

# Historical Peninsula of Istanbul Fener-Balat, Culture-Faith and Religion Based Tourism

Gündoğan Yayınları



Alliance of Civilizations in the Mediterranean Region

## Historical Peninsula of Istanbul Fener-Balat, Culture-Faith and Religion Based Tourism

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G Ü N D O Ğ A N Y A Y I N L A R I

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This book refutes the thesis of Samuel Huntington's Clash of Civilizations. Instead, it supports the Alliance of Civilizations supervised by the United Nations.

It describes religious-historical and cultural monuments in the region including Istanbul Cibali-Fener-Balat-Ayvansaray where three monotheistic religions live together under the peaceful conditions and they practice their religions.

The thesis of Alliance of Civilizations has been examined theoretically within the context of the book.

We hope that thesis of the Alliance of Civilizations, co-chaired by Prime Minister Recep Tayyip Erdogan and Spanish Prime Minister Zapatero under the umbrella of the United Nations, will make considerable contribution to the world peace.



GÜNDOĞAN YAYINLARI

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UNITED CIVILIZATIONS  
FAITH AND RELIGION BASED TOURISM  
AND THE CLASH/ALLIANCE OF CIVILIZATIONS IN  
THE MEDITERRANEAN REGION<sup>1</sup>

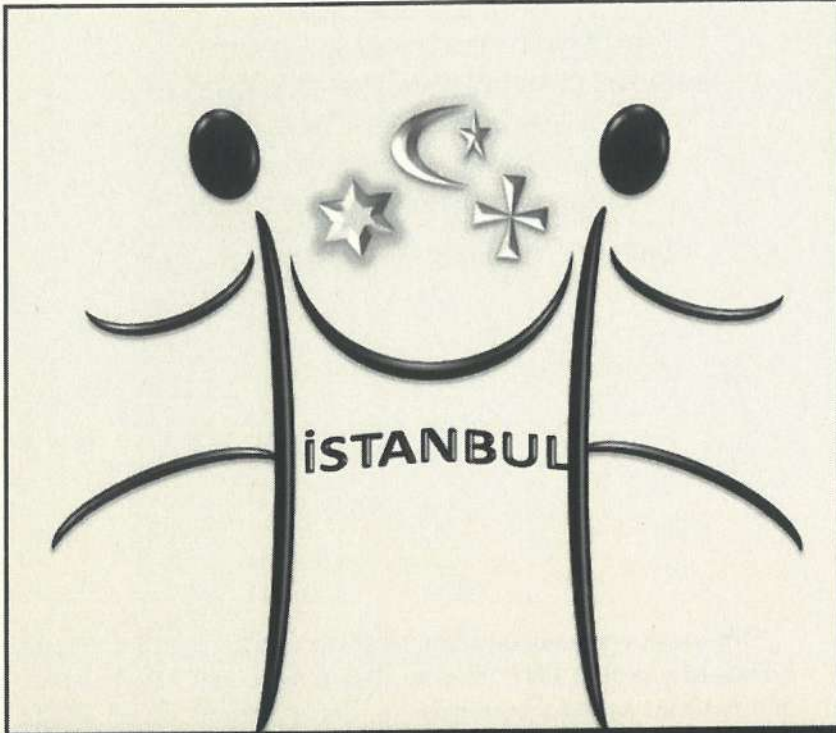
Historical Peninsula of Istanbul - Fener - Balat  
Culture, Faith and Religion-based Tourism

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This book was written within the context of the data and conclusions of a project titled "Encompassing the Cibali, Fener, Balat and Ayvansaray Neighborhoods" in a new program of faith and religion-based tourism, which was implemented as a Scientific Research Project funded by Kadir Has University.

1) We would like to thank Prof. Önder ARI , Asst. Prof. Dr. Hüseyin İŞIKSAL and lecturer Sezai GÜLŞEN for their valuable contributions to our effort in writing this article.



