and medium Sized Enterprises (SMENs). The SMENs were established by local capital and local entrepreneurs, rather than foreign investment. Today, 35.000 of total 200.000 SMENs in Turkey are located in Konya (KTO, 2008a and KTO 2008b).

The second phase is 1980s, which a crucial turning point in Turkish liberalization and export oriented economy. In Konya, the second phase of industrialization came with metal and machinery industry related to agricultural machinery. The third phase of industrialization is mainly automobile spare part, textile and other manufacturing industries based on the raw material coming from the neighboring provinces. While the first and the second phase industries were producing for internal market, the third phase industries are much more open to technologically intensive, high quality of labor and capital intensive production for external markets. The third phase of industry in Konya is much more exports oriented; and open to establish collaboration with other companies (KTO, 2008a and KTO 2008b).

To conclude the characteristics of the enterprises in Konya, 80 % of all companies are family firms with status of limited or joint stock companies. Generally, capital accumulation of the firms is provided by agriculture sector and leading industries related to agriculture. While the first generation of industrialists are in agriculture, food processing, and agriculture machinery sectors, their sons entered various of

sectors such as metal, textile, automobile spare parts, industrial machinery, transport equipments. Most of the family members are working in the family companies together (KTO, 2008a and KTO, 2008b).

This chapter tries to analyze the historical process of Konya and Mawlawi Order; since the historical background of Konya and Mawlawi Order is important to understand the current situation of the order and the socio-economic structure of Konya. It will not be wrong if I claim that the uniqueness of Konya is partly based on her historical roots. Mawlawi Order is beyond a pure religious *tarikat*, which played a crucial role in the shaping of socio-cultural, political, and economic structure of Konya both historically and today. In the representation of Konya in the world market, in the establishment of urban identity, and in the articulation of local economy to the global market, the figure of Mawlana and the Mawlawi Order are being used both the central government and local leaders.

The rising of Menderes, Erbakan, Özal, and Erdoğan, the transition from the DP to ANAP to JDP reflects economic transformation of Turkey from agriculture to industry, the transition of land owners to industrialists, the articulation of Turkey to the global capitalism and market, and the taking position of the Anatolian bourgeoisie in the political center of Turkey. Within this process, Konya has followed the parallel path of development and transformation to Turkey. Islam, religious life styles, Islam oriented world view, religious brotherhoods and *tarikat* relations are tool for the re-organization of the capitalist order, business relations, investment shareholdings, trade connections, and capital accumulation in hands of the Anatolian newly emerged industrial bourgeoisie in the Anatolian newly emerged provinces. At this point, the case of Konya the figure of Mawlana and his Order is used to establish new business connections, to build up an urban identity in the global market, to attract investment, and to enter the new markets mainly in Middle East and Islamic countries.

The history of Konya is significant to understand the case of Mawlana tourism in

Konya, since Mawlawi Order is historically closed to the state power and hegemony. Therefore, the closed relations and organic ties among the local bourgeoisie industrialists, tradesmen, local administrators in Konya and the current government in Ankara enable us to analyze the marketing and commoditization of Mawlana in the tourism industry. Mawlawi Order was not a purely a religious or spiritual brotherhood, but also an economic and political entity or organization which controlled the capital city of the Seljuk State. As in the history, today, Mawlana and Mawlawi Order is not a refined *tarikât*, but also a commodity used in business and trade.

The historical roots of the rise of religion oriented political parties and discourses in the Turkish politics, and the development of the bourgeoisie in Anatolia closely related to each other. The rise of political Islam and the emergence of newly industrialized provinces of Anatolia brought arguments about Konya. The capital accumulation in the hands of the old land aristocracy and the transformation of the land aristocracy into industrialist and merchant bourgeoisie opened the arguments about the usage of religious identities and brotherhoods for the business connections, the interpretation of Islam and religious codes within the capitalist framework. The spreading and deepening of modernization and capitalism in Anatolia showed us different applications and practices of capitalism in Non-western societies. The peaceful collaboration between capitalism and Islam in Anatolia according to the interpretation of the free market economy in local capital owners' mind will help us to point out the relation between Mawlana as a Sufi Order and tourism industry in Konya. As the usage of *tarikât* relations in business, the re-interpretation of Islam for the capitalist economic organization and development, and the usage of some religious practices for the trade relations, Mawlana is used for the business connections and trade relations of Konya within the framework of Mawlana tourism and Konya as the center of Sufism and peaceful Islam.

## CHAPTER 6

### ECONOMIC DEVELOPMENT AND SOCIAL TRANSFORMATION OF KONYA AND MAWLANA TOURISM

Gel, gel, ne olursan ol yine gel,  
İster kafır, ister mecusi,  
İster puta tapan ol yine gel,  
Bizim dergahımız, ümitsizlik dergahı değildir,  
Yüz kere tövbeni bozmuş olsan da yine gel...

Come, come again, and again...  
Come, be you unbeliever, idolater or worshipper of fire  
Our heart is not the threshold of despair  
If you have broken your resolve a  
hundred times, come again...  
Mawlana Jalaluddin Rumi

#### 6.1. Introduction:

The previous chapters mentioned about the theoretical framework of development and tourism, tourism development process of Turkey, and the historical roots of Mawlawi Order and Konya. This chapter will explore about the socio-economic development and transformation of Konya, and the parameters of the emergence and development of Mawlana tourism within Konya's transformation process. To understand the importance of Konya in Turkey's economics, statistical data of the State Planning Organization and the State Statistics Institute of the Prime ministry will be evaluated. To understand the development process of Mawlana tourism, field research which was conducted with the person related to the sector, will be discussed.

Konya is seen as one of the rapidly developing cities of Turkey in regards to agriculture, food industry, machinery industry, and commerce. In this chapter, the

modernization, development, and transformation process of Konya will be evaluated whether that process is unique or not. If it is unique, according to which parameters, Konya shows a unique modernization and development process. The process will be analyzed around the globalism arguments and “*glocalism*” perspective. The industrial establishments of Konya, which are mainly based on the local capital accumulation, are trying to construct international connections to the global market. The main motto of *glocalism* is the local actors in the global world, like Konya’s local industrial and commercial actors which are trying to be global actors.

## **6.2. The Socio-Economic Structure of Konya**

Konya has the largest area in Turkey with 38.257 kilometer square; and the 4<sup>th</sup> largest population with 2,5 million. Around 60 % of the population is living in urban, whereas 40 % is living in rural. In addition, 60 % of employed population is in agriculture sector, while, 40 % is in non-agriculture sectors (manufacturing, trade, commerce, and service). According to this figure, it can be argued that Konya is still an agriculture and rural city. Konya has 26 600 kilometer square agriculture area, and Konya is producing 10 % of Turkey’s total agricultural production. Most of the flour factories are in Konya, in addition, Konya is producing 25 % of the total sugar production at four sugar factories, and producing 65 % of total salt production of Turkey (KTO, 2008a: 3).

Although, Konya has a big share in Turkey’s agriculture sector, it is a typical transforming city from agriculture to light industry. For instance, Konya is the second city in regards to the number of small manufacturing workplace with totally 4409 workplaces. In regards to the number of manufacturing workplace number, Konya is the 8<sup>th</sup> city with total 264 factories. These numbers show us that Konya is the center of Small and Medium Sized Enterprises (SMENs) of Turkey (KTO, 2008: 2). The main manufacturing products are furniture, shoe, automotive, metallurgy, and machinery (KTO, 2008a: 8-9).

According to economic indicators, Konya is drawing a good picture of a well developing city in Turkey. However, according to some social indicators, Konya is standing in the lower strata. For instance, number of medical doctor per 10.000 person is 8,2, number of pharmacy per 10.000 person is 2,57, and number of dentist per 10.000 is 1,51. However the average of Turkey is 12,7 medical doctor, 2,22 dentist, and 2,97 pharmacy per 10.000. In addition, there are 14,99 beds per 10.000 in Konya against 23,04 bed per 10.000 persons in Turkey (KTO, 2008a: 2).

Education is another important indicator to understand the social development level. According to primary, secondary, and vocational school enrollment ratio; Konya has the ratios of 80,35 % for primary school enrollment, 29,77 % for secondary school enrollment, and lastly 13,34 % for vocational school enrollment ratio. In Turkey, on the other hand, primary school enrollment is 98,01 %, secondary school enrollment is 36,92 %, and vocational school enrollment is 20,49 %. According to those indicators, Konya is 67<sup>th</sup> in primary school enrollment, 53<sup>rd</sup> in secondary school enrollment; and 58<sup>th</sup> city in vocational school enrollment in the ranking (KTO, 2008a: 2). Briefly, it can be understood from the indicators that Konya is still an agricultural sector intensive city, while it has been transforming to an industrial city. However, Konya is not showing a rapid development process according to social indicators compared to economic ones.



Table 18: The Comparative Health Indicators of Konya and Turkey 2008

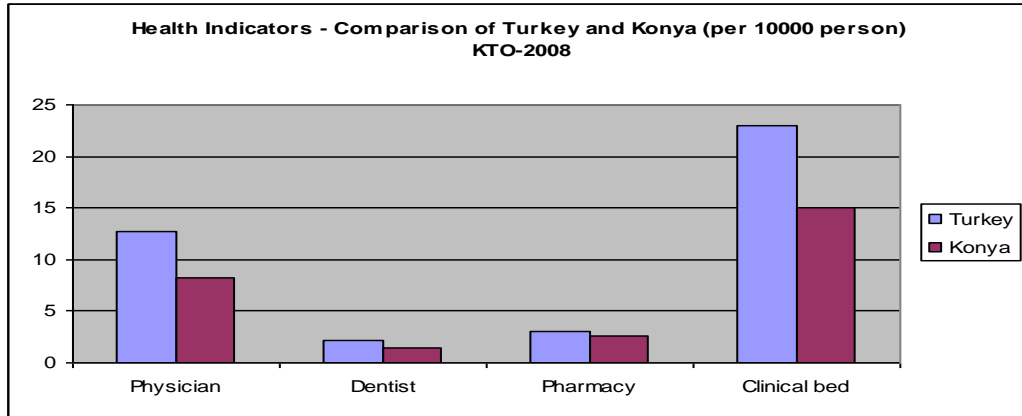
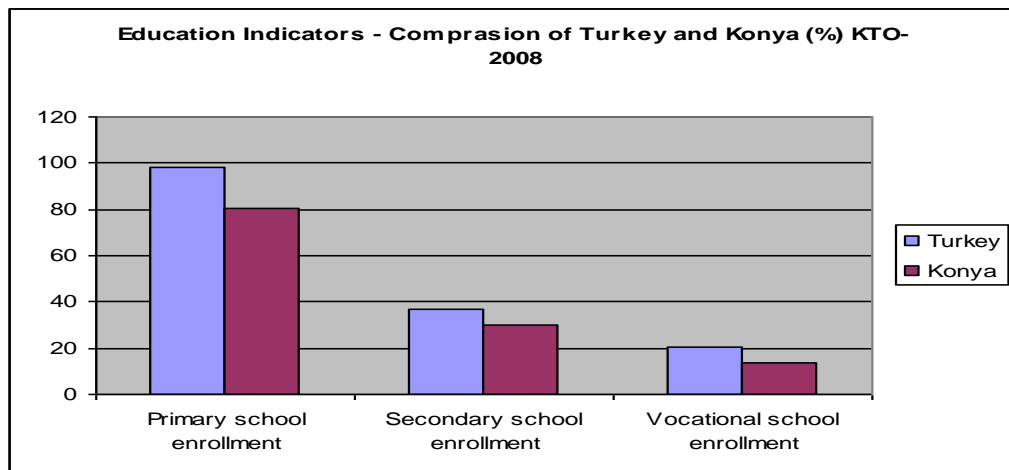


Table 19: The Comparative Education Indicators of Konya and Turkey 2008



As modernization perspective in development studies claim that development and modernization coincide each other, and development is modernizing perspective from agrarian society to industrial one, from rural society to urban one (So, 1990: 19-21). Although Konya presents a development process from rural to urban and from agricultural to industrial city; it is still keeping its uniqueness within this process. To understand whether Konya is articulated to the global markets or not; we

must look at the data about export of Konya. In 2008, Konya achieved around 1 billion USD export and in 2009, and she is being expected to achieve around 1,5 billion USD of export (Turkey's export in the same year is 132 billion USD- (<http://www.dtm.gov.tr/dtmweb/index.cfm?action=detay&dil=TR&yayinid=1128&icerikid=1234&from=home>, 28th February 2010). Although Konya has not a port on the seaside, and has any direct connection to the global markets; the companies are using the customs of other provinces, and Mersin Port mainly. In 2007, 576 companies made export in Konya, as well as in 2009 January-April, 654 companies made export. The main export goods are machinery, automotive and accessories, food products, mineral oils, aluminums, steel, textile, plastics, electronics, and chemical products. The main client countries of Konya are Germany, Russia, Egypt, Saudi Arabia, Iran, Iraq, United Arab Emirates, Azerbaijan, Kazakhstan, and Syria. The international market for Konya's industry is mostly Non-Western and Muslim countries. The data is showing the direct export of Konya from the customs, and there is also indirect export, which means there are supportive industries in Konya. The main supportive industry is spare part industry of automotive industry. The automotive industry is the first export oriented industry of Turkey; and Konya is the center for the spare part industry of automotive industry of Turkey. Konya's economy is highly depends on global markets and the changes in demands in global markets effect Turkey's and as well as Konya's export (KTO, 2008a: 16 and 2008b: 4).

The other data that shows that Konya is highly depend on the global economic circumstances is the declines in the GNP in economic crisis. In the economic crisis of 2000 and 2001, the GNP of Konya declined from 2,6 billion USD to 2,2 billion USD, lower than the GNP of 1997. In addition, in the global economic crisis of 2008, the number of protested script has increased and in regards to the number of protested scripts, Konya is the 5<sup>th</sup> city in Turkey (KTO, 2008b: 6).

The other factor to prove Konya's articulation to the global markets is the international fairs in Konya. TUYAP is the biggest foundation which organizes fairs

in Turkey, as well as in Konya. In 2009, TUYAP organized 15 fairs in Konya ([www.tuyap.com.tr](http://www.tuyap.com.tr), 12.09.2009). There are also two five star hotels in Konya; Dedeman and Rixos hotels. In the interviews, some respondents state that those two five star hotels were established as the result of a need for the coming businessmen and trader visitors from abroad. The businessmen of Konya are now much more willing to establish business connections to the foreign markets and foreign businessmen (the interview with Bilge Afşar, 27<sup>th</sup> May 2009).

Many studies claim that Konya has a unique development process; since Konya has achieved a rapid industrialization and urbanization process while keeping conservative, religious and indigenous character. According to Aktay, religious character of Konya is not obstacle in front of modernization of Konya. Although religious oriented life style is dominant in Konya, development may carry on parallel to religion in Konya. Aktay supports his ideas with Weber's ideas about Protestantism and the rise of capitalist spirit. Beside religion as “one of the main dynamics of European modernization”, Ahi culture and organization of craftsmen and tradesmen in Anatolia played a historical role of civic action and organization in Turkish-Islam societies. Konya, as one of the Ahi centers of Anatolia, is successful to bring Ahi culture to the modern commercial life to achieve a rapid economic development (Erdoğan, 2001: 20, and Aktay, 2005: 46-48). In addition to Ahi organizations in Anatolia; as mentioned in the previous chapter, Mawlawi Order in Konya historically played a crucial role in the economic structure and development of Konya. The infrastructure facilities; and economic activities in Anatolia Seljuk State were organized around *tarikats* and *tarikats* played the role of municipalities in the organization of urban economics. In Konya, Mawlawi Order was the dominant religious order that shaped the organization of the city economics of Konya through *vakifs* and merchant organizations. Even in Western societies, modernization and capitalism developed with the rise of religion together. According to Aktay, the interpretation of Islam in Konya motivated people to work hard and together within family companies. Opening job places, the job of the Prophet himself as tradesman, patriotism, and some other interpretations motivating working hard enable

indigenous people in Konya to accelerate economic development (2005: 1). Eminoğlu, in addition, focuses on the job of the Prophet as tradesman and he claims that Islam is not against trade, in opposed to, Koran motivates trade activities (1997: 25). From İttifak to Kombassan holdings, Konya is characterized by the holdings which were established by the local capital accumulation, and collected money from the local people. As that type of partnership in the umbrella of holdings, companies were founded on the trust basis by combining capital accumulation or borrowing money from the local partners, instead of credits or financial support from banking. Spiritual values peculiar to Konya such as religious or conservative way of life, common view, family centered or oriented way of social life, frequent social gathering around religious brotherhood organizations, risk sharing in a communal action are playing a vital role in the establishment of those holdings (KTO, 2008a and KTO 2008b). Aktay, as a result, states that Konya brings modern and indigenous, traditional, ad religious values together, and draws an alterative development and modernization way. The city is carrying modern and religious images together. While Konya is the center of religious people and conservatism; Konya is a well known city in regards to companies, Small and Medium Sized enterprises, tradesmen, modern urban view. For Aktay (2005: 3-4), the city is known as “Anatolian tiger” with its companies, international fairs, export, and spirit of entrepreneurship.

Briefly, Konya may seem to be a closed province to the outside of Turkey and the economy of Konya may seem to produce for provincial or national market. However, data about export and international fair organizations indicate that Konya has articulated its economy global markets as well. As the other provinces and cities which are opening their doors to the global markets, Konya is now giving significance to the international connections, urban identity, city advertisement, and representation of the city in the international arena. However, the market countries for Konya are Islamic as well, and the religious-spiritual identity of Konya is significant to take share in the market of the Islamic countries.

New modernization school tries to explain the development and modernization ways of non-Western societies, and within the theoretical framework of the new modernization school, there are different and alternative ways of modernizations which are including indigenous characters. Modernization in non-western societies, according to new modernization school, occurs within the indigenous circumstances. Modern values and traditions come together and create a hybrid or alternative or third way of modernization and development process. At this point, modernization is including the transformation and reconstruction of images, and identities; and indigenous cultures (So, 1990: 62).

### **6.3. The Distinction in the Transformation of Konya in the Respondents' Eye**

In the field research, the question which was asked to the respondents is related to unique features of Konya and the main characteristics of the indigenous people. The question is: "What are the main features of Konya which distinguish Konya from the other cities, and what are the main characteristics of the indigenous people in Konya?" and about the historical process of the development in Konya, we asked: "What are the changes and transformation in Konya while you have been living here?"

R.K.1 (academician at Selçuk University) says:

In my opinion, Konya became rich in regards to material goods. Trade life and industry in Konya opened to outside but in regards to life style, Konya is keeping her indigenous life style. It is difficult to be opened for the living people here and they are still closed. Craftsmen are still impolite, and look at the traffic. The number of the luxury cars increased but they do not obey the traffic rules.

R.K.2 (tourism branch manager of Konya) is also emphasizing through the same perspective:

Konya became one the cities which were developed fast. However, mentality and life style has been changing slower. Social and cultural change is coming behind the economic change.

Not only R.K.1 and R.K.2, but also some other respondents also focus on faster the material and economic development and change, on the other hand, slower change in mentality and lifestyle. For instance, R.K.3 (municipality position) sees the contradiction between the economic and claims that:

We are the number one city in the municipality affairs and developed with our internal dynamics. It is said that we are conservative city but the people of Konya do not live really conservative. For instance we capitalized. I am always boycotting Israeli products and I do not do shopping in Migros closed to my home. But the people of Konya, who are saying that they are conservative, buy and see legitimize those American and Israeli products, when Afra of Kombassan, and Adese of Ittifak sell, which were opened by the conservative entrepreneurs. Look at the way of legitimizing in their mind! If Afra sells, it is halal. Our people love to consume and vanity, if he is especially rich. In social life, the people of Konya connected to each other strongly and closed to outsiders. They do their social activities together. From outside, it seems that saints are living here, but in fact not. We are of course inside of the system and globalization of the world.

One main idea derived from the answers of the respondents that although economic development is relatively rapid, the social and cultural transformation has been slowly changing. The respondents explain the social life as the interpersonal relations and according to respondents the interpersonal relations are still closer and out of family and relative environments, the social environment is still limited. The social activities are still being done with relatives or family members. The first respondent gives her cases from traffic and the attitudes of the craftsmen towards clients. The lack of well-organized traffic and the impolite attitudes of the craftsmen show; according to the first respondent, how social and cultural modernization stands behinds the economic development. The main indicator of the economic development according to the respondents is consumption. They gave their cases from the newly opened big shopping malls, and the consumption of the luxury goods in Konya. It may be said partly true that in Konya, economic relations are organized around family companies and religious brotherhood connections (Aktay, 2005; Erdoğan, 2001; and Eminoğlu, 1997).

To define modernization, respondents focus on economic transformation in their

answers; although modernization has many inseparable faces including social and cultural changes and transformation in values and lifestyle. From the answers, we can claim that Konya had experienced a rapid economic change and could achieved articulation to global capitalism as well. Besides defining modernization through economic transformation to capitalism, secondly, respondents criticize this rapid economic change in some dimensions. For instance, they observe that the economic change in Konya made the people consumption oriented. Consumption of luxury goods increased sharply. However, even though the respondents criticize the rise of consumption, they cannot stand out of this trend.

The third respondent opposes the consumption of Israeli or American products from Migros; on the other hand, he consumes from Afra or Adese which are Konya origin companies. Only the names and the origins of the companies change, while the products sold in the supermarkets same. The positions and roles of the Konya origin companies owned by “Muslim” families in the capitalism are the same as foreign companies. Consumers of Ittifak or Kombassan legitimize their consumption through redefining capitalism and modernism through their own values. If you buy the products that you need from Ittifak or Kombassan, it is “halal”, and it is believed that the money goes to “Muslim” companies. Without ignoring capitalism and “modern” lifestyle, the people can take position in capitalist order with their political and religious identities. They are consuming in capitalism, but at the same time they are protesting the USA and Israel.

Another point that must be raised is the taking opposite position to the USA and Israel without standing out of capitalism and modernization. The protest and boycott of the people is also “modern” and “capitalist”. The power of being consumer is used by the “Muslim” consumers. They are “punishing” the USA and Israel with boycott for American and Israeli products. This way of opposition of “modern Muslims” can be considered as modern and acceptable compared to other protests based on violence among radical Islam supporters.

The socio-economic transformation and change in Konya, by some respondents, is accepted as "an indigenous way" of development which is defined as economic and material development but keeping indigenous culture and social values by the respondents. For example; R.K.6 (NGO represent) states:

Konya has developed with its own dynamics and resources with its example municipality as a city which has solved infrastructure problems. But Konya is known as a conservative city. Although it seems contradictory, there are some other cities similar to the case of Konya. Konya leaded those other cities that are called as Anatolian Tigers. Konya, in fact, is the city which is trying to develop and industrialize by keeping its indigenous culture and identity.

In addition, R.K.9 (expert at the Museum) mentions:

The living people of Konya are known as conservative, but it is interesting that Konya is known with its entrepreneurship spirit. Entrepreneurship requires producing and selling, and being open to outside. Konya, is conservative but rapidly developing and open city to the markets outside. Konya is progressive in material innovation. Konya is maintaining transformation with its conservative identity.

R.K.10 (municipality position) says:

Konya, of course, a conservative city, and did not lose anything from its soul.. But in material, Konya is changing, it is inevitable. Konya has been modernizing, our economic life has been developing, and our social life has been becoming colorful. However, it does not mean that we are changing our soul. Konya is a village,,a town, and at the same time a city. Konya is containing all transformation. Konya is not a city out of order, since there is not a significant migration to Konya compared to Istanbul, İzmir, Adana, and Mersin; which is an advantage compared to other big cities. Konya is not experiencing the side effects of the development. The people in Konya is seeing what is good and what is bad and behaving accordingly day by day. You know, development brings some side effects. For instance, it is hard to say but there is some openness in the streets. However, we understand that it is not good, and we are giving up it.

R.K.11 (sector represent) mentions:

Konya has been developing rapidly. It is industrializing at the same time. After the establishment of the university, the city changed very much. In addition, tourism becomes effective. Although the economy has been developing, social life has been changing slowly. Well, Konya is still conservative and gives importance to religion. In fact there are other cities like Konya such as Kayseri and Gaziantep which are both developed and



religious. However, Konya is being discussed mostly

Lastly R.K.13 (sector represent and the Sufi Order member) states that:

Now foreigners are coming; Konya unavoidable changes. My daughter is a teacher in Muş. She comes with jeans. I say daughter wear skirt like your peers. But she does not listen to me. We got used now. Whereas my daughter is doing that, how can I say to the foreigners? Konya now got used to who wears open.

As it can be understood from the answers of the respondents that in Konya, economic and material transformation is faster than the social and cultural transformation. Therefore Konya has the characteristics of both a progressive and "conservative" city in the respondents' mind. The meaning of conservatism refers to "keeping religious values and organizing the life around the religious doctrines" according to the respondents, since they gave the cases from the religious practices to define the "conservatist" characteristic of Konya. This contradictory circumstance is accepted negatively by some respondents, whereas some others mention about it positively. The respondents who mention about keeping cultural and religious values positively have a fear about losing "religious-conservatist" characters and values. They highlight Konya as an example city for the others and they claim that developing in material or economically by keeping indigenous values and culture is possible. The indigenous characters they mentioned refer to the religious values and closed social relations.

The respondents try to define their own "unique and indigenous" way of modernization and development through keeping religious values and "conservatist" character. Focusing on keeping religious, cultural and social values help them to eliminate the contradictions between Western way modernization and indigenous character of Konya. Taking the rules and regulations of the global capitalism by establishing companies and competing in the global market is not contradictory to Islam, when they ignore the cultural and political values of Western civilizations. Legitimizing the development of Konya in their mind is very crucial to build up an urban identity, since Konya is known as newly emerged developing city, or

“Anatolian Tiger” of Turkey, besides being a “conservatist” city. The new modernization perspective in development fits to analyze the development experience of Konya, at the point of taking and redefining the modernization in the framework of the local and unique characters in the non-Western societies.

In the lines of the respondents’ answers, they have a fear about the rapid transformation of Konya. They mention about some changes in their lifestyles such as “open” wearing style and declining in closed interpersonal relations and increased individualism as “side effects” of development. To resist against the “side effects” they highlights and focus religious values and “conservatism”. The “conservatist” character of Konya and the dominance of religion in their life are seen as resistance to the side effects of transformation and development process Konya has been experiencing.

The dominance of the religious values is mentioned by Çiçekli. Çiçekli, in her study, mentions about two evaluations about the socio-economic development and current conditions of Konya. The first one is that although Konya became the symbol city of religious, modest, and conservative people, there is a big amount of luxury consumption among the people. Çiçekli, in her field study, has seen many luxury cars, luxury furniture at homes, big shopping malls of luxury trademarks in clothing and jewelers. Although it seems that the local people of Konya give priority to soul, spiritual things, and other world, there is high tendency to material world and luxury consumption. The second anchoring in Çiçekli’s field study is state support for the development process in Menderes and Özal governments. In the right wing powers in politics, Konya could achieve big amounts of government supplements, supports, and credits (2007: 55-56). In addition, Çiçekli draws a picture of “Islamic” interpretation and applications of economic activities, such as practices of “Islamic” finance and banking without interest. Instead of interest, the practices of “Islamic” financial investments are based on shareholding on profit. Çiçekli figures out that in Konya, when she was conducting her field study, there were six “Islamic” type of finance banks including Turkish and Gulf origins (mainly Saudi and Emirates)

(2007: 52).

The relation between Islam and richness was analyzed in Hülür and Kalender's field study in Konya. They asked to learn about the opinions of the people in the sample about being rich and they found a correlation between being religious and positive opinion about being rich. For instance, in the study, 55,6 % of the respondents think that Muslims must try to be rich. This ratio is increasing to 74,2 % among the respondents who learnt their religious knowledge from the "*tarikats*" (religious brotherhood communities). In addition, 88,4 % of the respondents who accept themselves religiously conservative believe that "Muslims must try to be rich". Richness in the material world is not contradicting to Islam and conservative lifestyle in the mind of the people in Konya (2003: 352-354). In addition to Hülür and Kalender's study, the respondents emphasized on the both rapid economic development and dominance of Islam in Konya together. The respondents tried to improve that Islam and economic development, being rich and religious are not contradictory characters and Konya is proving this as evidence. The main characteristic of the development process of Konya which was emphasized by the respondents was standing of Islam and economic development together in the case of Konya.

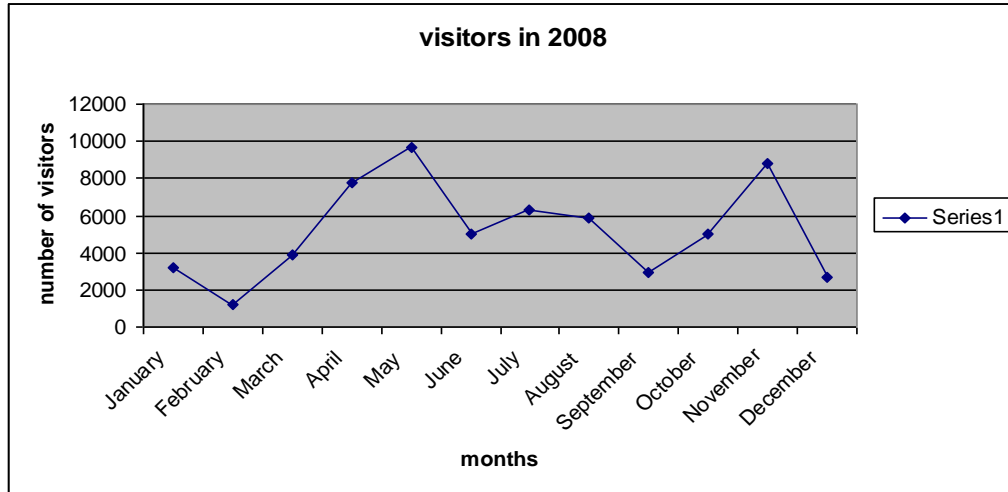
After 1990s, especially in 2000s, Konya has witnessed the rise of the tourism sector, around Mawlana and his Sufi Order. The study aims to understand the development process of the Mawlawi tourism in the city, and the role of the sector in the development process of Konya. The following part of the chapter will figure out the role of Mawlawi tourism in the urban development of Konya. Not the development process of Konya as general, but the Mawlana tourism within the development of Konya is the main topic of the study. Therefore the following part will focus on the Mawlana tourism.

#### **6.4. Marketing of Mawlana: The Characteristics of the Sector**

In 2005, the thought and figure of Mawlana and whirling (*sema*) was taken under protection by UNESCO; furthermore, the year 2007 has been declared as the year of Mawlana. Behind the declaration of UNESCO, there is a dense attempt to make UNESCO declare from the central government of Turkey and local industrialists and traders of Konya Mawlana has become an important figure to introduce not only Konya but also Turkey in international arena. The tourism sector which commoditizes Mawlana and his Sufi Order is the biggest activity to use the figure of Mawlana for Konya and Turkey.

For the study, an interview was conducted with an official from the Mawlana Culture Center, Ahmet Koyuncu. He gave the number of visitors of the Mawlana Museum. In 2008; totally 62,236 persons visited the museum. If we look at the distribution of the number of visitors into the months, visitors come generally in fall and spring months, and are distributed more or less in balance. In May, 9682 persons visited the Center; whereas in November, it is 8815. Therefore, the characteristics of Mawlawi tourism are independent from any season; especially independent from the classical tourism character of Turkey, sea-sand-sun tourism in summer. The distribution of the visitors according to months like this:

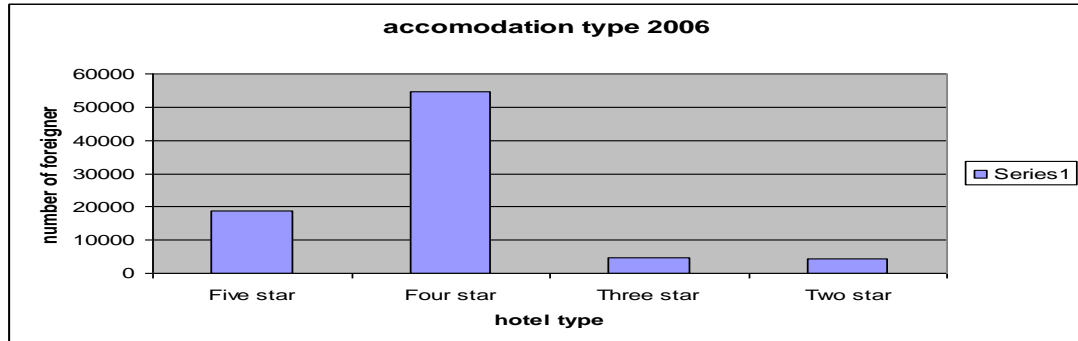
Table 20: The distribution of the Visitors according to months in the Mawlana Center 2008 (Source: Mawlana Culture Center, Ahmet Koyuncu, official)



The Mawlana Culture Center is preparing whirling program of dervishes for the visitors in each Saturday by professional dervishes of the Municipality. The statistical data is including only the visitors in each Saturday. On the other hand, a bigger amount of tourists are visiting Mawlana Museum and Zehra Özcan, the official of the museum, claims that Mawlana Museum is the second mostly visited museum of Turkey after Topkapı Palace.

If we look at the characteristics of the tourism sector in Konya, most of the foreigner tourists choose to stay at four star hotels. In 2006, 54,586 tourists stayed at four star hotels, while 18,913 tourists stayed at five star hotels. 4,775 tourists stayed at three stars; and 4375 tourists stayed at two star hotels (tourism statistics, [www.kultur.gov.tr](http://www.kultur.gov.tr)). This figure shows that the tourists coming to Konya are relatively wealthier that the main group of tourists is staying at five or four star hotels. It may show that tourism income from the sector is important that cannot be ignored.

Table 21: The Accomodation Type of the Visitors in Konya 2006



One failure of the sector is the length of stay of the tourists in Konya. In the interview, the respondents from the sector RK.6 (NGO represent), R.K.7 (sector represent and the Sufi Order member), R.K.8 (sector represent and the Sufi Order member), and the official of the Museum R.K.9 (expert at the Museum) claim that tourists are staying at least one night and visit the Museum. There are not another attractive tourism sides to make them stay longer. Although the tourism type in Konya is mainly religious tourism, they are trying to verify the sector to make tourists stay longer. If they would stay longer, they might consume much and the addition from the tourism sector to Konya's economy would be higher. Statistical data of the Ministry of Tourism confirms the respondents' answers. In 2000, although the average length of stay in Turkey for foreign tourists is 4,2, and 1,9 for citizens, in Konya the average length of stay for foreigners is 1,1; and for citizens 1,2. However, after 2000, the sector started developing. Five star hotels were established, the advertisement of Mawlana has increased, and the number of visitors has increased. The length of stay increased to 1,4 for foreigners, and 1,6 for citizens in 2004 ([www.kultur.gov.tr](http://www.kultur.gov.tr)). The other finding from the data is that in the tourism sector of Konya; citizen tourists are taking the bigger share of demand, and the Mawlana tourism is still carrying the characteristic of internal tourism activity.

Table 22: Length of Stay for Foreigners in Konya 2000

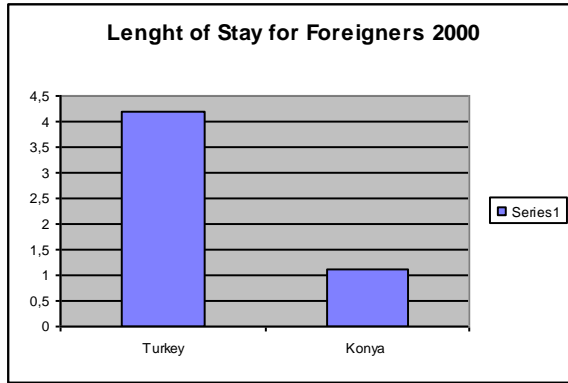
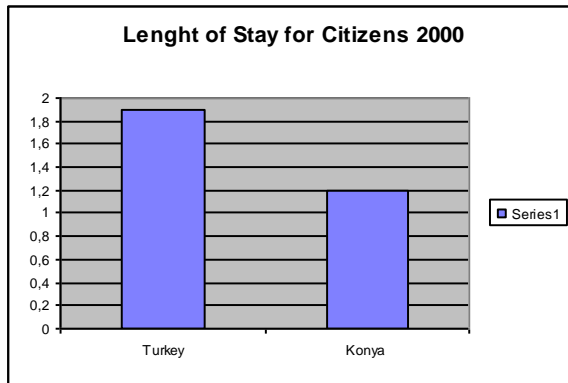
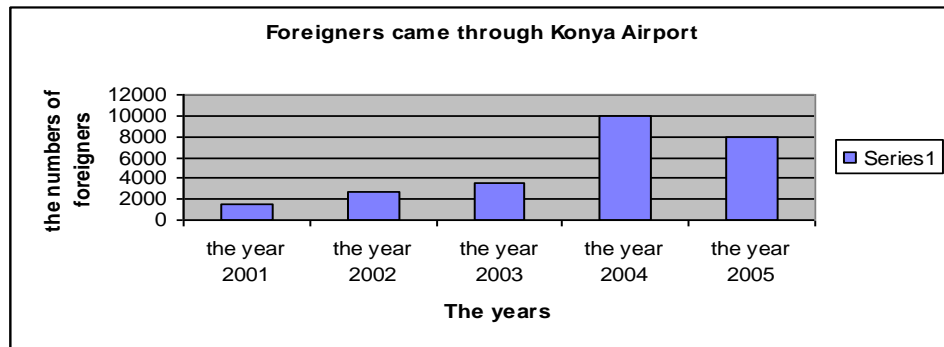


Table 23: Length of Stay for Citizens in Konya 2000



The development of the Mawlana tourism brought an increase in the usage of the Konya airport. Highway and airway are the transportation ways to Konya. The increase in the number of foreigner visitors increased the importance of the Konya airport. While 1602 foreigner visitors used Konya airport to come to Konya, in 2005, 7,943 foreigners entered Konya through airway in Konya Airport ([www.kultur.gov.tr](http://www.kultur.gov.tr)). The tourism sector in Konya became influential in the city's economy and started affecting the other sectors such as transportation. The Mawlana tourism increased the usage of the airport and the income from the airport.

Table 24: Foreigners came through Konya Airport between 2001 and 2005

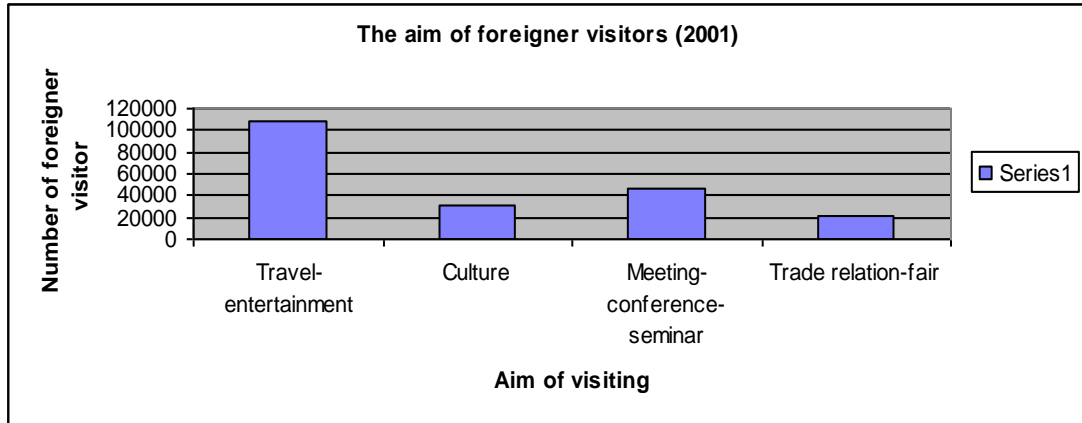


### 6.5. Mawlana Tourism: Religious or Not?

The aims of the foreigner visitors are travel and entertainment; culture, meeting, conference and seminar; and trade relations and fairs. In 2001, 108 331 foreigners came to Konya for travel and entertainment, 45 774 foreigners came for meeting, conference and seminar, 31 001 people came for cultural activity, and 21 683 foreigners came for trade relations and fairs ([www.kultur.gov.tr](http://www.kultur.gov.tr)). It may be argued that from the picture of the aim of the tourists, the religious character of Mawlana comes behind according to the aim of the tourists. It may be stated that Mawlana in the tourism sector became a cultural material for entertainment to consume. An important portion of the tourists are coming to Konya for seminars and fairs. It may mean that Mawlana is an entertainment activity which is served to the tourists who came for seminars and fairs mostly related to industry and business.



Table 25: The Aim of Foreigner Visitors in Konya 2001



Among the statistics; the aims of trade relation, joining fairs, conference and seminar are significant. The development of the tourism sector in Konya highly connected to the economic development of Konya. The trade relations, established between the foreign companies and local companies of Konya, enabled the tourism sector develop. As far as Konya opened her doors to the global markets, the number of foreigners who visit Konya has increased. In the interviews, R.K.1 (academician at the Selçuk University) and R.K.2 (tourism branch manager of Konya) stated that mostly businessmen and traders are coming to Konya mainly from Islamic countries, and the Mawlawi tourism was organized firstly to fulfill the free time of the businessmen and traders. After doing their business, they are seeking to fulfill their free time with a touristic activity and Mawlana was the biggest figure to use as touristic activity.

The nationalities of the foreigner visitors are significantly different from the general type of tourist in Turkey. For the classical understanding, Western and Northern Europeans, and in the last years, Russians are coming to Turkey for summer holiday for the sea-sun-sand. However; For Konya, Iranians, Koreans, and Japanese tourists are taking the biggest share. According to the data from the Ministry of Tourism, in

2006, 4013 Asian tourists visited Konya, and 1477 of them were Iranians, which is the top one among the Asians. In the same year totally 71609 tourists from OECD countries visited Konya. Among the OECD countries, Germans are the top one visitors of Konya, with 13,160 tourists ([www.kultur.gov.tr](http://www.kultur.gov.tr)).

R.K.7 (sector represent and member of the Sufi Order), an owner of a tourism agency, states in the interview, Iranians are the biggest group who are interested in Mawlana and his thought. Therefore, especially in Şeb-i Arus day of December (the day of Mawlana's death), approximately 80 % of the foreigner visitor are Iranians. Mawlana; and his lover Şems are from Iran geography and Mesnevi was written in Persian language by Mawlana. However, as R.K.7 (sector represent and member of the Sufi Order) claims that Arabs and mostly Sunni Arabs accept whirling dervishes as banned behavior for Islam (*haram*), there is music and a sort of dance in whirling of dervishes. The reason for why foreign tourists from developed countries, according to the respondent, are coming to Konya is the "spiritual emptiness" or "sensual needs" for the people of developed, individualist societies. High level of positivist and profit oriented world of modern societies push people to seen spiritual things and beliefs in oriental societies to satisfy their own spiritual needs. Buddhism, yoga, and some other Asia philosophies and beliefs are popular in the world today as well. As Asian beliefs, Sufi order is also being commoditized within tourism sector by capitalist system to satisfy the spiritual needs of the members of developed and modernized countries. In the participant observation of the field study in a *dergah* in Konya; I have seen an American group, and I asked them why they have chosen to learn Sufi Order and Mawlana. They stated that “many other people in developed Western countries are trying to satisfy their spiritual hunger with different beliefs and orders like Sufism”. Although business connections and industrial relations are being established with Islamic countries through Mawlana tourism, the most of the mass tourists for the Mawlana tourism is from developed Western countries. It shows that the representation of Konya and the marketing of Mawlana have two dimensions. The first one is the image of “humanist and soft” Islam and Konya as the center of Islamic ay of humanism for Western countries; second one is the

religious identity and commonness of Konya with the other Islamic countries to take share in their markets.

Briefly, we can divide the visitors into two main groups, according to the answers of the respondents and the observation in the *dergah*; the ones who are aware about Mawlana and his writings, order, and come to deeper their knowledge, and who are hunger about spiritual beliefs and sensual life. The other group according to statistical data is the tourists who are coming to other main tourism destinations of Turkey like Cappadocia and Antalya, and visit Mawlana as transit tour participators. There may be some groups who are spiritually interested in Mawlana and come to Konya to gain deeper knowledge about the Sufism. However, the statistical data about the aim of the tourists show that the main motivation is entertainment. The other motivations of the tourists are seminars, conferences and business fairs mainly related to some industry sectors. Therefore, it is highly difficult to claim that Mawlana tourism is only a religious tourism, although there may be a religious character, but not only one. The biggest share of the coming tourists is looking at Mawlana and Sufi order as a cultural material or value to consume in their entertainment in the tourism sector.

#### **6.6. Mawlana Tourism as a Process and the Main Actors**

Tourism as a projection and institutionalization is a process in which many actors play role. Some studies are focusing on tourism and development connection reflects tourism as a process and classifying the process according the position of the actors. For instance, if there is a community involvement in the process, it is called a bottom-up process and reflects the result of the process. Bottom-up process makes the tourism development as beneficial for the local development and useful for the rise in the income of the local people. The bottom-up process also enables eliminating the possible reactions and resistance from the local community against the development of the sector and coming of the foreigners. There is a social relation and connection between the visitors and local people and there may be some side

effects of the tourism sector. However, community involvement and participatory development in tourism is main model to eliminate the side effects and to spread the benefits to the bottom-common people (Carley and Christie, 1992: 122).

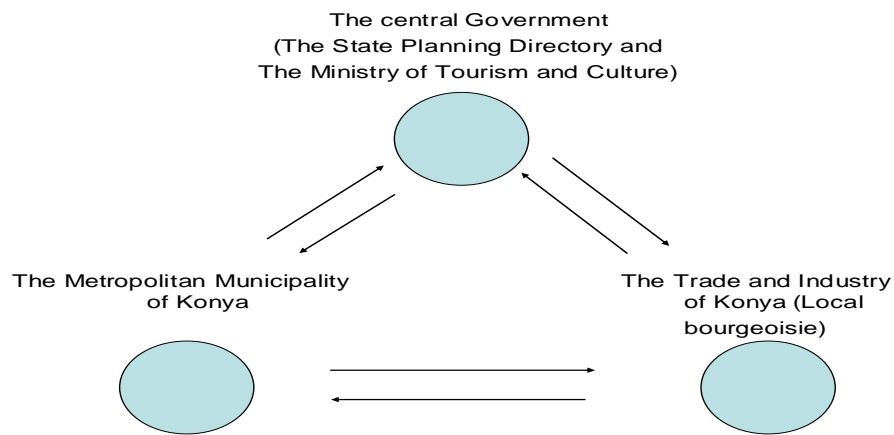


Figure 1: the Main Actors in the Planning of the Mawlana Tourism

Mawlana tourism is a sector which was established by local and national actors. The actors in the establishment and development process of Mawlana tourism are centralized institutions in the government level, and in the local administration level and local bourgeoisie including industrialists and traders. The main actors can be divided into three groups. As given in Figure 1, the first one is the centralized government and agencies such as the Ministry of Tourism and State Planning Institution; the second main actor is the local administration, the Metropolitan Municipality of Konya; and the third actor is the local bourgeoisie and economic power of Konya such as Trade and Industry Chambers.