## BİRLEŞMİŞ MEDENİYETLER

Tarihi Yarımada-Fener-Balat  
Kültür, İnanç ve Din Turizmi

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## OUTLINE

|  |    |
|--|----|
| — INTRODUCTION.....                                  | 15 |
| 1- METHODOLOGICAL AND THEORETICAL<br>FRAMEWORK ..... | 19 |
| 2- DESCRIPTION OF THE AREA.....                      | 25 |
| 3- ANALYSIS.....                                     | 37 |
| 4- RELIGIOUS AND FAITH-BASED<br>TOURISM (RFBT).....  | 53 |
| 5- CONCLUSIONS.....                                  | 87 |
| — APPENDIX 1:.....                                   | 89 |
| — BIBLIOGRAPHY .....                                 | 93 |



### Rifat Barokas'ın Anısına

Sevgili Rifat'ımız, yazdığın Medeniyetler İttifakı kitabına ithaf yazısı alışılmışın dışında oldu. Çünkü bugün sen aramızda yoksun. Seni anlatmadan, yetiştiğin iklimi bilmeden böyle bir ithaf yazılmazdı. Müsaadenle bir iki satırla zorda olsa seni anlatmaya çalışacağım. Çünkü yazdığınız kitap ile sen bütünleştin.

Sevgili Rifat, aziz kardeşim, nasıl olsa içinden sağ çıkamayacağımızı bildiğimiz bir dünya da yaşıyorduk. Toprağın altının üstünden zengin olduğuna hepimiz biliyorduk. Ölüm herkes için mukadderdi. Ancak bilmediğimiz seni beklenmedik bir zamanda, aniden kaybetmemiz, beklenmedik bir anda bir yokluğun, bir hiçliğin içine düşmemizdir. Şimdi seninle yanan bir meşale söndü. Bu meşale, insanları seven, onları bilgisi, tecrübesi ve özellikle de beynin ve vicdanın ifade aracı olan dil, söz ile bazen acı ama genelde tatlı yönü ile bizleri aydınlatan, ruhlarımızı rahatlatan Medeniyetler İttifakının yılmaz savunucusu bir ışık söndü.

Sevgili kardeşim, dertlilere çare olan, herkesin yardımına koşan, dünyanın içinde bulunduğu siyasi sıkıntılar için kristal küresine bakarak geleceği insanların rahatlaması yönünde yorumlayan, ekonomik sıkıntılar içindekilere de kalbi solda olan kapitalistim diyen Rifat'ımız, artık yoksun. Senin yokluğunla sevgi, umut meşalemiz söndü. Rifat'cığım, o tatlı diline, sözüne, güzellikleri ifade eden güler yüzüne, hasret kaldık. Bunun üzüntüsü içindeyiz. Ancak biz senin cismani bedenini, o güler yüzünü, insan sevgini, tatlı sohbetlerini ve dostluğunu hep arayacak, seni hatıralarımızda her dem taze ve canlı tutacağız. İnsanlara korku yerine telkin ettiğin sevgi,

saygı ve tatlı sohbetlerin ile kalplerimize taht kurdun. Seni bu tah-  
tında sonsuza dek yaşatacağız. Yaktığın sevgi ve iyimserlik meşale-  
si insanlık için, Medeniyetler İttifakı için ilelebet sönmeyecektir.

Sevgili Rifat, çalışmayı, ibadet derecesinde severdi. Dünya ha-  
yatında en büyük güç'ün ilim olduğuna inanırdı. Bu arada ilmin ku-  
ruluşunu ve sıklığını felsefe ve tasavvufu daha sevimli kılmaya  
çalışırdı. Dinlere bakışında da bir nükte ile Allah-Patron bir, firma-  
ları farklı derdi. Son yıllarda dünyayı kasıp kavuran "Medeniyetler  
Çatışmasını" bu açıdan değerlendirilmesini öngörürdü. Bu yüzden  
"Medeniyetler Çatışması yerine Medeniyetler İttifakı derdi. Çünkü  
sevgili Rifat, günümüzün modern Evliya Çelebisi gibi idi. Derviş  
meşrep bir mizaca sahip olan, herkesle rahatça konuşabilen, altı  
dilli Rifat, altmışa yakın ülkede çalışır, doksan altı ülkede de bulu-  
nur. Dünya'yı gezerek, içinde yaşayarak, çalışarak, insanları ile ilk  
nefeste hemen kucaklaşan, kaynaşan bir dünya insanı, dünyanın  
insanı idi. Bütün dünyayı gezip, onu çok iyi bilen, medeniyet sınır-  
larını rahatlıkla aşan, kendini her medeniyetin bir parçası olarak  
gören, çok yönlü, çok kültürlü, insan sevgisini esas alan bir insan-  
dı. Yani sevgili Rifat, insanımsı değil, insan gibi bir insandı.