Regarding the role of the main actors in the planning and practicing of Mawlana

Tourism in Konya, the following question is asked during the interviews: In which years, Mawlana tourism was planned and practiced? In the process of planning and practicing of Mawlana tourism, was there any participation from the indigenous people and leading groups of Konya? If there was, from which part of the people there was participation?

As a reply, R.K.1 (academician at the Selçuk University) says:

The agent which planned this tourism is first the Municipality. The Municipality took local bourgeois and businessmen with it. There is no one who asked to the local common people.

R.K.2 (tourism branch manager of Konya) states,

It started in the years of 2000. The current government and the Municipality worked together. Although it seems that we are in the process, the Culture and Tourism Directories of the Province, the Governorship, and the Special Provincial Administration and other bureaucrats are enabled from taking place within the process. But we say anyway. If Konya wins, it is enough for us. One of the bottom level officials of the Municipality can admonish us. But I could not respond as the tourism provincial director. The Municipality is the main actor. Trade Chamber and Industry Chamber, capitalists and entrepreneurs move with together. The government supports them fully. For instance, in the past, Şeb-i Arus was organized at the 19 Mayıs Stadium. However, the roof of the place for the whirling dervishes was old and the place became full of rain water. Tayyip Erdoğan got angry very much and ordered for an investigation. The government gave an urgent budget and the Municipality built the Mawlana Culture Center.

R.K.3 (municipality position) mentions:

Mawlana tourism came with the year 2000s. There is no participation from the local people but when they start earning, I think, they will not stand against. If we say whirl for God, any dervish will not whirl. But they do for money. There is not real dervish in Konya now. Capitalism and globalization affected Konya as well as the other parts of the world. Mostly the Municipality prepared and practiced this project. The Mayor is a political person; he cannot do it without any support or demand. The Mawlana tourism took shape according to the demands coming from the industrialists and bourgeois class of Konya. We cannot say that the Municipality prepared it totally free from local groups.

R.K.5 (NGO represent) says: “The municipality practiced it, but in the projection

and planning stage, the Chamber of Trade and the Chamber of Industry joined.”

All the other respondents answered the question in the same way and signed the same agents which prepared the Mawlana tourism. Only, R.K.8 (sector represent and member of the Sufi Order) added another agent; that is TURSAB (The Association of Turkish Travel Agencies) Konya branch. As analyzing the replies; it is really hard to say that there is not any local participation and the plans were prepared at the central government level. In Konya, the Municipality and the local bourgeoisie are the main shareholders in the process. The image of the city and urban identity building process is the Municipality’s mission, while, the local traders and industrialists are interested in establishing business connections through the Mawlana tourism and advertisement of Konya. Local small craftsmen and shop owners, except the small shops around the Tomb in TBD, and some other lay people in Konya cannot gain from the newly emerging tourism sector in Konya. The sector is concentrated in the old downtown of Konya where there are the main historical places and Mawlana Tomb. Therefore, the effects of the sector including both positive and negative are limited in Konya. The Municipality is from the government party JDP; and from the answers it is understood that there is strong connection and closed collaboration between the Municipality and the government in the process. Local bourgeoisie; which was described as “newly emerged Anatolian bourgeoisie or Anatolian Tiger” by Aktay in the previous sentences, is also closed the current government party and some other actors, mainly bureaucratic ones such as the Governorship of Konya, Tourism and Culture Provincial Directory are excluded from the process.

R.K.2 (tourism branch manager of Konya) in the interview indicates that the government has planned the development of the Mawlana tourism with the Konya Metropolitan Municipality together and especially the Prime Minister Recep Tayyip Erdoğan was interested in the construction of the Mawlana Culture Center and a new building for whirling dervishes. The interviews in Ankara also showed us the government has prepared the tourism development plan without bringing the local

communities together, around a table. Mawlana tourism was not indicated in detailed in the tourism development plan. It means that the detailed plans were prepared by the municipality and presented to the government. However, as R.K.2 (tourism branch manager of Konya) mentions that the programs and plans prepared by the municipality were easily accepted by the government. In the interviews, especially R.K.13 (sector represent and member of the Sufi Order) claims that Konya is the center for the Islamist political movements and source of votes for the Islamist parties. The question whether JDP is an Islamist party or not is another issue irrelevant to our study, whereas, issue that JDP gained the majority of the votes in Konya and Konya is now known as the castle of JDP is important to understand why the government is strongly supporting the programs and the plans given by the Municipality. Tarhan, in his article, shows that the development process of Mawlana tourism gained speed in the year 2000, the starting of JDP power. The government spent effort to introduce Mawlana and Sufism abroad; specifically in the recognition of Mawlana by UNESCO (2007).

Secondly, the main actor other than the central government and its institutions like the Ministry of Tourism and Culture, and State Planning is the metropolitan Municipality of Konya. The closed connection between the Municipality and the central government sometimes excludes the local governors and bureaucrats in the development process of Mawlana tourism. As R.K.2 (tourism branch manager of Konya) states that the Provincial Directors of Tourism and Culture, the governor, and the Special provincial Administration were ignored within the process, and they were not informed about many plans. Even, the employees of the Municipality do not obey the rules of hierarchical order in front of the local government bureaucrats. R.K.2 (tourism branch manager of Konya), in this case, says that “a bottom level official of the Municipality scolds me. But I did not scold back him as the tourism branch manager of Konya...” This reply partly shows us what the excluded actors from the process in Konya are. The main excluded actors are the local bureaucrats which were designated by the previous governments.

The third actor of the Mawlana tourism development process is the local capitalists and bourgeois. The Trade Chamber of Konya and, the Industry Chamber of Konya are the main institutions that supported the tourism plans of the Municipality about Mawlana tourism. In the interviews, almost all respondents indicate that the businessmen and traders of Konya supported the development of Mawlana tourism. However, the interesting point Konya has been faster industrializing city, which does not need a development of tourism sector. The local bourgeois of Konya does not accept the tourism sector as a substitute sector. They look at the marketing of Mawlana as an advertisement of Konya and opening gate to the global markets rather than an economic activity. The respondents, especially the owners of tourism agencies accept that Konya is not a tourism destination, but it is only a stop in a tourism route. If Mawlana tourism could not make Konya a tourism city, why local businessmen are supporting the development of the sector, although they are successful in manufacturing and trade sector? R.K.5 (NGO represent) from the Trade Chamber of Konya indicates that Mawlana tourism is sort of advertisement of Konya in the global markets, R.K.2 (tourism branch manager of Konya) clarifies that within the development of the Mawlana tourism, five star hotels were constructed, and the number of international trade fairs has increased. Mawlana serves a free time activity for the businessman visitors of Konya. The shows of whirling dervishes all around the world, the recognition of Mawlana as World heritage by UNESCO, the advertisements and documentaries about Mawlana on global TV channels brought interest on Konya. Mawlana became a gate for Konya to the global world, especially for the businessmen to establish trade connections.

From the answers of the respondents and analysis of the process; it is hard to say that Mawlawi tourism is “a top to bottom” development project that excludes local groups and actors. The development process of Konya is neither top to bottom nor bottom to up but a unique process. The new type of modernization in Konya does not exclude the local actors although all parts of the community did not take place in the process. The dynamics of the process were highly shaped by the local powers and actors such the Municipality and the Chambers. The respondents from Ankara



who planned the tourism strategies of Turkey stated that they did not make the community join into the decision taking and policy making process. However, the field research in Konya showed that although the central government planned the organization of the Mawlawi tourism in Konya, the local actors took place in the process. However, it is hard to homogenize the local actors, even among the businessmen. Therefore, it is hard to claim an overall or inclusive participation in the process. The participation into the process may depend on the relations to the central government and the Municipality and on being in the same political view or agenda of the JDP. The relational character of the development process in Konya is multi directional. There is not a detailed plan of Mawlana tourism in the ninth Five Year Development Plan. Many details were applied by the interpersonal relations and decisions between the ministers and local leaders. The construction of the Mawlana Center was decided in the visit program of the Prime Minister Recep Tayyip Erdoğan in Şeb-i Arus, since the roof of the stadium could not prevent the rain during the whirling ceremony. The direct connections and power relations among the local administrators of the Metropolitan Municipality, local bourgeoisie and the central government prevent us to define the development process of Konya and the emergence of the Mawlana tourism defining through classical understanding of modernization and one directional way of development.

## 6.7 The Three Dimension of Presentation in Mawlana Tourism: Representation of Islam, Turkey, and Konya

### THE THREE DIMENSIONS IN THE MARKETING OF MAWLANA – THREE REPRESENTATION THORUGH MAWLANA TOURISM

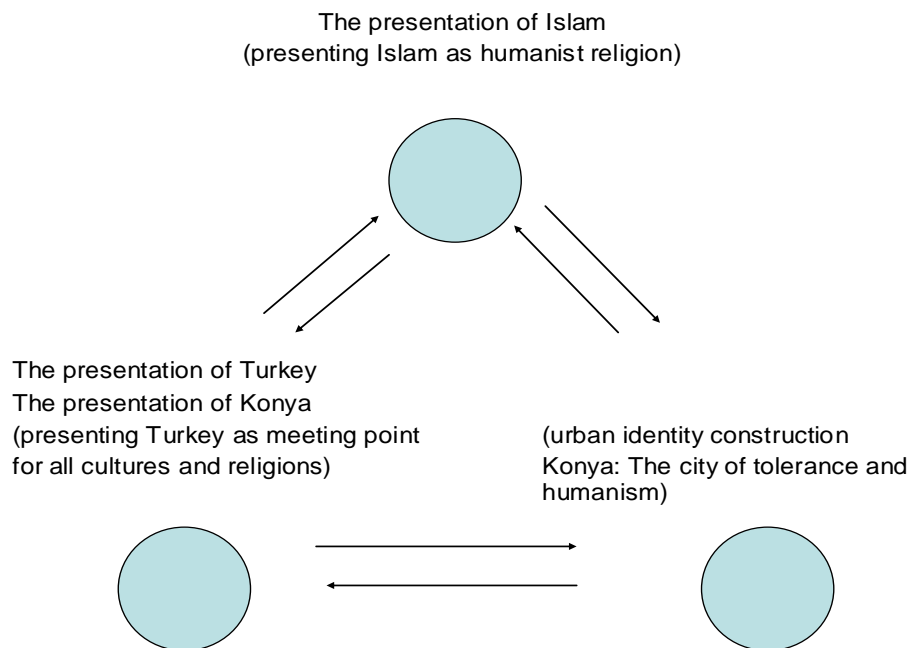


Figure 2: Three Representations through the Mawlana Tourism

Mawlana tourism is an advertisement and representation rather than an economic activity. There are three main representations, Islam, Turkey, and Konya, representing in the Mawlana tourism. Since Mawlana is a transcendent figure above Turkey, and Konya, the representation of Turkey and the city Konya can be achieve through Mawlana easily. The “misunderstanding” and stereotypes about Islam can be eliminated, and the humanist and tolerant face of Islam rather than radical one can be presented through Mawlana. In regards to this issue, some questions were

asked to the respondents in the interviews.

The first representation is the representation of Islam. Islam is being represented as the religion which has humanism and tolerance within the Mawlawi tourism. R.K.12 (sector represent and member of the Sufi Order), in the interview, states that the modern and tolerant face of Islam is being represented through Mawlana and Turkey. The other respondent R.K.10 (municipality position and member of the Sufi Order), visited abroad many times to present “*sema*” and with his whirling dervishes group. He believes that they are presenting Islam with his tolerant face and he mentions about his memory:

Someday I was in Miami, the 20 dollar tickets were sold for 200 dollar. The audience asked me. After watching whirling dervishes, they were affected and one woman was interested in Sufism. She asked, is it necessary to be a Muslim? I replied, of course not. Mawlana says come whoever you are, come again. I said of course you can join dergah. Another one asked about Ladin; he said he is also a Muslim. I replied Islam is a tolerance religion; he is not one of us. See, Mawlana presents Islam with a good manner abroad.

Another point is that the respondents claim that Islam answers the spiritual needs of the modern man. R.K.10(municipality position and member of the Sufi Order) states that generally the people who know about Mawlana less or more come to Konya and they find what they could not find in their modern capitalist lives. The people of the rapidly developed countries are full of material things but hungry for spiritual satisfaction. In the mentality of Mawlawi tourism, Islam is being tried to serve as saturation for the people who are not spiritually satisfied. R.K.10 (municipality position and member of the Sufi Order) says that:

I must say that most of the visitors are Americans and Japanese. They are rapidly developed and materially fulfilled people. They are coming to find what capitalism and modernity could not give them.

Other than Islam, secondly Mawlawi tourism represents Turkey as a Muslim but tolerant and humanist country to foreigners. R.K.10 (municipality position and member of the Sufi Order) claims that “Foreign visitors realize that our civilization is the most humanist civilization.”

For state, Mawlana becomes a figure which shows the tolerant and humanist face of the country to the tourists. In many tourism brochure and advertisement; Mawlana is one of the mostly used figures. The other point is that Mawlana is a transcendental figure which is known all around the world. Therefore, the agents don't need a big effort to introduce the figure of Mawlana. The introduction of Turkey through the figure of such a well-known person- Mawlana is easier than making another figure famous. R.K.2 (tourism branch manager of Konya) claims that:

Around 180-190 various world cities, dervishes went and advertisements were held. To show the tolerant face of Islam and how Turkey is a humanist and tolerant Muslim country is the main aim of the government. Through Mawlana, not only Konya, but also Turkey and Islam are being presented.

A member of the whirling dervishes group in Konya, Hasan Halıcı, wrote a book about the journey of the Mawlawi group to the USA in 1978 for the invitation of a foundation. The foundation which invited the group was the Rothko Chapel Foundation that was founded by a rich and respected woman named Dominique de Menil. In the first paragraphs of the book, Halıcı mentions about the stereotypes and negative images about Turkey in the USA as the result of the famous movie, *Midnight Express* directed by the famous film-director Oliver Stone. Before the journey, Halıcı mentions that he wondered about how they would be able to eliminate the stereotypes and negative images about Turkey (1979: 1-2). It may be assumed that one aim of the journey and one purpose of the whirling dervishes is the image building. The image of Turkey and Islam is mentioned in the following sentences as the main argument in the journey memories. In the USA, the exhibitions, conferences, and ceremonies were held at Houston, Rice, and Texas Universities. Halıcı states that the majority of the visitors and auditors were well educated and they were mainly academicians. From the general characteristics of the visitors and auditors; it may be claimed that the main followers and the people who are interested in Mawlawi Order are well educated and Professional people. Although Mawlawi Order is now a touristic commodity used by the common tourists as a visual touristic commodity rather than interesting professionally and deeply; there is a significantly professional and well educated group of people, who

are interested in Mawlawi Order intellectually. As Halıcı mentions that the people who invited them were mainly university professors and rich businessmen. During the “*sema*” of the whirling dervishes, most of the visitors cried and were emotionally and deeply affected. Other than Turkey, the humanistic and peaceful side of Islam was presented through Mawlawi Order. In the book, there are two main items which were represented: Turkey and Islam. In the year of the journey, 1978, the main representation was related to Turkey and Islam; rather than the city of Konya. The representation of Konya, the image building and urban identity construction of Konya are the later issues in the representation, mainly after the year 2000 (Halıcı, 1979: 1-24).

Lastly, Konya is the third agent which is being introduced through Mawlana tourism. Konya is being articulated to the global markets through Mawlana tourism. Although Mawlana tourism is not economically intensive sector to contribute to the local economy of Konya, it is a cultural projection of Konya to introduce the city to the global markets. In the global capitalism, identity construction, creating uniqueness, establishing discourses play crucial role to take place in the global markets. In the global capitalism, some other actors, such as companies, cities, and trademarks are playing role rather than national economies. Therefore Konya is trying to take role in the connection to global markets. To take place as a city, Konya has to establish unique urban identity. Mawlana tourism serves an effective discourse and cultural economy to establish such urban identity. Hence, Konya is being introduced as a tolerant and humanist Islamic city through Mawlana tourism. The tolerance and humanism discourses in Mawlawi texts are being used for the foreigners and visitors. The respondents mentioned that meanwhile five star hotels were established and the local bourgeois of Konya established new business connections.

R.K.1 (academician at the Selçuk University) mentions that:

Although Mawlana came from Iran and he wrote his Masnawi in Persian, the people all over the world celebrate Mawlana with Konya together. In fact,

Mawlana is a transcendental name over Konya. Foreigners know Mawlana more than Konya. This is a blessing for our city. Although Konya contains much other richness other than Mawlana for tourism, Mawlana is the only item over than Konya. As a result, the tourism sector in Konya was established around Mawlana. Mawlana and Mawlawi Order became a commodity within the tourism sector. They are now a trade good. They are being used totally for identity construction. In other words, they became an advertisement item to maintain an identity for the city. With the Mawlana tourism five star hotels were established. The Municipality prepared advertisements and presentations abroad. After the presentations, the Municipality brought many businessmen and established business contacts.

R.K.2 (tourism branch manager of Konya) states about the relation between Mawlana and urban identity of Konya in the same way:

In fact, tourism potential of Konya is very large. In the downtown, there are lots of historical places from the Seljuk State. In regards to mosque, khan, madrasa, Konya is a typical Seljuk city. Other than these, Çatalhöyük-archeological settlement; one of the first settlements of the humanity, is in Konya. But we cannot present them as Mawlana. In the urban identity, Mawlana comes first. Of course, Mawlana is a universal value for humanity, which is beyond Konya. Mawlana and Sufism is not used for only job creation in the tourism sector, but also used for the presentation of Konya and opening the city to abroad. Therefore, Mawlana tourism enabled the other sectors develop. Businessmen find connections and with international fairs, trade life has been developing in Konya.

R.K.3 (municipality position) from Mawlana Culture Center mentions that:

Tourism potential of Konya was organized on Mawlana too much. We are suffering from this circumstance now. For the coming tourists we cannot offer the original atmosphere of dervishes. And we could not offer alternative destinations in Konya, so tourists are coming only for one day or two days. Tourism as a sector has developed rapidly in Turkey especially in 2000s. Konya wants to take a share from this development. Because tourism, as a locomotive sector, can affect the other sectors. Within the development of tourism, other sectors and trade are awakening in Konya. From accommodation to catering, from fair organizations to crafts production. First of all, 21<sup>st</sup> century is the century for cities and trade marks. National market is now not enough for Konya; and in the global markets, we need to construct an identity and create our trademark. Mawlana and Sufism is the best material to use in this way. Because Mawlana and his order is a well known item over Konya. We need to think globally. Konya has been globalizing and needs to start with an identity.

R.K.4 (municipality position) from the same Center states through the same view:

Mawlana is accepted by all religions; about tolerance, there is not another big figure other than Mawlana. In Konya the Municipality is the institution which started Mawlana tourism. One aim is establishing a tourism sector. Tourism has an effect on the other sectors in Konya. But the real aim is presenting the city, opening the city to the global markets, and finding connections in the global markets. After the increase in the trade fairs, our businessmen started establishing business connections. Industry is not enough for development alone. Within the globalization service sector has been rising. In Konya, industry sector is based on local capital investment. For instance, in Bursa it is foreign capital. We became the city which has developed with indigenous capital. However, the culture and the identity side is absent. To say that we are here, we need to have a distinct urban identity. Konya is an industrial city with automotive, shoemaking, agricultural machinery, textile, and food processing industries, and in regards to the number of SMENs Konya is the top one city. However, we don't have a famous trade mark. We cannot say that Konya is a city of trademark. In the problem of marketing and trade mark building, we are trying to solve with Mawlana. Gaziantep and Kayseri are our biggest competitors. They have trade marks. We don't have a famous trade mark related to Konya. If we start with our urban identity, we must market our city successfully.

R.K.6 (NGO represent), R.K.7 (sector represent and member of the Sufi Order), and R.K.8 (sector represent and member of the Sufi Order) are the respondents from the sector, and they have travel agencies. They claim that Mawlana tourism cannot be accepted as a full economic sector or activity yet. R.K.6 (NGO represent) says that:

Mawlana did not create an affect as a tourism sector or as an economic activity, and did not open job places enough. In my opinion, in the advertisement of Konya and an urban identity construction Mawlana played a crucial role. Of course; it brings some economic affects, while opening Konya to international markets, urban identity and presentation of the city is important. Our local businessmen and tradesmen established business contacts by this way. Now there are many businessmen coming to our city. There are two five-star hotels in Konya and during the year, they are full. Annually many fairs are held in Konya.

R.K.7 adds: "Mawlana is the easiest figure and ready to establish a trade mark." The answers of the respondents show that Mawlana himself has been using as a unique figure to introduce Konya; however making Mawlana as a tourism commodity is a new process. Mawlana and his Order was known in the past and is

known today as well. However, the emergence of the Mawlana as a tourism commodity and the usage of Mawlana for business connection is a newly emerged process. The figure of Mawlana as a commodity in the global market in this process was directed by the economic institutes and capital owners of Konya such as Trade Chamber and Industry Chamber.

R.K.8 (sector represent and member of the Sufi Order) and R.K.7 (sector represent and member of the Sufi Order) claim that Mawlana tourism in Konya has not been institutionalized yet. R.K.8 (sector represent and member of the Sufi Order) says: “There is not a direct affect of the Mawlana tourism as a sector; it needs institutionalization. But to create a positive image about Konya, Mawlana became very useful.” While Mawlana is an old figure, the emergence of Mawlana as a tourism commodity for urban identity and articulation to global market has still being institutionalizing as a new process.

Deriving from the replies of the respondents in the interviews, Mawlana tourism cannot be analyzed just as a tourism sector. Since, Mawlana tourism did not spread all around the city, Konya is far away from being regarded as a tourism destination like Antalya, Muğla or Istanbul. Although, the contributions of the Mawlana tourism to the Konya’s economics as a tourism sector are very limited, what are the main motivations for the development of the Mawlana tourism? The answers are laying under the social, cultural and political parameters in the planning and practicing of the Mawlana tourism. Tourism as a tool for development can be seen in the case Konya clearly rather than tourism as an economic activity or sector. Although Konya is an agriculture and industry province, tourism cannot be a substitute or a complimentary sector for Konya. Tourism in Konya is a tool for urban identity building, articulating Konya’s economics to the global markets, and establishing business connections in the global market.

According to the global-local nexus approach and *glocal* tourism perspectives in tourism and development studies, cities establish their identities around some textual



and discursive frameworks, and present themselves (Wang, 2000; Oakes, 1993; Ateljevic, 2000; Bianci, 2003; and Lafant, 1995). These perspectives focus on the political economy and cultural economy of tourism; and cultural fragmentation and differentiation, establishment of uniqueness and identity construction, regulation of historical and archeological sites and reinvention of history or indigenous elements bring the locality to global arena for urban areas and cities (Milne and Ateljevic, 2001: 386, Edensor, 1998:13, Britton, 1191: 465, Maccannel, 1976: 92). Konya tries to articulate herself to the regional and global markets through Mawlana. The figure of Mawlana is the main historical and indigenous figure of Konya and to construct a unique identity, Mawlana is the best item. The regulation of Mawlana, his order, Sufism, and whirling dervishes includes the establishment of Mawlana Center, Mawlana Museum, whirling dervish programs, documentaries, tourism advertisement facilities; and any other activities.

#### **6.8. The Distribution of the Outputs: Who are the Winners?**

Both of the interviews in Ankara, and in Konya showed us that the development and institutionalization process of Mawlana tourism is not a purely top-to-bottom development process which was planned by the central government, Municipality; and the local bourgeois. This process did not exclude the involvement of all the local actors and their participation. The characteristics of the process also show themselves within the tourism center of Konya. On the other hand, the historical sites and tourism destinations of the city are accumulated in the old city center far away from the living settlements and neighborhoods. In the observations, it is obviously seen that there is limited interaction between local people and tourists. Therefore, the social and cultural effect of the tourism development in Konya is very limited.

In the interviews of Ankara, all of the respondents answered that there is not any community involvement from the local tourism destinations during the policy making and decision taking processes. However, it is hardly to say that all actors in

Konya joined to the process. There are some excluded groups and actors. For instance, in the research in Konya, the community involvement from the local actors is explored through the fifth question in the interviews. R.K.1 replied that “there is not any interaction between the local people and tourists”. R.K.2 states that “not only local people but also the governors and bureaucrats of Konya were excluded from the process”. All the other respondents did not mention about that there is an involvement within the development and institutionalization process of Mawlana tourism in Konya. The lay people could not actively involved into the process and the bureaucrats which were set to Konya by the central government and ministries did not take position in the decision taking and policy making process such as the province administrators and managers of health, education, tourism and the Governorship Konya. Instead of Governorship and Provincial administrators, the Metropolitan Municipality is the main actor in the process; since The Metropolitan Municipality of Konya is from the same political party of the government and Konya is one the main cities which voted "YES" for the government part Justice and Development Party. Therefore, the closed and direct relation between the Municipality and the central government may be understood clearly.

In the field, the fifth question, given in the appendix, was asked to the respondents in Konya to learn about the groups which took actively role in the planning and application process of the Mawlana tourism. The second part of the question was asking about the participant groups in the planning and establishment process of the Mawlana tourism. R.K.1 (academician at Selçuk University) says “First the Municipality is the main actor who planned the Mawlana tourism. The Municipality took the local capitalists and trader class of Konya. There is no one who asked to the indigenous people”. R.K.2 (tourism branch manager of Konya) says “There is of course not participation from the local people”. R.K.3 (municipality position) states “There is not participation from the local people but, when they start earning; they will not, I think, stand against”. R.K. 6 (NGO represent) claims “it was not asked to the common people”; R.K.7 (NGO represent) mentions:

There is not anyone who asked to the local people, and also there is not any

interaction between the tourist and the local people. And even it is advantage for us. By this way, we stopped any possible negative reaction from the local people. In addition, Konya did not feel the side affects of the tourism yet.

The Municipality assumes itself as the best for local as it was elected by the people in Konya. In addition the other respondents state that there is not any participation from the local people in the process of planning and establishment of the Mawlana tourism sector. R.K.10 (municipality position and member of the Sufi Order), R.K.11 (sector represent), and R.K.12 (sector represent and member of the Sufi Order) claim that the indigenous people is not aware the importance of Mawlana and the Mawlawi Order.

The social, cultural, and economic transformations in Konya as the result of the Mawlana tourism development and who profited were inquired. All the respondents claimed that there is not a rapid and significant transformation or differentiation in the social and cultural life of the local people in Konya. Tourists stay shorter, may be one night, and Konya is just a stop destination in longer tours from Antalya or Cappadocia. Therefore, the interaction between tourists and local people is very limited, and there is not a significant effect on local people. Secondly, there are very limited facilities other than Mawlana Museum and Culture Center such as restaurants, bars, night clubs, and other natural or historical sides. That circumstance makes the visitors stay in Konya shorter. The tourist sides in the city center, such as Karatay Madrasa, Mawlana Tomb and Museum, Alaaddin Mosque, are in the old city center around the Alaaddin Hill; and tourists do not enter the settlement areas of the city.

Although Mawlana tourism is not economically intensive sector yet; there are some groups which are profiting from the development of the sector. The sixth question which is about the gains and winners in the Mawlana tourism and given in the appendix was answered by all respondents in the same direction. All the respondents stated that only small souvenir shops and restaurants around the Mawlana Museum; hotels, and tour operators earn from the sector. Tourism facilities did not spread all

around the city yet; and tour operator respondents claimed that even they cannot earn enough, since tour operators from Antalya or Cappadocia are bringing the tourists to Konya. Generally tourists do not come to Konya directly, they come to Antalya or Cappadocia; and they use the Antalya and Cappadocia origin tour companies to visit Konya in their tour routes. However, there is a very significant point that the respondents stated about that the most profited group in the development of the sector is the local bourgeois and traders and industrialists. Through the advertisement of Konya by Mawlana tourism, they could establish profitable connections and trade agreements with foreigner businessmen, and many international fairs were organized in Konya. As it was mentioned above, in 2009 there were 15 fairs organized by TUYAP; and there are now two five-star hotels in Konya. The respondents mentioned that there is a significant increase in the number of businessmen visitors in Konya. In other words, through the name of Mawlana, local industrialists and traders establish business connections and international business agreements. Mawlana becomes such trademark or image for Konya.

If we try to figure out the excluded or unhappy groups of people in regards to the development of Mawlana tourism, we can mention two groups of people. The first group is the people who are not profiting economically from the development of Mawlana tourism. Some respondents such as R.K.1 (academician at Selçuk University), and R.K.13 (sector represent and member of the Sufi Order) stated that the income from the tourism is spreading to all people, and the people who are not gaining anything have a fear about the disturbing or destroying of their lifestyle. R.K.13 (sector represent and member of the Sufi Order) says that the clothing style of the girls is changing and now they are wearing more open when they see foreign tourists. The respondents such as tour operators and Mawlana Culture Center employees claim that when tourism facilities spread on wider people, when they start earning from the tourism, they will give up standing against the tourism development. In the economics of Konya, industry, agriculture and trade are important and dominant sectors, tourism cannot be seen as an economic sector yet. Regarding the inquiry: “What is the role of the Mawlana tourism in the social,

cultural, and economic change of Konya. Which groups are benefiting from the income of the Mawlana tourism?”

R.K.1 (academician at Selçuk University) says:

Only the small shop owners around the Museum, tour operators; and hotels are earning from the sector. But the biggest profit is the opening of the city to abroad, and the advertisement of the city. Businessmen of Konya established many business connections. After the development of the Mawlana tourism, mainly businessmen are coming to the hotels. After their job, they are visiting the Museum. By the way; the industrial and trade fairs have been increased in Konya.

R.K.2 (tourism branch manager of Konya) states that:

In fact tourism did not bring a direct change in Konya, because there is not a contact between the common people and tourists. Incoming tourists spend their between hotel and the Museum, and watch only whirling dervishes, that is all. Tour operators are not from Konya. Their origins are from Antalya, Cappadocia, or Istanbul. The tourist must follow the tour program. The individual tourist and the tourist who is seeking to find a real dervish life is very rare. Even if there is such that type of tourist, there is not a real dervish life here. Other than hotels, by the way, there is not any place for alcohol consumption in Konya. Tourists cannot drink here out of the hotel, so there is not any problem for the local people. They can drink at hotel only. And also before coming to here, they are informed that they are visiting a religious place. They are acting accordingly. From the sector, mainly hotel owners and catering companies are earning. And the small shops around the Museum are benefiting.

R.K.3 (municipality position) indicates that:

There is not significant change at the common people level. Tourists are not lodging longer. Also there is not interaction between tourist and people. But among our bourgeois, big changes came to the issue. They have been already directed to abroad, but with the Mawlana tourism, they could easily establish business connections. The opening of Konya to abroad is mostly useful for traders and industrialists.

R.K. 4 (municipality position) points out that:

The hotels, restaurants, souvenir shops around the Museum benefited from the sector. Also some craft workshops about traditional Turkish handicrafts benefited. The number of incoming tourist increased from 500 thousand to 2 million. Konya is the obvious destination in the tour packages.

R.K.5 (NGO represent) cites that:

It cannot be claim easily that hotels and shop owners are earning enough. Because tourists are coming for daytime. But one group is benefiting, businessmen who construct business contacts after the advertisement. But from university, shop owners are earning. There are 80 thousand students in Konya. The University has changed Konya significantly. If the tourism sector develops enough, it can affect Konya in the same way.

R.K.6 (NGO represent) remarks that:

First the Museum earns. As far as I know, the Mawlana Museum is the second museum after the Topkapı palace in regards to the number of visitor. The shops around the Museum are earning. And also the hotel owners.

R.K.7 (sector represent and member of the Sufi Order) indicates that:

The hotels are the first group in earning. There is an important increase in the number of hotel. In reality, you can earn from tourism just after 20 or 25 years later. There is not yet institutionalization here. For instance, we, tour operators, are not earning. Because tourists are coming with the foreign tour operators mostly. Restaurants and small shops around the Museum can earn less or more. However, many tourists are leaving Konya without buying anything. In Europe, museum are like shopping centers, however, here shops and the Museum are separate complexes. Although many tourists want to experience the mystic atmosphere of Sufism, we cannot offer it legally. Dergah houses are illegal. Mostly Iranians are coming, since Arabs accept whirling as a dance, they cannot understand, haram, they don't have zikr understanding.

R.K.8 (sector represent and member of the Sufi Order) remarks that:

Our tourism sector is crawling on all fours period. The shop owners around the Museum, and hotel owners earn. As the result of the advertisement, some industrialists and traders who made connections abroad.

In addition, R.K.9 (expert at the Museum) explains the same “hotels and shops around the Museum, and tour operators and industrialists and businessmen who develop their won business after opening of Konya”. R.K.10 (municipality position and member of the Sufi Order) points out the same groups as the benefit groups from the sector.

In the light of the answers of the respondents we can order the benefited groups from the sector as: hotels, restaurants and catering companies, souvenir shops and other shops around the Museum, handicraft and traditional arts workshops, tour operators, and lastly local industrialists, businessmen, and traders who make business contacts as the result of advertisement of Konya and articulation of Konya to the global markets. But the most emphasized answer given by all respondents is the businessmen and traders. Rather than direct effects or inputs of the Mawlana tourism as a tourism sector in Konya such as opening of new job places and rise in income of the small shops and restaurants, the indirect effects of the Mawlana tourism like building an urban identity, organizing international fairs, and establishing business connection are the main scope of the Mawlana tourism. Therefore in the process of the development, the participation is limited including businessmen and traders. The policy and planning of the Mawlana tourism was directed by the Municipality and local capital owners, therefore the output of the Mawlana tourism is shared by that small group of traders and industrialists.

The answers of the respondents offer to understand the geographical distribution of the tourism sector in the urban space. The center of the sector is geographically the Mawlana Museum. Therefore, the main benefited groups are the hotels, restaurants, and shops around the Museum. The other historical places from the Seljuk state are located around the Mawlana Tomb. That part of the city is called as old city, and all the tourism facilities are occurred in the old downtown. The city center for the living people is around Zafer and Anıt Square which are called as new down town. The geographical separation between the settlements and touristic locations, the distinction between the down towns used by the living people and by the tourists prevent tourists and living people from having connection with each other.

R.K.12 (sector represent and member of the Sufi Order) explains the situation like this:

Tourism facilities did not expand all around the city. These touristic places are not the places where the living people walk around. The around of the

Tomb and the Museum is the tourism center for tourists. But the living people are in the Zafer or Anıt. The city center is Zafer and Anıt for the people here. Therefore, tourism did not affect the social life of Konya.

The arguments around the Tourism Business District (TBD) explain that when the tourism facilities and touristic places accumulate in one part of the city, mainly in the historical, old down town part, that place is called as TBD. In this case, tourism facilities do not expand in all around the city and tourism does not affect socially, economically, and culturally in deep and efficiently. The participation of the local people and the community involvement is generally minimum in the TBD case (Almaç, 2005: 25-26). The benefit from tourism in TBD case is limited to the shops, restaurants, and hotels in the TBD. In Konya, the old down town around the Mawlana Tomb and Museum plays a TBD function for Konya. Even the Mawlana Culture Center was constructed closed to the TBD. As the result, the tourism sector in Konya did not expand the other parts of the city. The side effects and benefits of the sector are not effective on the local people yet, and the interaction between the indigenous people and tourist is limited. Tourism sector cannot be significant in the social, economic, and cultural transformation of Konya. Spatial organization of the Mawlana tourism in the TBD of Konya has a positive effect for the planners and appliers of the Mawlana tourism. The possible reactions and resistance from the community would be obstructed by keeping the tourists and tourism facilities in a closed circle. The limited interaction between the host community and visitors secure the tourists from reactions and some other negative effects like cheating, crime, “conservative” pressure on tourists’ clothing, drinking or any acting. It may be claimed that TBD type of spatial organization of the Mawlana tourism is consciously planned by the planners to eliminate the negative side effects of the emergence of tourism sector in Konya.

The studies about TBD approach in tourism planning mention that if tourism destinations accumulate in one part of a city and the connection between the local people and tourists are limited, that are is called as TBD (Tourism Business District); and CBD (Central Business District) approach in urban planning (Almaç,



2005: 25-26). The historical sites, especially the Tomb of Mawlana, the Karatay Madrasa, Alaaddin Mosque, and the other Seljuk heritage are placing in the old down town, and the Museum, the Cultural Center, which were constructed by the state later for tourists are closed to the historical sites. In the observation in the field, it was seen that tourists are spending their time in a circle, without any contact with local people. There is not a direct connection between the settlements/neighborhoods, and tourism destinations in the city center. As in the city map of Konya below, the historical center and old down town of Konya is in the black circle, on the other hand, Zafer, the new city center is in the red circle. The main historical buildings and sites from the Seljuk Civilization and the Mawlana Museum and Center are in the black circle; therefore, tourists spend their time mostly in the black circle as tourism destination of Konya.

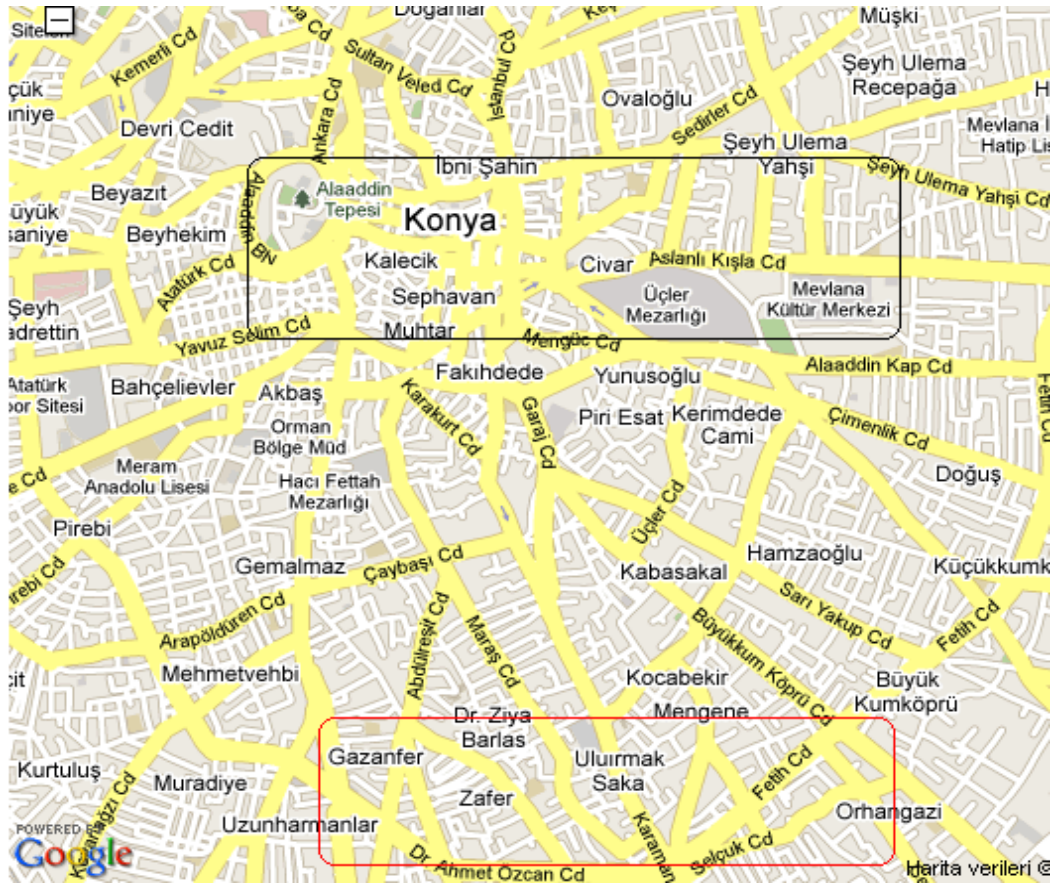


Figure 3: the City Map of Konya

### **6.9. The Reactions and the Resistance to the Development of the Mawlana Tourism**

In the field, two main groups of actors and people were realized, who resist and react against the development of the Mawlana tourism in Konya. The first one is the dervishes and Mawlawi Sufism followers, who are unhappy about the commoditization of the Mawlawi Order as an entertainment material or a touristic product to be consumed in the sector. They emphasize that Mawlawi Order is a religious and spiritual order that must be respected. The second group is the tour operators who cannot earn from the sector as much as they expected. They are not the commoditization of Mawlawi Order in tourism, it is unavoidable as they claimed. However, they are disappointed about the distribution of the income from the sector and the unbalanced development of the sector.

The biggest reaction against the Mawlana tourism is coming from some of the Sufi Order followers, and intellectuals. For instance, R.K.1 (academician at the Selçuk University), who is an academician on Mawlawi Order at Seljuk University in Konya, is anxious about the being a commodity process of Mawlana and his order in tourism industry. He claims that marketing of Mawlana and his Order destroys the content of Mawlawi Order. It is a religious order and commoditization of Mawlana in tourism changes the content of the Mawlawi Order dramatically. Especially whirling dervishes at hotels and Turkish nights is big disrespectful manner for the Mawlawi Order. R.K.2 (tourism branch manager of Konya) and some other respondents mention about the Ministry of Tourism declared a notice about that “*sema*” whirling cannot be practiced in any disrespectful places; however there is not any systematic control or standard to check out tourism companies, hotels, and operators. There are many courses in Konya and other cities, and some people can learn how to whirl and practice in anyplace. R.K.10 (municipality position and member of the Sufi Order), the head of whirling dervish group from the Mawlana Culture Center, is also partly unhappy about the commoditization of Mawlawi Order, but he supports teaching, spreading and introducing Mawlana all around the

World. He believes in the development of Mawlana tourism under the control of the professional people and government agencies.

The respondents who are the owner of tour operators were old dervishes at *dergah*, and they learned how to whirl in their childhood. Surprisingly, they claim that commoditization of whirling and Sufism is “unavoidable” process. It shows that when the people start earning from the sector, their resistance declines and they tend to accept the commoditization of Mawlana in tourism. In the participant observation at the a *dergah* house in Konya, the owner of the Dervish Brothers shop and the house was not uncomfortable about offering whirling and Sufism as a show to the visitors. Only R.K.13 (sector represent and member of the Sufi Order) was negative about the offering Mawlawi Order as touristic show to the visitors. Another important point is that the respondents who are not resisting against the commoditization of Mawlana and offering Sufism as a touristic consumption material are generally younger and earning form the sector. Although they learned Sufism at *dergah* houses, they claim that Mawlana is the only figure to offer to the visitors in Konya.

The second group, the tour operators, complained about the lack of the restaurants and night clubs where tourists can consume alcohol and entertain. On the other hand; other respondents stated about the religious awareness of the people and the dominance of family values within society. The possibility of reaction of the common people towards tourists and the possible resistance of the common people to the tourism sector reflected on the geographical planning of the tourism facilities in Konya.

## **6.10. Conclusion**

To sum up, under the light of the answers given by the respondents, we can claim that the success of any development project depends on its sustainability. To main the sustainability, participation of the local people and community involvement

through bottom up process plays a crucial role. If community involvement is maintained in any development process, the reaction or resistance from the local people can be limited. Through community involvement, all people in the community can benefit from the advantages of the development as much as possible, and secondly the community will be ready for the social and cultural changes and side effects of the development process. In the case of Konya, however, Mawlana tourism did not expand in all around the city, and very small part of the community is benefiting from the sector. In addition, the local people and some Sufi Order followers are frightening about the side effects of the tourism. The possibility of any social and cultural change is a big fear for the conservative people of Konya. On the other hand, marketing of a religious or cultural value may bring some reactions or resistance from the local people. The marketing of a religious-spiritual value, Mawlana and his order is another fear for the followers of the Order. The marketing of Mawlana and his order may affect or destroy the content or originality of the Sufism. The practice of whirling dervishes in touristic places, restaurants, and hotels, which are not holy or religious places anymore, is disturbing the followers. The Sufi Order followers were not informed about the process or project by the policy makers both in Konya and Ankara, and by the leading group of the tourism sector.

The resistance is not too strong, since there is not a closed connection between the local people and tourists, and as a result, the side effects of the sector are not felt by the common people. However, another point about why the resistance is limited, the Mawlana tourism in Konya is not economically intensive sector for Konya. The income from the sector is limited, and the share of the employment in the tourism sector is not significant yet. But the Mawlana tourism is used for urban identity construction, the representation of Konya, and partly Islam in global platform and markets. In this regard, the indirect benefit is significant in Mawlana tourism for Konya.

The politization of Mawlawi Order goes to the Mawlawi-Bektashi conflict. Against

the nomadic Turkmens and their rebellions; Mawlawi Order was owned and supported by the state and local elites. Mawlawi Order, besides being a *tarikat* or *dergah*, functioned the Municipality facilities, infrastructure investments, and the administration of the local economy of Konya in the Anatolia Seljuk State. Today, Mawlawi Order is presented as a commodity for the representation of Konya by the local economic powers and administration elites of Konya. To explain the identity of Konya, to establish business connections with foreign capitalists, Mawlana is used as a touristic commodity; and Mawlawi philosophy is used for the articulation of Konya to the global markets and foreign communities. Konya welcomes everyone through Mawlawi philosophy and the respondents who took role in the institutionalization of the Mawlana tourism wonder about the identity of Konya. The historical connections of the Mawlawi Order with the state elites including the social, economic and administrative functions of the Order in Konya, and the commercialization of today's Mawlawi Order prevent us from assigning the Mawlawi Order as a pure religious-spiritual *tarikat* in this study. The respondents state that "Konya has a great potential that cannot be used enough, and Konya must open doors to the global capitalism and as a newly emerged developing city; Konya reflects it's political position through Mawlawi Order."

## CHAPTER 7

### CONCLUSION AND DISCUSSION

The interrelation between tourism and development, especially urban tourism and urban development reflects on the relation between the emergence of Mawlana tourism and the rise of Konya as newly emerged developing city in Turkey, as many other cases. However, the case of Konya has unique parameters that tourism is a tool for the development of other sectors, for the building of an urban identity, and for the articulation of the city to the global markets rather than the development of the tourism sector itself.

The parameters in which the marketing and commoditization of a religious-spiritual-cultural-historical value of Mawlana and his Order is used within the development process of Konya are the core arguments of this study. The relation between the emergence of Mawlana tourism and urban development of Konya was hypothetically and theoretically analyzed, and the usage of the Mawlana tourism as a tool for the urban development of Konya was studied around the some theoretical arguments regarding tourism and development. New modernization perspective on development, and global-local nexus approach and glocal tourism approaches on tourism studies are the main theoretical framework of the study to explain the usage of Mawlana tourism for the articulation of Konya to the global markets.