Sevgili Rifat, içinde yetiştiği çocukluk ve gençlik yıllarını geçir-  
diği Türkiye'den 1960 yılında Robert Koleji bitirdikten sonra ayrı-  
lıp Amerika'ya doktora yapmaya gider. Bu arada askerlik hizmeti  
için Türkiye'ye döner. Ancak askerlik sonrası modern Evliya Çele-  
bi tekrar yelkenleri dünya sularına açar. Ancak 2005 yılında çok  
sevdiği İstanbul'a tekrar döner.

İstanbul, Medeniyetler İttifakı için seçilmiş bir dünya şehridir,  
dünyanın şehridir. Bunu çok iyi bilen Rifat, düşüncesindeki gelecek  
tasavvurundaki Medeniyetler İttifakı kitabının yazımı için sanki ade-  
ta çok sevdiği İstanbul toprağı, onu bağrına basmak için çağırır.

Ancak son görev olarak da yine sevgili Uğur Özgöker kardeşi ile  
birlikte, Medeniyetler İttifakı kitabının yazılmasını bekler. Sevgili Ri-  
fat'ın, ömrünün son demlerini çalıştığı Kadir Has Üniversitesinin  
bulunduğu yer itibari ile seçimi bile kaderin bir cilvesidir. İlim ma-  
bedimizin içinde de büyük bir meşale söndü.

Kendini adadığı çok sevdiği Medeniyetler İttifakının bir merkezi  
olarak gördüğü İstanbul ile ilgili yaptığı çalışmayı bitirdi ancak ya-  
yınlanmasını eserini göremeden aramızdan ayrıldı.

Bugün elimizdeki Medeniyetler İttifakı kitabını yazan fakat ara-  
mızdan ayrılarak bizi üzüntüye gark eden başta aziz kardeşim Rifat  
Barokas'a ve sevgili Uğur Özgöker'e sonsuz teşekkürlerimizi sunu-  
yoruz. Bu kitap insanlığın son dönemlerde yeniden bir dinler sava-  
şı, Medeniyetler Savaşı yerine, insan sevgisine ve insanlığın Mede-  
niyetler İttifakı çerçevesinde uzlaşmasına ihtiyaç var. Bizlere ve in-  
sanlığa Medeniyetler İttifakı kitabını sunan bu iki kardeşimi candan  
kutluyorum.

Artık gözü ve vicdanı olana gün ışımıştır.

Prof. Dr. Ömer AKSU of Istanbul University



**Attributed to the Memory of Dr. Rifat Brokas.**

Dr. Rifat Barokas was a brilliant student of multilingual talent with the nickname "bookworm" as he would be the last person to leave our library in Robert College. We lived together like brothers for nine years as boarder students in the Istanbul American College.

Our dear friend of marketing Dr. Barokas was truly the gentlest Turk with modern traits of universal values. He was raised within the best Istanbul environment of Ottoman style family life, influenced by his distinguished mother and father in his modern outlook; he was also a good father to his son and daughters. Dr. Rifat Barokas always cared for his sisters Mrs. Deniz French Etna psychology in Paris, and Mrs. Yasemin who is a Freelance poet, author, meditation and yoga teacher living in Istanbul.

Dr. Rifat Barokas was a dedicated leader of public relations who spent his time and money to publish a periodical introducing the opportunities of the Turkish Economic environment in Turkey for the Americans at large, during the 70's and 80's when Dr. Ata Devrim had been serving as the president of the Turkish American Friendship Association. Coincidentally the junior member of AKP who happened to become the minister of European Union acting as a nationalist, namely Minister Egemen Bağış was actively cooperating with his American Colleagues in New-York getting a lot



of interesting ideas from our dear friend Dr. Barokas who was serving the AID "as a professional expert" of international economic projects all over the world at the same period in the USA.

Unfortunately, the Turkish Republic Decision makers did not take advantage of the contributions from Dr. Rifat Barokas's innovative ideas to publicize the Turkish wisdom and goodwill services to the developing countries, although the retired ambassador of Turkey had officially appreciated the concerns of Dr. Barokas in Washington DC during his mission in the Turkish embassy in the 80's.