#### *A New Modernization Process*

The modernization school in development, which was born among the American scholars just after the World War II to promote Western liberalist political values and adopt capitalism to Non-western countries, includes the views of the evolutionary and functionalist perspectives. Modernization school has also an ideological dimension: To establish a political stability, to protect the Non-western countries

against the Eastern Bloc and Soviet “threat”, and to promote capitalist economic development are the main parameters in the agenda of modernist school. Modernization school defines development as modernisation process which is a process from agrarian to industrial and global capitalist society. The linear and progressive process of development can be achieved through accepting and adopting Western and European values of liberal and capitalist ideologies and cultures. At this point, modernist school is criticized as being ethno-centric, Euro-centric and Western-centric. Modernist school, in addition, has a homogenous understanding of development in a meaning of following same way of modernizing for all societies. At this point, modernist school ignores the significance of locality, local differences, and cultural diversity (So, 1990: 19-35).

On the other hand, new-modernization school, which can be viewed as a supplementary understanding of modernization school, differs from modernist perspective in terms of focusing on concrete case studies and local historical analysis. New modernization school attempts to define development as unidirectional path of process including different conditions and features. Development process of any society or country may include different parameters based on local cultures and histories. At this point, different from modernist perspective, some cultural, social, or religious values different from Western ones may be accelerator or supplementary for development rather than obstacles (So, 1990: 62). For this study, new modernization school is the most useful theoretical framework to explain and analyze the emergence of Mawlana tourism and urban development in Konya. Mawlana and his Sufi Order is used to establish an urban identity for Konya, and to establish business connections for the local bourgeoisie. For the articulation of the local economy in Konya to the global capitalist system and international markets, Mawlana and the Sufi Order is commoditized within the tourism sector. The usage of a religious and spiritual Order for development in the case of Konya is a good case to support the idea of new modernization school in regards to role of the local cultural values in development and different paths of development. Mawlana as a non-western value of Konya is now a tourism

commodity for the consumers of the sector and a tool to introduce Konya to the global business world. Religious values and identity of Konya through Mawlana is useful to establish closed connections and to sell the products in Muslim countries.

### *A Glocal Process: Marketing Local to Global*

Another theoretical understanding, global-local nexus approach and glocal tourism perspective focuses on the marketing and commoditization of local values and indigenous cultures for the global tourism industry. Differentiation and uniqueness is crucial to attract the individuals for tourism facilities. At this point, local cultural values and unique identity for destinations are very crucial to develop a tourism sector. Marketing local in the global is named as “glocal tourism” by the global-local nexus approach in tourism studies (Robertson, 1995: 25-44; Wang, 2000: 134-135 and Lanfant, 1995: 32-33). The marketing and commoditization of locality in the global capitalism can be seen in the case of the marketing of Mawlana and the Sufi Order of Konya for the international tourism and to attract foreigners to Konya. However, in the case of Konya, the marketing of Mawlana aims more than just improving a tourism sector. The marketing of Mawlana is a way of urban identity building and articulating Konya to the global capitalist system for Konya. Through the Mawlana tourism, local bourgeoisie of Konya can build business connections to the international business world. The tourism sector, which was established around the Mawlana and his Order in Konya is the surface of the Mawlawi tourism in Konya. The hidden side of the coin is the urban identity building and articulation to the global capitalism for Konya, which is the core of the study.

### *The Controlled Development of the Mawlana Tourism in TBD*

Tourism is a human interaction, especially between the host people and visitors. The interaction between tourists and local people is moderator for some social and cultural transformation. Tourism brings modernization and transformation in city life, cultural activities, gender relations, labor life; commercial life; and



interpersonal relations. However, in any tourism development, there are also side affects and failures, as well as economic, social, and cultural advantages. For instance, sometimes, tourism may bring resistance. Some people react against different attitudes, behaviors, and lifestyle. To resist the differentiation, local people may more reactive. From the interviews and the observations in Konya, it can be understood that the interaction between tourists and local people is very limited, as a result, social and cultural transformation as an effect of the tourism development in Konya is very limited. However in Konya, all tourism facilities are accumulated in the old city center, mainly around the Mawlana Tomb and Museum, and there are not enough extra facilities to make the tourist stay in Konya longer. Many of the respondents mentioned about the possible side effects of the development of the Mawlana tourism in Konya such as “*erosion in intensive family relations, declining social relations, rising individualism, declining of traditions as the result of human intercation between the hosts and tourists*”. The articulation of the toourism facilities enables the planners and leaders of the process limiting the intercation between tourists and host people in Konya.

If we concern about the functions of Mawlana tourism in Konya, Mawlana tourism played a role in the urban identity construction of Konya. Konya represents herself as a city of humanism, Sufism, and tolerance through the thought of Mawlana. Konya revitalizes and reinvents a cultural background and richness over Sufism and Mawlana, and tries to establish an indigenous urban identity. Within this process, historical places were restored and offered as touristic sides in Konya. Through the urban identity construction process, Konya articulates herself to the regional and global markets. Urban identity construction of Konya through Mawlana is a cultural economy and political economy, since local bourgeois of Konya establish many trade and business connections after the development of Mawlana tourism and representing Konya in regional and global markets. However direct economic effects of the tourism sector is very limited. In Konya, only small souvenir shops, hotels and restaurants around the Mawlana Museum can earn from the sector. The sector could not spread in all around Konya. Therefore, tourism in Konya is not a

significant sector like in Antalya or Cappadocia, and the tourism sector in Konya is far away from generating new income resources and opening new job places. The spatial distribution or accumulation of the tourism sector in Konya is important to understand the limited connection between the hosts and guests; and the limited participation of the living people in Konya to the sector. TBD approach, which explains the accumulation of the tourism activities around in old downtown or historical part of cities in urban tourism (Almaç, 2005: 25-26), is a useful perspective to understand and analyze the accumulation of the tourism activities around Mawlana Tomb and other historical monuments of the Seljuk Civilization in old city center of Konya. In the case of Konya, the accumulation of the tourism sector in the TBD of Konya limits the spreading of the sector in around the city, and participation or getting benefit from the sector for all people in Konya.

In this study, it is understood that the development of the tourism sector is not the main aim in the process. The development of the Mawlana tourism is being used as a tool for other aims, such as establishing business connections, articulating the city to the global markets, mainly to Islamic countries, and building an urban identity and an urban trademark for Konya. Although, Konya has firstly an agriculture and industry oriented economy, tourism plays a role as an accelerator for opening of the Konya's industry to the global markets, instead of being a supplementary sector. At this point, TBD (Tourism Business District) of Konya, which is the old downtown of Konya around the Mawlana Tomb and the other Seljuk Historical monuments, plays a mechanism to control the development of the Mawlana tourism in controlled environment. TBD as a "secured and controlled" environment for the tourism facilities limits the interaction between the ordinary people of Konya and tourists, and tourists visit historical sides and consume the visual products of Mawlawi Order in a circle drawn by the planners and the leaders of the development of the sector.

About the motivations of the visitors, the respondents in Konya claimed that although there are some groups of tourists who are aware about Sufism and some of them are followers of Mawlawi Order, many of them are coming to Konya as stop

destination in a tour between Cappadocia and Antalya. Konya and Mawlana is a secondary facility for the tourists coming to Antalya or Cappadocia. To sum up, in the study, it was found that the contribution of the Mawlana tourism in the social and cultural life of Konya is very limited. However, the Mawlawi tourism has an indirect impact on the connections of the local bourgeoisie to the global market, as mentioned in the core idea of the study.

*Nor Top-to-Bottom, Neither Bottom Up*

The study is heavily focusing on the Mawlana tourism as an urban development project and process, therefore, there are hypothetical questions about the Mawlana tourism as a development project. Some questions are about the consequences of the process type. It was found that Mawlana tourism is not a top to bottom development process, but it was organized in Ankara and institutionalized in Konya, by including some local economic and political leaders. The policies and plans in regards to Mawlana tourism were prepared by the central government and Konya Municipality and local bourgeois together. At the central government level, State Planning Institute and Ministry of Tourism and Culture are the main actors, and the local level Konya Municipality, Trade and Industry Chambers of Konya played significant roles. Therefore, briefly Mawlana tourism in Konya is not a top-to-bottom process but at the same time, it cannot be defined as a bottom-up process totally. There are many local actors that were not included into the process such as artisan guilds (Esnaf ve Sanaatkar Odaları), the university and the intellectuals, labor unions, local bureaucracy (Provincial Health, Tourism, and Education Directories), and local NGOs. The main local actors are the Metropolitan Municipality and the bourgeois (Industry and Trade Chambers). At the local level, a sort of exclusion is being seen among the local actors; therefore, the process cannot be claimed as a totally participatory, bottom up and inclusive process. The Mawlana tourism in Konya is in between nor top-to bottom neither bottom up process. Different actors both in governmental and local level participate into the process through different parameters.

In addition, within the sector, income from tourism and employment in the sector are still limited. Since tourism facilities are accumulated in old down town away from the settlements, the social affects are also limited. As a result, economic and social effect of tourism in Konya among all local actors is limited. Some respondents in the interviews claimed that community will accept later when they see the positive effects of the tourism sector and when they start earning from the sector. As some scholars in development studies state that local participation and bottom up process in any development process enable the positive effect and results of the development project spread all parts of the community and settlement. To gain from the development process for all people, participation is playing a crucial role (Carley and Christie, 1992: 122; Rogers, Jalal, and Boyd, 2006: 228-229; and Chambers, 2005: 87 and 104). In Konya, the main reason for why Mawlana tourism cannot play a significant role in the social, cultural, and economic development and transformation is the limited involvement of the common people within the process and the lack of the equal distribution of the income and benefits from the sector. The income and economic benefits are limited and accumulated in big hotel owners, industrialist who establish connections through fairs and presentation of Konya; restaurants and shop owners around the Mawlana Tomb. The sector did not spread in the city; therefore the effects of the Mawlana tourism on small and medium sized enterprises of Konya are very limited. Only small shops and restaurants around the Museum can earn.

Conservation and reservation of the historical sides is the positive effect of Mawlana tourism, whereas commoditization of Sufi Order brings some side effects on Mawlawi Order, according to some of the Sufi Order followers. As some respondents in the interviews claimed that offering Mawlana and whirling dervishes as touristic show destroys the originality and religious mysticism of Sufism. Mainly, the followers of the Sufi Order and intellectuals who are studying on Sufism are anxious about the circumstance of commoditization of Mawlana. Although the Ministry of Tourism and Culture tries to control the touristic activities about

whirling dervishes, there are still many “fake” dervish groups who whirling at restaurants and night clubs. However, in the interviews in Konya; there some tour operators who were grown up at *dergah* houses and lived as a dervish life. They are not against the marketing of Mawlana in the tourism sector; they claim that it is an indispensable process in capitalism. The old dervishes-new entrepreneurs who are earning from the sector are not against the process. However, briefly, “real” or “fake”, the Mawlana, the whirling dervishes, the Sufi Order commoditized in the sector and marketized to the consumers are not the real or historical dervish life. At this point, the arguments around tourism and reality are meaningful to look at the picture. Tourism activities are now “pseudo events” and “authenticity” for the people who want to escape from their modern lives and to find out any authentic or mystic things. In the Mawlawi tourism, any products related to Mawlana are representations instead of the reality itself. (Rojek, 1993: 133 and Boissevain, 1996: 3)

### *The Mawlawi Order just as Religious-Spiritual?*

Lastly, historical process of Konya and Mawlana tourism are crucial to understand the emergence of Mawlana tourism and understand the relation between the Mawlana tourism and the urban development of Konya. If the history of the Mawlawi Order, and the relation between the Order and the State Powers in history are ignored from the analysis, the Mawlawi Order is understood as only a religious-spiritual order, although in fact not. To analyze the articulation of Konya to the global markets through the Mawlana tourism, the historical roots of the Sufi Order and Konya must be mentioned. Local historical process must be analyzed to understand development process of any particular destination or geography. The Mawlana tourism in Konya is a projection conducted by local bourgeoisie and leading groups of Konya for some several reasons after the articulation of the city to the global capitalism. The Mawlawi tourism has political, social, and cultural agendas and dynamics in addition to economic ones. For the representing Konya through image making and urban identity construction, establishing international economic connections through fairs, and business seminars, and meetings, and

representing Islam in a modest and humanist way through the universalist-humanist values of Mawlawi Order, Mawlana tourism is being used as a newly emerged sector in Konya.

The dynamics of the sector today, and the historical roots of the political connections between the Mawlawi Order and administrative elites of the Seljuk and Ottoman Dynasties show that Mawlawi tourism is not a pure economic sector, and the Mawlawi Order used in the sector is not a refined religious order. Historically, in other words, Mawlawi Order was an economic, political, and social entity in the Seljuk Civilization. Mawlawi Order administrated the infrastructure and municipality facilities of the capital city, Konya. In addition, the Order directed most of the vakfs, madrasa, and social institutions. Therefore, the Order was also dominant in the social and cultural life of Konya. Moreover, the Order controlled the bazaars and shopowners in regards to price setting and economic facilities. It shows that Mawlawi Order cannot be distinguished as a pure religious institution far away from the world affairs. As in history, even today, Mawlawi Order is used for economic, cultural, and social aims in the framework of the Mawlawi Tourism. The marketing and commoditization of the Order in the capitalist system, selling the Mawlawi Order as a tourism product, and building an urban image and identity through the tourism industry expose that Mawlawi Order and Mawlana Tourism is being used as a tool for development. Rather than the Mawlana Tourism sector itself, the business connections and the articulation of local economy to the global one is a crucial economic addition to Konya. The articulation of a religious-spiritual order to political, social and economic affairs is not a new process for Konya. Historically, Konya is accustomed or trained to attach the world and religious-spiritual affairs in the framework of the closed connections between the state power, dynasties and the Mawlawi-Sufi leaders; and the social, economic, political roles of the Mawlawi Order in the administration of Konya and the Anatolia Seljuk State. Today, the interpretation of capitalism and economic development around the Islamic discourse and the usage of Mawlana as an Islamic figure for business connections is a continuation of the historical position of the Mawlana Order; which

makes Konya.

### *Mawlana Tourism as a Tool for Development*

The economic contribution of the tourism sector in city's economy is very limited compared to agriculture and industry in Konya. The direct economic benefits are limited to the small shop owners and hotles around the Mawlana Tomb. Both economically and geographically, Mawlana tourism is not spread all parts of Konya. At this point, what is the reason for the planning and application of the Mawlana tourism in Konya? Are there other contributions or benefits from the Mawlana tourism in Konya? In Konya, if the mawlana tourism as a sector is not the main and direct parameter fort he urban development of Konya, what is the role of the Mawlana tourism in the urban development of Konya?

The study finds out that there are indirect implications or roles of the Mawlana tourism in the development process Konya that must be figured out. The main hypothesis in the study is that Mawlana tourism is playing as a tool for development with indirect roles, rather thani being a main sector for the development. In the development process of Konya, agriculture and industry are still the main sectors; however, Mawlana tourism is a tool for the introducing of the city of Konya with her companies, and products in the global markets. Building an urban identity, marketing Konya as a trademark in the market, and establishing business connections are the main roles that Mawlana tourism is playing in the development process of Konya, which wants to take a place among the competing cities in the global market, since in the global capitalism, beside nation states and national economies, cities and urban economies are becoming important actors.

## REFERENCES

1. Akdağ, Ö., *Milli Mücadele'den Çok Partili Dönem'e Konya'da Milletvekili Seçimleri* (1919-1960), Konya Kitabı XI, ed. Haşim Karpuz and Osman Eravşar, KTO, Konya, 2008.
2. Aker, A., and Serter, N., *Genel Turizm Bilgisi*, Anadolu Üniversitesi Yaygın Eğitim Merkezi, Eskişehir, 1989.
3. Aktay, Y., *Küresel Kentleşme: Konya Örneği*, Konya Büyükşehir Belediyesi Sosyal Araştırmalar Merkezi Müdürlüğü, Damla Ofset, Konya, 2005.
4. Almaç, İ., *Tourism Development and Spatial Organization: Antalya-Belek Case*, unpublished M.S. thesis, METU, Ankara, May 2005.
5. Apostolopoulos, Y. "Reinventing the Sociology of Tourism", in Apostolopoulos, Y., Leivadi, S. and Yiannakis, A. (eds), *The Sociology of Tourism: Theoretical and Empirical Investigations*, Routledge, London, 1996.
6. Ateljevic, I. "Circuits of Tourism: Stepping Beyond the Production/Consumption Dichotomy", *Tourism Geographies*, 2(4): 369-388, 2000.
7. Atul, K., *State Directed Development*, Cambridge University Press, Cambridge, 2004.
8. Atun, C., *Cultural Tourism-Led Urban Revitalization in the Walled City of Lefkoşa*, unpublished M.S. thesis, METU, Ankara, 2002.
9. Babbie, E., *Social Research*, Thomson Wadsworth, the USA, 2007.
10. Bailey, K.D., *Methods of Social Research*, Collier Macmillan Pub, London, 1987.
11. Blaikie, N., *Approaches to Social Enquiry*, Polity Press, Cambridge, the UK, 2007.
12. Baran, P., *The Political Economy of Growth*, Monthly Review Press, NY, 1957.
13. Baudrillard, J. *Seduction*, Macmillan, Basingstoke, 1990.
14. Bayram, M., *Fatma Bacı ve Bacıyan-ı Rum*, NKM Yayıncılık, İstanbul, 2008.



15. Bayram, M., *Selçuklular Zamanında Konya’da Dini ve Fikri Hareketler*, NKM Yayınları, İstanbul, 2008.
16. Bayram, M., 2006, *Sosyal ve Siyasal Boyutlarıyla Ahi Evren-Mevlana Mücadelesi*, Damla Ofset, Konya, 2006.
17. Bayram, M., *Türkiye Selçukluları Üzerine Araştırmalar*, Kömen Yayınları, Konya, 2005.
18. Benjamin, W. *Pasajlar*, İstanbul: Yapı Kredi Yayınları, İstanbul, 1992.
19. Berktaş, H., 2000, “*Osmanlı Devleti’nin Yükselişine Kadar Türklerin İktisadi ve Toplumsal Tarihi*”, Türkiye Tarihi 1 – Osmanlı Devletine Kadar Türkler, (ed) Sina Akşin, Cem Yayınevi, İstanbul, 2000.
20. Berman, M., *Katı Olan Herşey Buharlaşıyor*, (trans. Ü. Altuğ, B. Peker), İletişim, İstanbul, 1994.
21. Bianci, R.V. “*Place and Power in Tourism Development: Tracing the Complex Articulations of Community and Locality*”, Pasos, 1(1): 13-32., 2003.
22. Boissevain, J. “*Introduction*” in J. Boissevain (ed), *Coping with Tourists: European Reactions to Mass Tourism*, Berghahn Book, Oxford, 1996.
23. Boorsteen, D.J., *The Image: A Guide to Pseudo-Events in America*, Harper, New York, 1964.
24. Boratav, K., *Türkiye İktisat Tarihi 1908-1985*, Gerçek Yayınevi, İstanbul, 1995.
25. Brigg, M., “*Post-development, Foucault and the Colonization Metaphor*”, Third World Quarterly, vol.23, no.3, pp. 421-436, 2002.
26. Britton, S., “*Tourism, Capital, and Place: Towards a Critical Geography of Tourism*”, Environment and Planning D: Society and Space, 9: 451-478, 1991.
27. Bruner, E., *Culture on Tours: Ethnographies of Travel*, University of Chicago Press, 2004.
28. Bukharin, N., *Emperyalizm ve Dünya Ekonomisi*, (trans. Gülsüm Akalın and Uğur Selçuk Akalın), Spartaküs Yayınları, İstanbul, 1996.
29. Bülbül, N., *Geçmişten Günümüze Konya’da Futbol*, Konya kitabı XI, ed.

- Haşim Karpuz and Osman Eravşar, KTO, Konya, 2008.
30. Cahen, C., *İslamiyet I – Doğuştan Osmanlı Devleti'nin Kuruluşuna Kadar*, çev. Esat Nermi Erendor, Bilgi Yayınevi, Ankara, 2000.
31. Cahen, C., *Osmanlılar'dan Önce Anadolu'da Türkler*, çev. Yıldız Moran, E Yayınları, İstanbul, 1994.
32. Can, Ş., *Fundamentals of Rumi's Thought*, The Light, New Jersey, 2005.
33. Can, H., Güner, S., *Turizm Hukuku*, Siyasal Kitabevi, Ankara, 2000.
34. Cardoso, F.H., "Associated-Dependent Development: Theoretical and practical Implications", pp 142-176, in Alfred Stephen (ed.) *Authoritarian Brazil*, Yale University Press, New Haven, CT, 1973.
35. Carley, M., Christie, I., *Managing Sustainable Development*, Earthscan, London, 1992.
36. Chambers, R., *Ideas for Development*, Earthscan, London, 2005.
37. Cohen, E. "The Sociology of Tourism: Approaches, Issues and Findings", in Apostolopoulos, Y., Leivadi, S., and Yiannakis, A. (eds). *The Sociology of Tourism: Theoretical and Empirical Investigations*, Routledge, London, 1996.
38. Cohen, E., "The Sociology of Tourism: Approaches, Issues, and Feelings", *Annual Review of Sociology*, vol. 10, 373-392, 1984.
39. Cohen, E. "A Phenomenology of Tourist Experiences", *Sociology*, 13: 179-201, 1979.
40. Creswell, J.W., *Qualitative Inquiry and Research Design*, Sage Publications, London, 1998.
41. Çiçekli, M., *Konya: Bir Şehrin İki Hikayesi*, Dipnot Yayınevi, Ankara, 2007.
42. Demirpolat, A., *The Rise of Islamic Economic Ethic, Rationality and Capitalism in Modern Turkey: The Case of Konya*, PhD dissertation, METU, Ankara, 2002.
43. Edensor, T., *Tourists at the Taj: Performance and Meaning at a Symbolic Site* Routledge, London, 1998.
44. Eminoğlu, M., *Konya Ticaret Teşkilatının Dünü ve Bugünü*, KTO: yayın no: 16, Damla Ofset, Konya, 1997.

45. Eralp, Z., *Genel Turizm*, Ankara Üniversitesi Basın Yayın Yüksekokulu Yayınları, Ankara, 1983.
46. Erdoğan, A., *Gez Dünyayı Gör Konya'yı*, Yapı Kredi Yayınları, İstanbul, 2001.
47. Erdoğan, H., *Ekonomik, Sosyal, Kültürel, Çevresel Yönleri İle Uluslararası Turizm*, Bursa, 1995.
48. Escobar, A., "Imagining a Post-Development Era" in *Power of Development*, ed. Jonathan Crush, Routledge, Florence, KY, the USA, 1995.
49. Escobar, A., "Power and Visibility: Development and the Invention and Management of the Third World", *Cultural Anthropology*, vol.3, no.4, pp. 428-443, 1988.
50. Featherstone, M. "Global Culture: An Introduction" in M. Featherstone (ed.) *Global Culture: Nationalism, Globalization and Modernity*, Thousand Oaks, London, 1990.
51. Game, A., *Toplumsalın Sökümü: Yapıbozumcu Bir Sosyolojiye Doğru*, Dost Yayınevi, Ankara, 1998.
52. Giddens, A., *The Consequences of Modernity*, Stanford University Press, Stanford, 1990.
53. Gillham, B., *Research Interviewing*, Open University Press, London, 2005.
54. Gitmez, A., *Yurt Dışına İşçi Göçü ve Geri Dönüşler*, Alan Yayınları, İstanbul, 1983.
55. Gomm, R., Hammersley, M., and Foster, P., *Case Study Method*, Sage Publications, London, 2000.
56. Goodland, R., Leduc, G., "Neoclassical Economics and Principles of Sustainable Development", *Ecological Modeling*, vol. 38, 19-46, 1987.
57. Güler, Ş., *Turizm Sosyolojisi*, Turizm ve Tanıtma Bakanlığı TEGM Yayınları, Ankara, 1978.
58. Günay, B., "Turizm Merkezi Kavramının Gelişimi ve Yargı Denetimi", in *Mekan Planlama ve Yargı Denetimi*, eds. Melih Ersoy, Çağatay Keskinok, Yargı, Ankara, 2000.

59. Gürkan, İ.M., *Turizm Hareketlerinin Bir Yerleşim Biriminde (Belek/Antalya) Sosyal Yapıdaki Değişimlere Etkileri*, Turizm Bakanlığı, Ankara, 1996.
60. Halıcı, H., *Amerika'da Mevlana Törenleri*, Konya Turizm Derneği Yayınları, Güven Matbaası, Ankara, 1979.
61. Hall, S., "The Work of Representation", in S. Hall (ed.) *Representation: Cultural Representations and Signifying Practices*, Thousand Oaks, London, 1997.
62. Hessler, R.M., *Social Research Methods*, West Publishing, the USA, 1992.
63. Holmberg, J., Sandbrook, R., "Sustainable Development: What Is to Be Done?", in *Making Development Sustainable* ed. By Johan Holmberg, Island Press, Washington, DC, 1992.
64. Horvath, B., *Anadolu 1913*, trans. Tarık Demirkan, Tarih Vakfı Yurt Yayınları, İstanbul, 1997.
65. Huntington, S., *The Clash of Civilizations and the Remaking of World Order*, Simon and Schuster, the USA, 1996.
66. Hülür, H. and Kalender, A., *Sosyo-politik Tutumlar ve Din*, Konya Araştırması, Çizgi Yayınevi, Konya, 2003.
67. Inglehart, R. and Welzel, C., *Modernization, Cultural Change and Democracy*, Cambridge University Press, Cambridge, 2005.
68. Inskeep, E., *Tourism Planning: An Integrated and Sustainable Development Approach*, Van Nostrand Reinhold, New York, 1991.
69. Iqbal, A., *The Life and Work of Jalaluddin Rumi*, Pakistan National Council of the Arts, Islamabad, 1991.
70. James, D.E., Nijkamp, P., Opschoor, J.B., "Ecological Sustainability and Economic Development" in *Economy and Ecology: Towards Sustainable Development*, eds. F. Archibugi and P. Nijkamp, Kluwer Academic Publishers, the Netherlands, 1989.
71. Jennings, R., "Participatory Development as New Paradigm: The Transition of Development Professionalism", the Conference of Community Based Reintegration and Rehabilitation in Post-Conflict Settings, Washington DC, October 2000.

72. Johnson, A., *The Blackwell Dictionary of Sociology*, Blackwell, London, 2000.
73. Kafesoğlu, İ., *Selçuklu Tarihi*, Milli Eğitim Basımevi, İstanbul, 1972.
74. Kambhampati, U., *Development and the Developing World*, Polity Press, Cambridge, 2004.
75. Kiely, R., *The New Political Economy of Development*, Palgrave Macmillan, New York, 2007.
76. Kim, Kyong-Dong, “*Modernization as Politico-Cultural Response and Modernity as a Cultural Mixture: An Alternative View of Korean Modernization*”, *Development and Society*, 34(1), 1-24, Institute for Social Development and Policy research, Seoul National University, Seoul, 2005.
77. Kim, K., *The Effects of Tourism Impacts upon Quality of Life of Residents in the Community*, Unpublished PhD Thesis, The University of Virginia, Blacksburg, Virginia, 2000.
78. Kim, D.J., “*Is Culture Destiny? The Myth of Asia’s Anti-Democratic Values*”, *Foreign Affairs*, November/December, 1994.
79. Kothari, U., *From Colonialism to Development: Oral Histories, Life Geographies and Traveling Cultures*, University of Manchester, Institute for Development Policy and Management, the UK, 2004.
80. Köprülü, F., *Türk Edebiyatında İlk Mutasavvıflar*, Akçağ Yayıncılık, Ankara, 2003.
81. KTO, *Konya Ekonomisi ve Sanayi Altyapısı*, KTO, Etüd-Araştırma Servisi, Konya, 2008a.
82. KTO, *Geçmişten Günümüze Konya Ekonomisi*, KTO, Etüd-Araştırma Servisi, Konya, 2008b.
83. Kunt, M., “*Siyasal Tarih (1300-1600)*” *Türkiye Tarihi 2 – Osmanlı Devleti 1300-1600*, (ed) Sina Akşin, Cem Yayınevi, İstanbul, 2002.
84. Kyung-Sup, “*South Korean Society in the IMF Era: Compressed Capitalist Development and Social Sustainability Crisis*”, in Masina, Pietro P. (ed.) *Rethinking Development in East Asia: From Illusory Miracle to Economic Crisis*, Curzon, London, 2002.

85. Küce, S., “*Tourism trends and Tourism Policies in Turkey*”, Seminar on Tourism Policy and Economic growth, Session II: The Tourism Industry in Selected Economies, Assessment, Experience, Comparisons, OECD, Berlin, 2001.
86. Lanfant, M.F., “*International Tourism, Internationalization and the Challenge to Identity*”, in Lafant, M.F., Allcock, J.B., and Bruner, E.M. (eds), *International Tourism: Identity and Change*, Sage Pub., London, 1995.
87. Lash, S., Urry, J., *Economies of Signs and Space*, Thousand Oaks, London, 1994.
88. Lechte, J., “*(Not) Belonging in Postmodern Space*”, in S. Watson, K. Gibson (eds), *Postmodern Cities and Spaces*, Blackwell, Oxford, 1995.
89. Lefebvre, H., *Modern Dünyada Gündelik Hayat*, (trans. I. Gürbüz), Metis, İstanbul, 1998.
90. Le Febevre, H., *The Production of Space*, Blackwell, Oxford, 1991.
91. MacCannell, D., *The Tourist: A New Theory of the Leisure Class*, Schocken Books, New York, 1976.
92. McIntosh, R.W., Goeldner, C..R., Ritchie, J.R.B., *Tourism: Principles, Practices, Philosophies*, John Wiley & Sons, Canada, 1995.
93. Meethan, K., *Tourism in Global Society: Place, Culture, Consumption*, Palgrave, New York, 2001.
94. Mieczkowski, Z., *World Trends in Tourism and Recreation*, Peter Lang Pub., New York, 1990.
95. Mill, R.C. and Morrison, A.M., *The Tourism System: An Introductory Text*, Prentice-Hall, New Jersey, 1985.
96. Milne, S., Ateljevic, I., “*Tourism , Economic Development and The Global-Local Nexus: Theory Embracing Complexity*”, *Tourism Geographies*, 3(4): 369-393, 2001.
97. Mullins, P., “*Tourism Urbanization*”, *International Journal of Urban and Regional Research*, 15 (3), 326-342, 1991.
98. Munn, R.E., “*Towards Sustainable Development: An Environmental Perspective*”, in *Economy and Ecology: Towards Sustainable Development*,

- eds. F. Archibugi and P. Nijkamp, Kluwer Academic Publishers, the Netherlands, 1989.
99. Namkoong, Y., Kim, K.R., *International Political Economy: Paradigms and Issues*, Hankuk University of Foreign Studies Press, Seoul, 1989.
100. Neuman, L., *Social Research Methods*, Allyn and Bacon, the USA, 1999.
101. Nohutçu, A., *Evaluation of Public Policymaking Within the Dynamics of Governance in the Field of Tourism: The Turkish Case*, Unpublished Ph.D Thesis, METU, Ankara, 2002.
102. Oakes, T., “*The Cultural Space of Modernity: Ethnic Toyrim and Place Identity in China*”, *Environment and Planning C: Society and Space*, vol: 11. 1993.
103. Olalı, H., *Turizm Dersleri*, Milli Eğitim, Gençlik ve Spor Bakanlığı Yayınlar Dairesi Başkanlığı, İzmir, 1984.
104. Olalı, H., *Dış Tanıtma ve Turizm*, Türkiye İş Bankası Kültür Yayınları, Ankara, 1984.
105. Opperman, M., “*Tourism Space in Developing Countries*”, *Annals of Tourism Research*, 20(3): 535-555, 1993.
106. Önder, M., *Mevlana and the Mevlana Museum*, Akşit, İstanbul, 1998.
107. Özdemir, Ş., *MÜSİAD-Anadolu Sermayesinin Dönüşümü ve Türk Modernleşmesinin Derinleşmesi*, Vadi Yayınları, Ankara, 2006.
108. Parpart, J., “*Post-Modernism, gender and Development*”, in *Power of Development* ed. By Jonathan Crush, Routledge, Florence, KY, the USA, 1995.
109. Pieterse, J.N., “*After post-development*”, *Third World Quarterly*, vol.21, no.2, pp. 175-191, 2000.
110. Procter, P., *The Cambridge International Dictionary of English*, Cambridge University Press, 1995.
111. Resmi Gazete, 28 Ekim 2007, Sayı: 26684 Mükerrer.
112. Robertson, R., *Global Modernities*, Sage Pub., London, 1995.

113. Robertson, R., *Globalization, Social Theory and Global Culture*, Sage Pub., London, 1992.
114. Roche, M., "Mega-events and Micro-modernization: on the Sociology of the New Urban Tourism", the British Journal of Sociology, vol.43, no.4, 563-600, December 1992.
115. Rogers, P., Jalal, K., and Boyd, J.A., *An Introduction to Sustainable Development*, Harvard University Press, the USA, 2006.
116. Rojek, C. "Cybertourism and the Phantasmogaria of Place", in G. Ringer (ed), *Destinations: Cultural Landscapes of Tourism*, Routledge, London, 1998.
117. Rojek, C., *Decentring Leisure: Rethinking Leisure Theory and Travel*, Thousand Oaks, London, 1995.
118. Rojek, C., *Ways of Escape: Modern Transformations in Leisure and Travel*, Macmillan, London, 1993.
119. Saeed, J., *Islam and Modernization*, Praeger Publications, the USA, 1994.
120. Sarantakos, S., *Social Research*, Macmillan, London, 1998.
121. Sarıkoyuncu, A., *Atatürk, Din ve Din Adamları*, Türk Diyanet Vakfı Yayınları, Ankara, 2002.
122. Sarup, M., *Post-Yapısalcılık Postmodernizm*, trans. Abdülbaki Güçlü, Bilim-Sanat Yayınları, İstanbul, 2004.
123. Scott, C., *Gender and Development: Rereading Modernization and Dependency Theory*, Boulder, Colorado, Lynne Reinner Pub., the USA, 1995.
124. Scott, J., and Marshall, G., *The Oxford Dictionary of Sociology*, Oxford Uni. Press, London, 2005.
125. Semiz, Y., *Atatürk ve Konya*, Konya Kitabı XI, ed. Haşım Karpuz and Osman Eravşar, KTO, Konya, 2008.
126. Selby, M., *Understanding Urban Tourism*, I.B. Tauris, London, 2004.
127. Shankland, D., *Islam and Society in Turkey*, The Eothen Press, England, 1999.



128. Shaw, G., Willimas, A.G., *Critical Issues in Tourism: A Geographical Perspective*, Blackwell, Oxford, 1994.
129. So, A., *Social Change and Development*, Sage Pub., London, 1990.
130. Stark, S, and Torrance, H., *Case Study in Research Methods in the Social Sciences*, ed. Bridget Somekh and Cathy Lewin, Sage Pub., London, 2005.
131. Tarhan, A., “Modern Çağda Sema’ın Seyirlik Gösteri Haline Dönüştürülmesi”, *Mevlana Araştırmaları Dergisi*, vol. 1, pp: 177-202, 2007.
132. Tarhan, C., *Tourism Policies*, Bilkent University School of Tourism and Hotel Management, Ankara, 1997.
133. TBMM Genel Sekreterliği, *TBMM Albümü*, TBMM Basımevi, Ankara, Nisan 1994.
134. Tezel, Y., *Cumhuriyet Dönemi’nin İktisadi Tarihi*, Tarih Vakfı Yurt Yayınları, İstanbul, 2005.
135. Thackston, W.M., *Signs of the Unseen, The Discourses Jalaluddin Rumi*, translated by Zeki Sarıtoprak, Shambhala, Boston, 2005.
136. The Association of Turkish Travel Agencies, [www.tursab.org.tr](http://www.tursab.org.tr)
137. Titley, G., “Global Theory and Touristic Encounters”, *Irish Communications Review*, vol:8. 2000.
138. Turan, O., *Selçuklular ve İslamiyet*, Ötüken, İstanbul, 1999.
139. Tutar, E., and Tutar, F., *Turizm, Ekonomi, Türkiye ve OECD*, Seçkin, Ankara, 2004.
140. T.C. Kültür ve Turizm Bakanlığı, *Türkiye Turizm Stratejisi 2023*, , Yayın no: 3085, Ankara, 2007.
141. T.C. Başbakanlık, *6. Beş Yıllık Kalkınma Planı* (1990-1994).
142. T.C. Başbakanlık, *7. Beş Yıllık Kalkınma Planı* (1996-2000).
143. T.C. Başbakanlık, DİE, *Turizm İstatistikleri 2001-2003*, yayın no: 2953, Ankara.
144. T.C. Başbakanlık, DPT, *Dokuzuncu Kalkınma Planı 2007-2013*, Turizm Özel İhtisas Komisyonu Raporu, Yayın no: 2727, Ankara, 2007.

145. Urry, J., *Sociology Beyond Societies: Mobilities for the Twenty-First Century*, Routledge, London, 2000.
146. Urry, J., *The Tourist Gaze: Leisure and Travel in Contemporary Societies*, Sage Pub., London, 1990.
147. Wallerstein, I., *Dünya Sistemleri Analizi* (trans. By Ender Abadoğlu and Nuri Ersoy), Aram Yayıncılık, İstanbul, 2004.
148. Wang, N., *Tourism and Modernity: A Sociological Analysis*, Pergamon, Oxford, 2000.
149. Weaver, D., "Tourism and the Elusive Paradigm of Sustainable Development" in *A Companion to Tourism* (ed. Allan M. Williams), p: 511, Blackwell, Oxford, 2004.
150. Wilson, E. "The Invisible Flaneur", in S. Watson, K. Gibson (eds), *Postmodern Cities and Spaces*, Blackwell, Oxford, 1994.
151. World Tourism Organization, *International Tourism: A Global Perspective*, WTO, Madrid, 1997.
152. Yurdaydın, H.G., "Düşünce ve Bilim Tarihi (1300-1600)", *Türkiye Tarihi 2 – Osmanlı Devleti 1300-1600*, (ed) Sina Akşin, Cem Yayınevi, İstanbul, 2002.
153. [www.tursab.org.tr](http://www.tursab.org.tr), (15.02.2009)
154. [www.konyakultur.org.tr/TR/Turizm/Istatistik.htm](http://www.konyakultur.org.tr/TR/Turizm/Istatistik.htm), (23.04.2009)
155. [http://www.tuyap.com.tr/tr/index.php?main=m\\_fuar&fbid=3&left=1\\_fuarlar&fid=3](http://www.tuyap.com.tr/tr/index.php?main=m_fuar&fbid=3&left=1_fuarlar&fid=3), (11.09.2009)
156. [www.kultur.gov.tr](http://www.kultur.gov.tr), (20.04.2009)
157. [http://www.kuluhaber.net/haber\\_detay.asp?haberID=577](http://www.kuluhaber.net/haber_detay.asp?haberID=577), (13 April 2010)
158. [http://www.tuyap.com.tr/tr/index.php?main=m\\_fuar&fbid=3&left=1\\_fuarlar&fid=3](http://www.tuyap.com.tr/tr/index.php?main=m_fuar&fbid=3&left=1_fuarlar&fid=3), 11.09.2009
159. [http://www.dtm.gov.tr/dtmweb/index.cfm?action=detay&dil=TR&ya\\_yinid=1128&icerikid=1234&from=home](http://www.dtm.gov.tr/dtmweb/index.cfm?action=detay&dil=TR&ya_yinid=1128&icerikid=1234&from=home), 28th February 2009

## **Appendix A: THE QUESTIONS OF THE INTERVIEWS IN ANKARA**

1. Can you introduce yourself shortly? What is your relation or interest to tourism and how did your interest or relation develop? What type of duties did you have in the designation of the tourism policies? (Kendinizi kısaca tanıtır mısınız? Turizm ile ilginiz nedir ve nasıl gelişti? Turizm politikalarını belirlemede ne tür görevler aldınız?)
2. How did you get the position in the Commission? How were the policies designated in the Commission? Did the opinions of the members were reflected effectively? (Komisyonda görev alma süreci nasıl gelişti? Görev aldığınız komisyonda politikalar nasıl belirlendi? Katılımcıların görüşleri etkin bir şekilde yansdı mı?)
3. In the process of the policy designation, did you establish any connection from the local people in related destination? Did their opinion reflected to the policies? Did you make any research in the destination? (Politika geliştirme sürecinde, ilgili turizm bölgelerinden yerel kişilerle bağlantı kurdunuz mu? Onların görüşleri politikalara yansdı mı? Siz o bölgede araştırmalar yaptınız mı?)
4. Does have tourism as a sector any addition to economics and development in Turkey? If there are; what are they? Are there any roles of tourism in regards to eliminate the regional development gaps in Turkey? If there are; what are they? To improve the additions of tourism to economics in Turkey, what must be done? (Türkiye’de turizmin bir sektör olarak ekonomiye ve de kalkınmaya katkıları var mıdır? Varsa sizce nelerdir? Türkiye’de turizmin bölgesel kalkınmışlık farkını azaltmada oynayabileceği roller var mıdır? Varsa nelerdir? Türkiye’de turizmin kalkınmadaki katkısını artırmak için neler yapılmalıdır?)
5. What is the development direction of the tourism industry in Turkey? What should we do for the improvement of the tourism industry? How must be the affective tourism policies? What are the main problems of the tourism sector in Turkey? What should we do to eliminate these problems? (Türkiye’de

turizm endüstrisinin gelişimi ne yöndedir? Turizm endüstrisinin gelişimi için neler yapılmalıdır? Etkin turizm politikaları nasıl olmalıdır? Türkiye’deki turizm sektörünün başlıca sorunları nelerdir? Bu sorunların giderilmesi için neler yapılmaktadır?)

6. Is Turkey taking the desired share in the World tourism? If not, why? What should we do to take? Can Turkey use the current capacity for tourism? If not, why? What should we do for it? (Dünya’da ki turizmden Türkiye arzu edilen payı almakta mıdır? Alamıyorsa sizce neden? Alabilmesi için neler yapılmalıdır? Türkiye’nin mevcut turizm potansiyeli tam olarak kullanılabilmekte midir? Kullanılamıyorsa neden ve kullanılabilmesi için neler yapılmalıdır?)
7. How do the tourism policies effect the labour relations and market in the destination? What are the main problems related tor he employment in tourism? Do you have possible solutions? What is the general profile of the labour in tourism sector? How does the sector maintain the labour? What is the quality of the labour? If the quality low, what should we do to improve? (Turizm politikaları, ilgili turizm bölgesindeki iş ilişkilerini ve işgücü piyasasını ne yönde etkilemektedir? Turizmdeki istihdama yönelik başlıca sorunlar nelerdir? Muhtemel çözüm önerileriniz var mıdır? Turizmde istihdam edilen işgücünün profili genel olarak nedir? Bu işgücünün temini nasıl olmaktadır? İşgücünün kalitesi ne kadardır? Düşükse yükseltilmesi için neler yapılmalıdır?)
8. How must sustainability be maintained in tourism policies? Is there sustainability in the current policies? If not, why? What should we do to maintain? Are the policies to diversfy the toursim potential in Turkey enough and efficient? If not what type of policies should we apply? Otherthan enrichment of the tourism types, what whould we do to spread tourism all around the country? (Turizm politikalarında sürdürülebilirlik nasıl sağlanmalıdır? Mevcut politikalarda sürdürülebilirlik var mıdır? Yoksa neden? Olması için neler yapılmalıdır? Türkiye’de turizm potansiyelini çeşitlendirmeye yönelik politikalar yeterli ve etkin midir? Değilse ne tür

politikalar uygulanmalıdır? Turizmin çeşit olarak zenginleştirilmesi dışında ülke genelinde yaygınlaştırılması açısından neler yapılmalıdır?)

9. In the development process of tourism, how does the local community be affected? If there are, what are the negative effects? To minimize the negative and positive effects? What should we do to minimize the negative effects and to maximize the positive effects?
10. Can you evaluate urban tourism? How do you interpret Konya and Mawlana tourism? (Kent turizmini değerlendirir misiniz? Konya ve Mevlana turizmini nasıl değerlendirir misiniz?)

## **Appendix B: THE QUESTIONS OF THE INTERVIEWS IN KONYA**

1. Can you introduce yourself? How long have you been living in Konya? What are the changes and transformations in Konya during your stay? (Kendinizi tanıtır mısınız? Kaç yıldır Konya’da yaşıyorsunuz Yaşadığınız süre boyunca Konya’nın yaşadığı değişimler ve geçirdiği dönüşümler nelerdir?)
2. What are the unique features of Konya different from other cities of Turkey? What are the general characteristics of the people in Konya? (Konya’yı Türkiye’nin diğer kentlerinden ayıran önemli özellikleri nelerdir ve Konya’nın yaşayan insanların genelinde ne gibi özellikler mevcuttur?)
3. Can you evaluate the tourism potential of Konya? What is the role of Mawlana and Sufism in tourism sector in Konya and urban identity of Konya? (Konya’nın turizm potansiyelini değerlendirir misiniz? Konya’nın turizm sektöründe ve kent kimliğinde Mevlana’nın ve Sufizm’in rolü nedir?)
4. What are the other contributions of the advertisement of Mawlana and Mawlawi order for Konya? What is the role of Mawlana tourism in the introducing Konya domestically and internationally and in the opening to global markets? (Mevlevilik öğretisinin ve Mevlana’nın tanıtımı, Konya’ya başka ne gibi katkılar sağlamaktadır? Konya’nın ülke içinde ve uluslararası alanda tanıtılmasında ve dış pazarlara açılmasında Mevlana turizmi ne gibi bir rol oynamaktadır?)
5. In which year, did the planning and the application of the Mawlana tourism start? Was there any participation from local community and leading persons during the policy making and application process? If there was, from which group of people and how much? (Mevlana turizminin planlanması ve uygulanmaya başlaması hangi yıllara denk düşmektedir? Mevlana turizminin planlanması ve uygulanması sürecinde, Konya’daki yerel halktan ve ileri gelenlerden katılım oldu mu? Olduysa, hangi kesimden ne ölçüde oldu?)
6. What is the role of the Mawlana tourism in social, economic, and cultural transformation of Konya? Who are the winners in the outcomes of the Mawlana tourism? (Mevlana turizmin Konya’daki sosyal, kültürel ve

ekonomik deęişimlerdeki rölü nedir? Mevlana turizminden elde edilen gelirden en çok nasiplenen kimlerdir?)

7. Within the development of the Mawlana tourism, are there any people who are disturbed? Who are they? What are the reasons for being disturbed? Are there any side affects of Mawlana tourism in Konya? If there are, what are they? (Mevlana turizmi gelişirken, Konya’da rahatsız olanlar var mıdır? Kimlerdir? Rahatsız olmalarındaki sebepler nelerdir? Konya’da gelişen Mevlana turizminin olumsuz yan etkileri var mıdır? Varsa nelerdir?)

## **Appendix C: THE FAIR PROGRAM OF KONYA IN 2010**

1. 17-21 March 2010 Konya 8. Agriculture, Animal Husbandry and Milk Industry Fair (17-21 Mart 2010 Konya 8. Tarım, Hayvancılık ve Süt Endüstrisi Fuarı)
2. 08-11 April 2010 Konya 7. Heating, Cooling, Air conditioning, Natural Gas Pump, Valve, Fitting Insulation Materials and Pipe Fair- Special section for Solar Energy (08-11 Nisan 2010 Konya 7. Isıtma, Soğutma, Havalandırma, Doğalgaz Pompa, Vana, Tesisat Yalıtım Malzemeleri ve Boru Fuarı-Güneş Enerjisi Özel Bölümü)
3. 08-11 April 2010 Konya 7. Construction Materials, Construction Technologies and Decoration Fair (08-11 Nisan 2010 Konya 7. Yapı Malzemeleri, Yapı Teknolojileri ve Dekorasyon Fuarı)
4. 08-11 April Konya 6. Local Government Needs, Urban Furnishing, Park and gardening Arrangements and Sport Complexes Fair (08-11 Nisan 2010 Konya 6. Yerel Yönetim İhtiyaçları, Kent Mobilyaları, Park Bahçe Düzenlemeleri ve Spor Tesisleri Fuarı)
5. 13-16 May 2010 Konya 5. Electric, Electronic, Electromechanic, Energy Production, Automation and Lighting Fair (13-16 Mayıs 2010 Konya 5. Elektrik, Elektronik, Elektromekanik, Enerji Üretimi, Otomasyon ve Aydınlatma Fuarı)
6. 13-16 May 2010 Konya 7. Metal Processing Machines, Welding, Drilling, and Cutting Technologies, Materials, Handcraft Materials, Hydraulic and Pneumatics Fair (13-16 Mayıs 2010 Konya 7. Metal İşleme Makineleri, Kaynak, Delme, Kesme Teknolojileri, Malzemeler, El Aletleri, Hidrolik ve Pnömatik Fuar)
7. 13-16 May 2010 Konya 5. Stowage, Storage, Transporting, Crane and Logistics Fair (13-16 Mayıs 2010 Konya 5. İstifleme, Depolama, Taşıma, Vinç ve Lojistik Fuarı)



8. 23-26 September 2010 Konya Casting Technologies, Mould, Stainless Steel and Metals Fair (23-26 Eylül 2010 Konya Döküm Teknolojileri, Kalıp, Paslanmaz Çelik ve Metaller Fuarı)
9. 23-26 September 2010 Konya 8. Packkaging Industry Fair (23-26 Eylül 2010 Konya 8. Ambalaj Endüstrisi Fuarı)
10. 23-26 September 2010 Konya 8. Food and Beverage, Food processing and Beverage Technologies, Floured Products Technologies, Shop and Market Equipments Fair (23-26 Eylül 2010 Konya 8. Gıda ve İçecek Ürünleri, Gıda İşleme ve İçecek Teknolojileri, Unlu Mamuller Teknolojileri, Mağaza Market Ekipmanları Fuarı)
11. 13-17 October 2010 Konya Home and office Furnitures, Decoration and Interior Architecture Fair (13-17 Ekim 2010 Konya Ev Ofis Mobilyaları, Dekorasyon ve İç Mimari Fuarı)
12. 13-17 October 2010 Konya 4. Supllier Industries Fair (13-17 Ekim 2010 Konya 4. Yan Sanayiler Fuarı)

[http://www.tuyap.com.tr/tr/index.php?main=m\\_fuar&fbid=3&left=l\\_konya&fid=3](http://www.tuyap.com.tr/tr/index.php?main=m_fuar&fbid=3&left=l_konya&fid=3)  
(erişim: 16 Mayıs 2010)

**TÜRKÇE ÖZET**  
**KALKINMADA ARAÇ OLARAK TURİZM: KONYA’DA MEVLANA**  
**TURİZMİ ÖRNEĞİ**

Turizm son yıllarda önemini artırarak Türkiye ekonomisindeki ve sosyo-kültürel dönüşümündeki payını yükseltmektedir. Bu çalışma ise turizm ve kalkınma ilişkisi üzerinden turizmin kalkınmada araç olarak kullanılmasını ve kalkınma sürecinde oynadığı rolü ele almaktadır. Çalışmanın iki önemli kavramı olan turizm ve kalkınma, 2000li yıllarda Konya’da gelişen Mevlana ve Mevlevilik turizmi üzerinden incelenmektedir. 2005 yılı verilerine göre Konya’ya 350 bini yabancı olmak üzere 1,5 milyon turist gelmiş, yakat kapasitesi 5500’e acenta sayısı ise 70’e çıkmıştır. Bu bağlamda, çalışmanın ana sorusu, Konya’da ortaya çıkan Mevlana turizminin hangi parametreler üzerinde gelişmekte olduğudur. Planlanmadan uygulanma aşamasına kadar Mevlana turizmindeki başlıca aktörlerin kimler olduğu, yerel halktan ne derece katılım gerçekleştiği ve sürecin yukarıdan aşağıya ya da aşağıdan yukarıya olup olmadığı, turizmin gelişimine direncin olup olmadığı, varsa hangi kesimlerden olduğu gibi sürece ilişkin sorular bulunmaktadır. Ayrıca yükselmekte olan Mevlana turizminin Konya’ya kent kimliği inşasında ve küresel pazarlara eklenmede ne gibi katkılar sağladığı, Konya’nın kentsel dönüşüm ve kalkınma sürecinde Mevlana turizminin nasıl bir rol oynadığı ise alt başlıktaki soruları teşkil etmektedir.

Çalışmanın bilime ve Sosyoloji’ye katkısı ise, dünya genelinde artan turizm faaliyetlerinde giderek daha fazla pay almaya başlayan ve dünyada turist çeken ilk on ülke arasına giren Türkiye’de turizmin daha detaylı ve bilimsel araştırılması yolunda bir adım teşkil etmesidir. Yalnızca milli gelirde artan payı ile ekonomik önemi değil, geliştiği yörelerde yarattığı sosyal ve kültürel dönüşümleri de ele alan kapsamlı bir turizm çalışmaları, akademi dünyasında yetersizdir. Sosyolojinin önemli alt dallarından biri haline gelen Turizm Sosyolojisi alanında karşılaştırmalı çalışmalar yapmak ve entelektüel yayınlara katkıda bulunmak açısından bu tez öneme haizdir. Bu çalışmanın çok yönlülüğü ve disiplinler arası duruşu,

küreselleşmeden, uluslararası politik ekonomiye, kentsel çalışmalardan şehircilik ve planlamaya kadar sosyoloji ve turizm dışındaki bilim dallarını ve disiplinleri de ilgilendiren bir çalışma olmasını sağlamıştır. Kavramlar arasında ise kentsel kalkınmadan, turizm sosyolojisine ve küreselleşmeye kadar geniş bir terminolojiyi de içermektedir.

Çalışmanın teorik çerçevesi ikiye ayrılmaktadır. Kalkınma sosyolojisinde yer alan ve kalkınma üzerine geliştirilmiş olan Klasik Modernleşme Okulu, Yeni Modernleşme Okulu, Klasik Bağımlılık Okulu, Yeni Bağımlılık Okulu, Dünya Sistemleri Analizi, Feminist ve Çevreci Teoriler ve Sürdürülebilir Kalkınma gibi teoriler arasından Yeni Modernleşme Okulu çalışmanın ana teorik çerçevesini oluşturmaktadır. Yeni Modernleşme Okulu, kalkınmayı tek yönlü bir süreç olarak ele almaktan ziyade çok yönlü ve yerele özgü öğeler de içeren bir süreç olduğunu iddia etmektedir. Batı'nın izlediği süreçlerin ve yaşadığı deneyimlerin, Batı dışı toplumlar için tek yol olmadığı, kalkınmanın üçüncü yol ya da alternatif modernleşme süreçleriyle de gerçekleşebileceğini var saymaktadır. Bu bağlamda, yerel kültürler ve karakteristik özellikler kalkınma için engel teşkil etmeyebilir. Bazı yerel karakteristik öğeler kalkınmada hızlandırıcı etki de yapabilmektedir. Uzak Asya kalkınma modellerini buna örnek gösteren Yeni Modernleşme Okulu, teknolojik ve maddi ilerleminin sağlanması esnasında kültürel değerlerin muhafaza edilebilmesinin mümkün olduğunu göstermektedir.

Çalışmanın ikinci teorik çerçevesini ise turizm üzerine geliştirilen teoriler oluşturmaktadır. Turizm disiplinler arası bir konu olarak iktisattan şehir ve bölge planlamaya, mimarlıktan, işletmeye çeşitli disiplinler tarafından inceleme konusu olmuştur. Sosyolojide turizm konusu ve alt dal olarak Turizm Sosyolojisi görece daha yenidir. Turizmi ekonomik, kültürel, tarihsel, sosyal gibi çeşitli yönlerden ele alan pekçok tartışma ve bakış açısı arasından turizmi sosyal ve kültürel bir olgu olarak tanımlayan teoriler sosyolojik bakış açısı bakımından daha zengindir. Bu teoriler arasından, Glokal turizm, Küresel-Yerel Bağ Yaklaşımı, ve TBD Turizm Sektör Merkezi tartışmaları çalışmanın ana teorik yapısını oluşturmaktadır.

Küreselleşme ile birlikte artık kum-deniz-güneş üçgeninden ve kitlesel turizmden alternatif turizm çeşitlerine kayma olmaktadır. Yerele özgü özellikler ve kentsel kimlik tüketiciler için daha cazip olmaya başlamıştır. Farklı zevklere, kimliklere ve ihtiyaçlara cevap veren turizm dalları gelişmektedir. Turizm çeşitlenmesini zorunlu görmeye başlayan Türkiye, turizm bölgelerini ve dallarını çeşitlendirmeye önem vermektedir. Konya ve Mevlana turizmi ise bu farklılaşma sürecinde önemli bir yer tutmaya başlamıştır. Yerelin bir değeri olan Mevlana ve Mevlevilik aslında küresel olma iddiası ve geçmişinden beri süregelen tanınırlığı ile Konya'yı alternatif bir turizm merkezi haline getirmektedir. Topkapı Müzesi'nden sonra Türkiye'nin ikinci en çok ziyaret edilen müzesi olan Mevlana Türbesi ve Müzesi ve diğer Selçuklu eserleri, Konya'nın eski Konya denilen tarihi kent merkezi bölgesinde kümelenmiştir. Yerelin küresel pazara sunulması ile birlikte Konya, dünyaya kendisi için bir pencere açmıştır. Ulus devletlerin yanı sıra şirketlerin ve kentlerin de önemli aktörler haline geldiği küresel kapitalizmde şehir olarak Konya, kendisine Mevlana, insani ve barışçıl bir İslam olarak Sufizm ve Mevlevilik üzerinden bir kent kimliği oluşturmaya çalışmaktadır. Farklı kimliklerden, dinlerden ve milliyetlerden insanların küreselleşme iddiasındaki Konya'ya kabul edilmesi ise Mevlevilik öğretisinin hoşgörü anlayışı üzerinden gerçekleştirilmektedir.

Sanayisi ve tarımı ile Türkiye ekonomisinde önemli bir yere sahip olan ve bu hızlı gelişimini sürdürmesi sebebiyle "Anadolu Kaplanı" olarak isimlendirilen Konya, Mevlana turizmini, henüz önemli bir iktisadi faaliyet kolu haline getirememiştir. Turizmin geliri hala çok az olup, turistlerin Konya'da kalış süreleri kısadır. Turizm coğrafi olarak da kentin tamamına yayılmamıştır ve eski Konya olarak bilinen tarihi kent merkezine yığılmıştır. Turizmin gelir getirici etkisi ise yalnızca türbe çevresindeki esnafla sınırlı kalmıştır. Turist ile yerel halk arasındaki etkileşimin de sınırlı olması sebebiyle, turizmin sosyo-kültürel dönüşüm etkisi de Konya üzerinde kısıtlı kalmıştır. Turizmin olumsuz etkilerini doğrudan üzerinde hissetmeyen halktan, böylelikle turizme ve turistlere karşı olası bir direnç de bertaraf edilmiş olmaktadır. Kapadokya ile Antalya arasındaki rotada geçiş güzergâhı olarak kullanılan Konya gününbirlik ziyaret merkezi olarak yerini almış ve turistlerin

geceleme sayısı da sınırlı kalmıştır.

Turizmin Konya'ya dolaylı iktisadi etkisi çalışmanın ana iddialarından birini oluşturmaktadır. Mevlana turizmi üzerinden yapılan tanıtım ve inşaa edilen kent kimliği sayesinde Konya'da yapılan fuarlar artmış ve Konyalı sanayicilerin ve tüccarların uluslararası bağlantıları yoğunlaşmıştır. Ortadoğu başta olmak üzere yabancı pazarlara açılmada, ihracat artışında ve yabancı ortaklıklar kurmada Mevlana turizmi araç olarak kullanılmaya başlanmıştır. Beş yıldızlı otellerin sayısındaki artışla beraber, Mevlana turizminin başlıca tüketicisi olan İranlı, Batılı ve Uzak Asyalı, görece eğitilmiş ve orta sınıf ağırlıklı turistlerin yanısıra, iş adamı ağırlıklı turistlerin ve iş ziyaretlerinin de sayısı artmıştır.

Mevlana turizmin en önemli etkisi ise tanıtım ve kimlik inşasıdır. Tanıtım ve kimlik inşasında üç önemli ögenin tanıtımı ön plana çıkmaktadır. Türkiye'nin laik, modern ama aynı zamanda Müslüman bir ülke olarak en "hümanist" İslam'ın yaşandığı ülke olarak tanıtılması, Konya'nın bu "hümanist" İslam'ın ve hoşgörünün merkezi ve yükselen şehri olarak sunulması ve son olarak da İslam'ın "hümanist" ve "barışçı" yüzünün sunulmasıdır.

Mevlana turizminin oluşturulması ve geliştirilmesinde ise ana aktörler ikiye ayrılabilir. Ankara'da beş yıllık kalkınma planlarını hazırlayan DPT Müsteşarlığı'nda Turizm Alt Komisyonu'nda yer alan üyeler, Turizm ve Kültür Bakanlığı ve merkezi hükümet planlayıcı olarak birinci grup aktörlerdir. Bunların arasından kalkınma planını hazırlayan ve turizm politikalarını ana hatlarıyla belirleyen Turizm Alt Komisyonu üyeleri ile mülakat yapılmıştır. İkinci grupta ise belirlenen planların ve politikaların uygulayıcısı konumunda Konya Büyükşehir Belediyesi, Konya Sanayi Odası ve Konya Ticaret Odası yer almaktadır. Bu kurumlardan temsilcilerin yanı sıra, yerel yöneticilerden Konya Turizm Müdürlüğü, Mevlana Müzesi Müdürlüğü, Mevlana Kültür Merkezi Müdürlüğü yetkilileri ve sektörde faaliyet gösteren tur operatörleri gibi kişilerle mülakatlar gerçekleştirilmiştir. Buna ek olarak da Konya'da yabancıları ağırlayan bir dergâhta

da gözlem yapılmıştır. Turistlere sunulan Mevlevilik görsel öğeleri ağır basan ve gerçeğinden bir miktar uzaklaştırılmış olan ve adeta paket bir ürün haline getirilen bir Mevleviliktir. Mevlevilik gibi tarihsel önemi ve İslam dünyasındaki ağırlığı fazla olan bir öğretinin turizm sektöründe bir tüketim metası haline getirilmesi ise en çok dervişleri ve bu öğretiyi takip edenleri üzmektedir. Turizm Bakanlığı'nın ise Mevlevilik ve Mevlana değerlerinin yozlaşmasını ve gerçeğinden saptırılmasını engellemek ve olası tepkileri bertaraf etmek için hazırladığı kurallar da yetersiz kalmaktadır.

Çalışmanın metodolojisi yorumlayıcı sosyal bilimler anlayışına dayalı olarak sürecin nasıl geliştiğini öğrenmeye yönelik nasıl ve neden sorularını yönelten ve katılımlı gözlem ile saha çalışması ve mülakat teknikleri üzerinde gelişmiştir. Yorumlayıcı sosyal bilim anlayışına uygun olarak süreçte yer alan aktörleri ve eylemlerini anlamaya yönelik ve Weberci yaklaşım etkisinde olan bir metodolojiye sahiptir.

Ankara'da DPT Müsteşarlığı 9. Beş Yıllık Kalkınma Planı Turizm İhtisas Komisyonu üyelerinden sekizine on soru, Konya'da Mevlana turizmi ile ilgili 13 kişiye de yedi soru sorulmuştur. Sorularda kendilerini tanımaya yönelik başlangıç soruları dışında, Türkiye'deki turizmin gelişimine, uluslar arası turizmde yaşanan dönüşümlere, Türkiye'nin küresel turizmde aldığı paya, turizm sektörünün avantaj ve dezavantaj yanlarına, Konya'daki dönüşüme ve Mevlana turizminin gelişimine ve sürecinde dair sorular sorulmuştur. Kişilere ulaşmada kartopu yöntemi kullanılmıştır. Ankara'daki örneklemimize ulaşmada yaşanan en büyük sorun vakit darlığı ve zamanın örneklemdekiler için kıymetli oluşuydu. Diğer sorun ise bürokrat olan kişilerin mülakat esnasında açık sözlü olamamalarıydı. Bilhassa eleştirel noktalarda hükümeti ya da kurumlarını eleştirmekte çekindiler. Geneli akademisyen, sektörde yönetivi ve bürokrat olan komisyon üyelerinden randevu talep etmek ve zamanlarından bir miktarı mülakat için istemek zor oldu. Bunun yanında akademik bir çalışma için yapılan mülakatta, örneklemdekilerin görece iyi eğitilmiş olmaları, kullanılan söylem, beden dili, giyim tarzı gibi konularda rahatlık sağladı.

Konya'daki örnekleme oluşturmada da kartopu yöntemi kullanılmıştır. Örneklemdaki kişiler, Ankara örneklemine nazaran daha çeşitlidir. Yaş, cinsiyet, eğitim düzeyi açılarından farklılık gösteren örneklem içindeki kişilerle mülakat yapılırken, Konya'ya dair sorularda, dini ya da Mevleviliği eleştiren konulara girmekte zorlanıldı. Din başta olmak üzere, geleneksel kültür öğeleri konusunda da eleştirel yaklaşımdan çekinen örneklem kişileri ile daha basit bir dil kullanıldı ve beden dilinden giyim tarzına kadar bazı konulara dikkat edildi. Örneklem ile arada büyük bir sosyal mesafe olmasını engellemek için giyim tarzı ve beden dili ile kullanılan söylem Ankara'daki kadar özgür olamadı.

Konya Belediyesi'nin ise Mevlevilik ve Mevlana'nın turizmde kullanılmasına standart getirme çalışmaları, Mevlana Kültür Merkezi'ni kurması ve uluslararası kongreler ve seminerler aracılığı ile bu öğretiyi dünyaya aslına uygun şekilde tanıtmaya çabaları daha yoğun bir etki göstermektedir.

Çalışma ayrıca Konya'nın gelişim sürecini tarihsel süreçleriyle de ele almıştır. Konya'nın kalkınmasını tarihinden bağımsız düşünmek çalışmayı zayıf bırakacaktı. Konya Anadolu Selçuklu Medeniyeti'ne başkentlik etmiş bir şehir olarak tarihten beri iktisadi faaliyetlerin ana merkezlerinden biriydi. Anadolu'daki ürünlerin Akdeniz limanlarına taşınması güzergâhında yer alan Konya'da Venedikli, Cenevizli, Rum, Ermeni ve Yahudi tüccarların nüfus içindeki payının fazla olması ve kendilerine mahalleler oluşturmaları bunun kanıtıdır. Konya'nın İslam öncesi Hristiyanlık merkezlerinden biri olması, Mevleviliğin İslam dışı dinlerden de öğeler içermesini sağlamıştır. Mevlana'nın evrensel, kapsayıcı ve hümanist olmasında da, Konya'da İslam dininin tarihsel olarak diğer dinlerle etkileşim içerisinde bulunabilmesinin etkisi olmuştur. Mevlevilik tarihi ile ilgili kısımlarda belirtildiği gibi, dergahta görev yapan gayri Müslimler de bulunabilmekteydi. Konya'da tarımsal artı değerın sanayiye ve imalata kayması ise Osmanlı'nın son dönemlerinde başlamış ve Osmanlı'da ilk gelişmeye başlayan şehirlerden biri olmuştur. Önemli okulların ve medreselerin, yol güzergâhlarının ve imalat sanayisinin Konya'da açılmaya başlaması ile Konya günümüze kadar gelen iktisadi birikimini

geliştirmiştir. Demokrat Parti Dönemi ve ardından gelen dönemlerde de sanayileşme hamlesini hızlandıran Konya’da devlet yatırımlarının yanı sıra büyük çapta sanayi kuruluşlarının özel sektör ve bilhassa Konyalı yerel burjuva tarafından sürdürülmesi ise 2000li yıllarla ivme kazanmıştır. Yerel burjuvanın bu büyümeyle birlikte kendisine “muhafazakâr” ama girişimci kimlik kazanmaya çabalaması ve dış pazarlara eklemlenmeye çalışması, Mevlana turizminin inşası ile örtüşmektedir.

Konya’nın tarihsel süreci ile beraber Mevlevilik öğretisinin de tarihsel gelişimi de günümüzü anlamak için önemlidir. Yalnızca Selçuklu ve Osmanlı Hanedan üyelerine yakın olması ile değil, Konya’nın kent olarak idaresinde de söz sahibi olmasıyla Mevlevilik aslında dini olmakla beraber dünyevi ve de siyasi bir kurum olarak da gelişmiştir. Konya’da alt yapı faaliyetlerinin gerçekleştirilmesinden yerel vergilerin toplanmasına, esnaf ve zanaatkârların örgütlenmesinden loncaların denetlenmesine kadar pekçok yetkiyi elinde tutan Mevlevilik, Anadolu’da konar göçer Yörük ve Türkmen aşiretler arasında gelişen heterodoks Alevi-Bektaşî öğretilerle de nüfuz mücadelesine girmiştir. Mevleviliğin kapsayıcılığı dışında, İran üzerinden gelmesinden kaynaklı, heterodoks ve Fars kültürü merkezli yanı da bulunmaktadır. Mevleviliğin Farsi karakteri, Anadolu Selçuklu hğükümdarları tarafından, devlet kültürü inşasında ve yüksek kültür yaratmada İran etkisini yayma aracı olarak Mevleviliğin kullanılmasını da kolaylaştırmıştır. Mevleviliğin iktidarla organik bağlarının tarihsel temelleri de burada yatmaktadır. Tokat, Malatya, Erzincan gibi Orta ve Doğu Anadolu kentlerinin ele geçirilmesi ile birlikte mülksüz araziler Mevleviler tarafından mülkleştirilmiş, göçebe Türkmen ve Yörükler sürülmüş, Alevi-Bektaşî dergahlara el konulmuştur. İran kültürü ile beraber, ortodoks ve iktidarla uyumlu olan öğretinin yayılması sağlanmıştır. İktidarın güçlenmesi için de araç olarak taihte kullanılmış olan Mevlevilik, günümüzde de merkezi hükümet ve yerel ileri gelenlerden oluşan iktidar sahipleri tarafından araç olarak kullanılmaktadır. Tarihte devlet iktidarının Anadolu’da ve göçebe tebaa üzerinde sağlamlaştırılmasında kullanılan Mevlevilik, günümüzde ise hükümet politikalarına uyumlu “ılımlı” müslüman ülke Türkiye ve “ılımlı” İslam ile yükselen Konya’nın tanıtımında ve kapitalizme eklemlenmede kullanılmaktadır.



Konya’da halkın tüm kesimlerinden olmasa da yerel burjuva ve belediyenin planlama ve geliştirme sürecinde başat aktörler olarak yer alması, Mevlana turizmi sürecinde yerel katılımın gerçekleştiğini göstermektedir. Fakat bu sürecin yukarıdan aşağıya ya da aşağıdan yukarı bir kalkınma süreci olmasından çok çift yönlü, merkezle yerelin ortaklaşa gerçekleştirdiği bir süreç olduğu anlaşılmaktadır. Merkezi hükümeti seçimlerde en fazla destekleyen illerin arasında yer alan Konya’nın yerel önde gelenleri hükümetteki kişiler arasındaki ilişkiler ağının, bu süreçte belirleyici olduğu ortaya çıkmaktadır. Hükümet politikalarını etkileme gücü bulabilen yerel iktisadi ve siyasi liderlerin Mevlana turizminin gelişimi yönünde devlet desteğini almada kolaylık sağladığı ve Mevlana turizminin hükümetin genel politikaları ile örtüştüğü anlaşılmaktadır.

Doktora çalışmasının yapısal organizasyonuna bakılırsa, ilk ünitesi, çalışmanın amacını, hipotezleri, konunun sosyal bilimler açısından önemini belirtirken, ikinci ünite, çalışmanın iki ana kavramı olan kalkınma ve turizm ile ilgili tanımlamara ve kavramsal açıklamalara, teorik tartışmalara değinmekte ve çalışmanın teorik çerçevesini belirlemektedir. Gerek turizm gerekse kalkınma konusundaki teoriler ve bakış açıları arasından hangileri üzerinde çalışmanın inşaa edildiği bu üniteye belirlenmektedir. Üçüncü ünite, çalışmanın metodolojisini açıklamaktadır. Metodolojik duruşu belirtirken kullanılan veri toplama tekniklerini de anlatmaktadır. Dördüncü ünite, Türkiye’de turizm sektörünün gelişimini tarihsel bir çerçevede açıkladıktan sonra, gerekli istatistik verileriyle günümüzün turizm sektörünün tablosunu çizmektedir. Türkiye’de turizm sektöründe, küresel dönüşüme de paralel olarak meydana gelen karakteristik değişimler ele alınmaktadır. Beşinci ünite konya’nın ve Mevleviliğin tarihsel gelişimini ve Konya’nın kalkınma sürecini ele alırken, altıncı ünite ise Mevlana turizminin bu süreçteki rolüne değinmekte ve toplanan veriler ışığında hipotezler test edilmektedir. Sorulara cevap aranan bu üniteden sonra ise sonuç kısmı olarak yedinci ünite gelmektedir.

Türkiye’de turizmin tarihsel gelişimi, Mevlana turizmini konumlandırmada önemli

bir rol oynamaktadır. Cumhuriyet'in kuruluşundan 1950 yılına kadar turizm, ulus devlet iniaasının, modern bir toplum yaratma yolundaki reformların bir parçası olarak algılanmış ve örnek oteller, tur operatörleri kurulmuştur. Devlet eliyle kurulan turizm bir sektör olmaktan çok modern yaşamın bir parçası ve Batılı vatandaşlarının yaşam biçimlerinin bir ögesi olarak sunulmuş ve vatandaşlara örnek olarak sunulmuştur.

1950 yılından itibaren ithalatın artması ve dış ticaret açıklarının verilmesiyle birlikte, döviz geliri olan her kalem ekonomide “cankurtaran” sektör olarak görülmeye başlanmıştır. Döviz girdisi için bir kaynak teşkil turizm ise artık bir sektör, ekonomik faaliyet alanı olarak algılanmaya başlanmıştır. Büyük çapta otellerin inşasının başlaması ve yeni bölgelerin turizme açılması bu döneme damgasını vurmuştur. İkinci Dünya Savaşı sonrası gelişmekte olan ülkeler arasında kalkınma yarışının başlaması ve yatırımlara kaynak teşkil edecek sıcak paranın turizm ile ülkeye girmesinin önemini artırmıştır. Türkiye de kalkınmakta olan diğer ülkeler gibi turizmi kalkınmanın itici gücü olarak görmeye başlamıştır.

Bu dönem aynı zamanda sosyal devletin yükseldiği dönemdir. Memur ve işçi ailelerinin tatil hakkı sosyal devletin bir göreviolarak görülmeye başlaması ve emeğin yeniden üretimi için tatil düzenlemelerinin sağlanması ile birlikte devlet eliyle tatil kamplarının ve otellerin yaygınlaştığı dönemdir.

1982 Özal ve ABAP yılları ile Türkiye'nin yaşadığı ciddi liberalleşme dönüşümü turizme de yansımıştır ve turizmde özel yatırımları teşvik eden devlet desteği artmıştır. Turizm sektöründe faaliyet gösteren büyük şirketlerin ve özel sektöre ait büyük otellerin sektördeki ağırlığı artmıştır. Fakat kitlesel üretimden fordizm sonrası üretime, tasarıma ve inovasyona dayalı kapitalist üretime kayan dünya ekonomisinde Türkiye'de turizm hala kitlesel turizme, yaz turizmine ve kum-deniz-güneş üçgeninde sezonluk turizme dayanmaktaydı. Yasal düzenlemelerin liberalleşme süreci 1990 sonrasında tümünden liberalleşmeye ve devletin de payının bulunduğu karma sistemden kaymaya başladı. Devlete ait teşebbüslerin

özelleştirilmesi hızlandırılmış ve sosyal devletin bir görevi ve vatandaşın hakkı olarak görülen tatil artık tüketicinin bir talebi haline dönüşmüştür. Devletin elindeki tatil köylerinin ve kamplarının da sayısı azaltılmaya başlamıştır. Kitlesele turizmden elde edilen gelirin yeterli olmamaya başlaması, tüketim trendlerinin değişmesi ve kitlesele yaz turizminden alternatif turizm çeşitlerine ve farklı destinasyonlara kayılması, Türkiye’yi de turizmini çeşitlendirmeye itmiştir. Konya’da Mevlana turizminin de planlanmaya ve gelişmeye başlaması da bu dönemlere denk gelmektedir. Farklı bir turizm destinasyonu olarak Konya ve alternatif bir turizm çeşidi olarak Mevlana turizmi, yaz tatilini sahilde geçirmek istemeyen kitlelere cevap veren ve ruhani-dini motiflerin çekiciliğine gelen turistlere sunulan bir meta haline gelmiştir.

Bulgular özetlendiğinde ve analiz edildiğinde ortaya çıkan savlar ve hipotezler son ünite de ara başlıklar halinde sıralanmıştır. 2000li yılların bir oluşumu olarak gelişen ve bugünkü merkezi ve yerel iktidarların ortak projesi olan Mevlana turizmi “Yeni Modernleşme Süreci” örneği olarak karşımıza çıkmaktadır. Konya’nın sanayileşirken ulusal ve bölgesel ve küresel pazarlara eklemlenirken “muhafazakar” kimliğinin korunması ve Konya’da gündelik yaşamda ve insan ilişkilerinde dinin etkinliğinin devam etmesi ile batı dışı kalkınma örneğini teşkil etmektedir. Mülakat yapılan kişilerin verdikleri cevaplar doğrultusunda, Konya’da “modernleşme” olarak ekonomik gelişmeyi, modern tüketimi, kapitalist düzenin gerektirdiği piyasa koşullarını yerine getirmeyi anlayan Konyalı, buna karşın dini değerleri, kültürel öğeleri ve gelenekleri muhafaza ettiklerini vurgulamaktadır. Maddesel dönüşümün ister istemez kültürel ve manevi bazı dönüşümleri de beraberinde getirdiğini kabul etmekle beraber bu değişimleri olumsuz algılamaktadırlar. Giyim tarzından, insan ilişkilerine, bireycilikten gevşeyen aile ve akraba bağlarına kadar değişen farklı dönüşümlere karşı direnç göstermek için tekrar dini ve geleneksel değerler vurgulanmaktadır. Maddesel değişikliğin ve ekonomik kalkınmanın gerçekleşmesini savunurken, dinin değerlerini de muhafaza eden bir Konya resmi ortaya çıkmaktadır. Piyasa ile dini, batı kaynaklı teknoloji ve üretimi ile geleneksel kimlikleri, dış pazarlara eklemlenen ve küresel kapitalizmde yarışan şirketleri ile bu şirketleri

yöneten akraba ve cemaat ilişkileri Konya örneğinde bir araya gelmektedir. Konya'nın, üçüncü, alternatif, yeni ya da melez bir modernleşme süreci yaşadığı ve batı dışı toplumlarda gerçekleşen modernleşme tipi ile örtüşen bir süreçten geçtiği anlaşılmaktadır.

Mevlana'nın kendisi tarihsel olarak evrensel ve dinler üstü bir figür olsa da turizm metası olarak kullanılması yeni bir süreçtir. Bu sürecin parametrelerini irdeleyen bu çalışma yerelin küreselde pazarlanması süreci olarak da ele almaktadır. Mevlana, Mevlevilik, Sema gibi yerel ve Konya'ya ait değerlerin küresel pazarda sunulması sürecidir. Küresel kapitalizmin yeni aktörleri haline gelen şehirler kimlik inşa etmede ve özgünlük yaratmada yerel unsurları kullanmakta ve pazarlamaktadır. Kentlerin bölgesel ve küresel yarışlarda sundukları metalar aslında gerçeğinden az ya da çok uzak tüketime hazır hale gelmiş ürünlerdir. Mevleviliğin kimi unsurları da, sema, dergah, Sufi müziği gibi, turizm sektöründe turistlerin tüketimine uygun birer metalar haline getirilmesi bazı tepkileri de çekmiştir. Mevlevilik konusunda uzmanlaşan akademisyenlerden, dervişlere kadar metalaşma sürecine karşı olanlar, Mevleviğin gerçeğinden saptırıldığına ve ruhani-dini olan bir değer için boşaltıldığına inanmaktadırlar.

Konya'da başta belediye ve sermayedar olmak üzere yerel aktörler ile merkezi hükümet tarafından planlanıp uygulanan Mevlana turizmi, şehrin eski kent merkezinde, Anadolu Selçuklu eserlerinin kümелendiği Alaaddin Tepe etrafında yoğunlaşmıştır. Günü birlik gelen turistler, bu merkezde sıralanan tarihi yapı ve eserlerin ve Mevlana Türbesi ve Müzesi'nin yer aldığı bir rota üzerinde gezdirilmektedir. Bu yolla turist ile halk arasındaki mesafe korunmakta ve etkileşim en az düzeyde tutulmaktadır. Mevlevilik gibi ruhani ve dini bir değer metalaşması ve turizmin getirdiği olumsuz etkiler ve dönüşümler halkın üzerinde doğrudan etkisini göstermemekte ve olası direnci de engellemektedir. TBD (Turizm Sektör Merkezi) yaklaşımı ile analiz edilebilen, Mevlana turizmin mekansal yapısı, kentin eski tarihi merkezinde kurgulanan ve örgütlenen turizm sektörü olduğunu göstermektedir. Bu durum, Konya'nın turizm şehri olarak tanımlanmasını da

sınırlandırmaktadır. Turizmin etkisi coğrafi olarak şehrin tamamına yayılmamış ve Konya'daki halkın tüm kesimlerine etki göstermemiştir. Turizmden kazançlı çıkan gruplar, TBD içerisinde faaliyet gösteren oteller, hediyelik eşya dükkânları ve küçük esnaf ile Mevlana turizmi ve kentin tanıtımı üzerinden iş bağlantıları, ortaklıkları kuran ve pazarlarda yer edinen Konyalı iş adamları olmuştur. Turizmin gelir getirici etkisinin de kısıtlı kalması sebebiyle Konya'nın turizm şehri olarak anılması sorunlu olacaktır. Fakat önemli olan nokta, TBD düzenlemesi ile Mevlana turizminin kontrollü bir süreç olduğudur.

Mevlana turizminin parametrelerini anlamada, kalkınma süreçleri çeşitleri konusundaki tartışmalar önemlidir. Yukarıdan aşağıya veya aşağıdan yukarı olan bu süreç çeşitleri, Konya örneğine uymamaktadır. Yerel ve merkezi iktidarların bazı kurumları arasındaki ilişkiler ve ortaklıklar yoluyla planlanıp uygulanan Mevlana turizmi ne yukarıdan aşağıya ne de aşağıdan yukarıya tek yönlü bir süreçtir. Mevlana turizmi her iki süreci de kapsamaktadır. Yereldeki seçilmiş iktidarı temsil eden belediye ile iktisadi gücü olan sanayici ve tüccarları temsil eden ticaret ve sanayi odaları bu sürecin paydaşıdır. Diğer paydaş ise merkezi hükümet ve onun kurumları olan DPT ve Turizm Bakanlığıdır. Gerek yerel gerekse merkezi olan her iki paydaş da karşılıklı olarak birbirlerinin politikalarını ve görüşlerini yönlendirmektedir.

Orjinalinden saptırılarak bir ürün ahline getirilen ve sunulan Mevlana turizmi artık dini ya da ruhani olmaktan çok iktisadi, siyasi, sosyal ve kültürel bir süreç ve kurumsallaşmadır. İktisadi, siyasi, sosyal ve kültürel amaçlar ve ilişkiler doğrultunda planlanıp kurumsallaştırılan Mevlana turizmini ruhani ya da dini bir kurum olarak ele almak gerçeklikten uzak olacaktır. Turizmin doğrudan değil de dolaylı etkisi ön plana çıkmaktadır. Kent kimliği inşası ve küresel pazarlara eklemlenme gibi ikincil gibi görünen işlevler aslında, turizmin, ekonomik bir faaliyet alanı olarak kendisinden ziyade, araçsal olarak kullanıldığını göstermektedir. Turizmin kentsel kalkınmada araçsal olarak kullanılması, Konya örneğinde öne sürülen bir diğer hipotezdir.

## CURRICULUM VITAE

### PERSONAL INFORMATION

Name & Surname: Özgür Sarı

Birth Date & Place: 23 October 1980, Bolu-Turkey

Work Address: Beseri Bilimler Binası B203A ODTU 06531 Ankara Turkey

Telephone: +90312 2105961 (work)

e-mail: [osari@metu.edu.tr](mailto:osari@metu.edu.tr)

### EDUCATION

Degree	Institution	Year of Graduation
PhD	METU Sociology	2010
PhD	Ankara U. SBF Pol. Sci. & Pub. Adm	cont.
MS	METU Pol. Sci. & Pub. Adm.	2004
BS	Anadolu U. Public Adm.	2009
BS	METU Sociology	2002
Certificate	Hacettepe U. ELT	2003

### WORK EXPERIENCE

Year	Place	Enrollment
2004-present	METU-Sociology	Research Ass. (OYP)
2001	UN-ILO	Intern Sociologist
2000	Başbakanlık GAP	Intern Sociologist

### FOREIGN LANGUAGES

Advanced English, Fluent German, Intermediate Arabic, Beginner Greek, Beginner Japanese, Beginner Korean

### PUBLICATIONS

#### Journal Papers (International):

1. Sarı, Ö., 2008, “Nilüfer Göle”, Biographical Encyclopedia of the Modern Middle East, the USA, Detroit: Gale Group, 309-311
2. Sarı, Ö., 2006 January, “Political Islamist Movements in the Turkish Political History and the Position of AKP in Today’s Political Islamism,

(Türk Siyasi Tarihinde Siyasal İslamcılık Hareketleri ve Günümüz Siyasal İslamcılığında AK Parti'nin Konumu), The Journal of the Institute of the Middle East Studies, vol: 25-2, pp: 151-177, Hanguk University of Foreign Studies, Seoul- South Kore.

**Journal Papers (National):**

1. Sarı, Ö., “Beşar Esad Döneminde Suriye'nin Dış Politikası ve AB'nin Yeri”, (Syrian Foreign Policy under the Bashar Asad's Rule and the Place of EU), Stratejik Öngörü, 2008, no: 12, 78-84, TASAM.
2. Sarı, Ö., Önkal, G., 2007, “Eleştirel Düşünce de Entegrasyon Süreci Olarak Eğitim – (Education as an Integration Process in Critical Thought)”, Gaziantep Üniversitesi - Sosyal Bilimler Dergisi (Gaziantep University – Journal of Social Sciences), vol: 6 no: 1, pp: 45-52.
3. Sarı, Ö., Önkal, G., “Modern-Gündelik Yaşam ve Tüketim Pratiklerine Eleştirel Yaklaşımlar”, Fen-Edebiyat Fakültesi Dergisi, 2007-2, 63-77, Maltepe Üniversitesi.
4. Sarı, Ö., “Yükselen Karadeniz ve Karadeniz Ekonomik İşbirliği Örgütü”, (Rising Black Sea and BSEC), Stratejik Öngörü, 2007, no: 10, 122-125, TASAM.
5. Sarı, Ö., “Türkiye’de Kalkınmanın Sürdürülebilirliği Sorunsalında Teknoloji ve KOBİler”, (Technology and SMENs in the Issue of Turkish Development Sustainability), Stratejik Öngörü, 2006, no: 8, 64-68, TASAM.
6. Sarı, Ö., “Türk Milliyetçiliğinde İslam Dininin Etkileri ve Rölü”, (The Impact of the Religion of Islam on Turkish Nationalism), Kırkbudak Anadolu Halk İnançları Araştırmaları-Journal of Anatolian Folk Beliefs, 2005, no:4, 68-73.
7. Sarı, Ö., “Türk Laikliği, Diyanet İşleri Başkanlığı ve Aleviler”, (Turkish Secularism, Religious Affairs Directory and Alevis), Kırkbudak Anadolu Halk İnançları Araştırmaları-Journal of Anatolian Folk Beliefs, 2005, no:3, 42-50.
8. Sarı, Ö., “The Nation Building Process of the Armenians in Eastern Anatolia and the Role of the Great Powers in This Process”, Review of Armenian

Affairs, vol:2, no:6, 2004, 84-9.

**Conference Papers (International):**

1. Sarı, Ö., "The Role of NGOs in the Transformation of Syria under the Rule of Bashar Asad", II World Congress for Middle East Studies - WOCMES, IEmed and the Autonomous University of Barcelona, 19th - 24th July 2010, Spain.
2. Sarı, Ö., chairperson, "The Role of Civil Society in the Middle East", II World Congress for Middle East Studies - WOCMES, IEmed and the Autonomous University of Barcelona, 19th - 24th July 2010, Spain.
3. Sarı, Ö., "Batı Dışı Toplumlarda Modernleşme Sürecinde Kadın: Türkiye ve Japonya Karşılaştırmalı Örneği", Uluslararası Multidisipliner Kadın Kongresi, 13-16 Ekim 2009, İzmir, Dokuz Eylül Üniversitesi.
4. Sarı, Ö., "Moral Values and Deveelopment: The Japanese Experience and Muslim Societies", Development and Society, The Japan Foundation Middle East Group Study Program, 10-29 November 2008 Tokyo.
5. Sarı, Ö., "Cyber Crime in the Postmodern Era", 2<sup>nd</sup> Istanbul Conference on Democracy and Global Security, 14-16 June 2007, Istanbul.
6. Sarı, Ö., "Science-Technology-Innovation Policies in Export Oriented Economies: A Comparison of Turkish and Korean Cases", International Conference of Globalization, Technology and Development, International Political Science Association, 3-5 April 2007, St.Louis-the USA: Webster University.
7. Sarı, Ö., "The Future of the Asian Community's Economic Development and the New World Order", II. International Conference of the Asian Philosophical Association, The Rise of Asian Community and the New Dialogue between Past and Future of the World, 26-29 October-2006, Busan National University, Busan, South Korea.
8. Sarı, Ö., "Looking at Modernity/Postmodernity and the Human—Nature Relations Through Architecture", 17<sup>th</sup> International Conference of Philosophy, International Association for Greek Philosophy-International Center for Greek Philosophy and Culture, 1-7 August 2005, Greece: Samos.



9. Sarı, Ö., “Orientalism, Postcolonialism, Identity Formation in International Relations: A Sociological Perspective on the Turkey-EU Relations”, First Global International Studies Conference, 24-27 August 2005, Istanbul Bilgi University, Istanbul-Turkey.
10. Sarı, Ö., “Other in the National Identity Formation of Greece and Turkey”, Fourth Biennial International Conference on Intercultural Research, 4-7 May 2005, the USA: Kent State University, Kent-Ohio.

**Conference Papers (National):**

1. Sarı, Ö., (Güncel Önköl ile birlikte), “Suç Sosyolojisi, Ceza Felsefesi” (The Sociology of Crime and the Philosophy of Punishment), HFSA Hukuk Sosyolojisi ve Felsefesi Arkivi Kongresi, 25-29 Ağustos 2008, İstanbul Barosu, İstanbul.
2. Sarı, Ö., “Örtünen Kadının Kimliği ve Popüler İslamda Tesettür Modası”, (The Identity of the Veiled Woman and Tesettur Fashion in Popular Islam) Kültür ve Kimlik, 14-17 Haziran 2005, Kültür Araştırmaları Derneği ve Koç Üniversitesi Stratejik Araştırmalar Merkezi, İstanbul-Türkiye.
3. Sarı, Ö., (Güncel Önköl ile birlikte), “Muhafazakar Ahlakî Kimlikte Bireyin Konumu”, (The Position of the Individual in the Conservative Ethical Identity) Kültür ve Kimlik, 14-17 Haziran 2005, Kültür Araştırmaları Derneği ve Koç Üniversitesi Stratejik Araştırmalar Merkezi, İstanbul-Türkiye.
4. Sarı, Ö., “Bölgesel Kalkınmada Üniversite Sanayi İşbirliği ve Teknokentler”, (Technoparks and University-Industry Collaboration in Regional Development) I. Doğu Anadolu Sempozyumu Bölgesel Kalkınmada Yeni Ufuklar, 23-25 Mayıs 2005, Elazığ-Türkiye.

**Long Term (3-12 months) Research Activities Abroad**

1. PhD visiting scholar, Center for Strategic Studies, Department of Political Science, Damascus University, Syria, advisor: Prof.Dr. Marwan Al-Kabalan, Turkish Prime Ministry –Turkish International Cooperation and Development Agency (T.C. Başbakanlık TİKA-Türk İşbirliği ve Kalkınma Ajansı Başkanlığı) Research Scholarship October 2008-April 2009,

Damascus – Syria.

2. PhD visiting scholar, Department of Sociology, Seoul National University, South Korea, Korean Government NIIED PhD Scholarship, 2006 September-2007 February, advisor: Prof.Dr. Hyun Jin Lim, title: “Technology, Innovation, and Development in Export Oriented Developing Economies: A Comparison of the Korean and Turkish Economies”.

**Awards and Scholarships:**

1. Research Scholarship, the Japan Foundation Middle East Group Study Program, 10-29 November 2008, Tokyo-Japan.
2. Research Scholarship Turkish Prime Ministry –Turkish International Cooperation and Development Agency (T.C. Başbakanlık TİKA) October 2008-April 2009, Damascus – Syria.
3. Korean Government NIIED PhD Scholarship, 2006 September-2007, February Seoul National University, South Korea.