Dr. Rifat Barokas was truly a typical Turkish nationalist who delayed his application for American citizenship for many years until 1996. In 1980 he successfully served in the Turkish military as a reserve officer according to the compulsory obligations required of every male citizen in Turkey.

I am happy to have worked with him under his leadership in a research project team of social responsibility in Kadir Has University on Fener Balat (Istanbul) region next to the famous historical inner city site by "the Golden Horn" during 2008-2010 periods.

Dr. Rifat Barokas was an honest academician of discipline and an encouraging tutor of business administration. He treated his students with sympathy and his innovative approach helped to develop their talents and intellectual capacity.

Serving the IMF and AID on various economic and educational international projects in 30 different countries all over the world including US AID program for Turkey after the "Varto Earthquake" in the east of the country, Dr. Rifat Barokas had proved to be an international standards and sense of business ethics.

I shall forever remember Dr. Barokas with the almost respect and gratitude for his services to our country. My condolences are due to his wife Assoc. Prof. Dr. Safiye Kirlar Barokas who devoted her love and compassionate care for Dr. Rifat Barokas during the last twenty years they were married.

Prof. Dr. Onder ARI of Istanbul University





and accomplishments. Sumerian, Egyptian, Aztec, Maya and Inca civilizations are the most well known examples which, despite their brilliant existence and accomplishments were wiped off the world scene. Although these civilizations have disappeared, their descendants are still among us. Even if we look at the last five centuries beginning from the 1500's, we believe that the significance of religion will be relegated to second place after economics and finance and we expect that this will also be the case for the future five hundred years.

**The Concept of Clash of Civilizations** prompted strong reactions two important sources especially from the prominent academician Edward Said from Columbia University. Said in his article "The Clash of Ignorance" engages in argumentum ad hominem against Bernard Lewis and Samuel Huntington (Said, 2001). Said uses his intellectual prowess and erudition accusing these two social scientists of ignorance and demagoguery and ends up being an intellectual agent provocateur and apologist for terrorism and terrorists. He called the group of terrorists involved in 9/11 'a tiny band of crazy fanatics' who wanted to capture big ideas for criminal purposes. However, he did not mention the rumor that either the Americans or the Israelis engineered the attack and therefore there were no Jews in the World Trade Center that day. Strange as it may seem these two lies are widely believed to be true in the Middle East and other parts of the world.

Our principal point is that tens of thousands of people from different religions have lived in relative peace and harmony in an important urban neighborhood in Istanbul, Turkey for nearly five hundred years. The Fener-Balat neighborhood was home to Muslims, Christians and Jews up until fifth to seventy years ago when

significant emigration and immigration waves started to change the social, economic and religious character of the neighborhood. Religious rituals are exercised and regular services still take place in the holy establishments of the groups of different of faith in this area, as well as in the other churches and synagogues in Turkey.

The purpose of refuting Huntington is tied to the modern evolution of religious tourism which brings us to emphasize the importance of highlighting, restoring and preserving approximately a hundred religious sites (excluding baths and public water faucets, but including schools affiliated by religion) in an area covering 3.5 square kilometers and called Fener&Balat Districts of Istanbul. This area includes Cibali in the north and Ayvansaray in the south.

We believe it is critically important to understand the characteristics of the population mix of the current residents in this neighborhood, to educate them on the importance of restoring and preserving these sites and to underline the importance of keeping such a unique historical, archaeological and multiculturally precious sample of 'peaceful alliance of civilizations' of three different religions encouraging them to participate in the decision-making process to restore and preserve the sites and emphasize the positive impact of such activities on their incomes and standards of living. Designers of 'social environment projects' should be very careful to consider the crucial focus that each action and decision should be filtered through 'cultural sensitivity' and respect for both human rights and religious considerations.

It must be noted that, in the year 2009 almost all of the 13.000 residents in the area were migrants from Anatolia and not descendants of the Sephardic Jews who arrived from Spain and Portugal in the 15<sup>th</sup> and 16<sup>th</sup> century, or of Greek or Armenian



origin. Greeks and Armenians of Istanbul still exercise religious rituals and attend regular daily services freely in their holy temples in this region, some of whom may have been descendants of residents prior to the conquest of Istanbul in 1453.

What percentage of all the historical and cultural elements in the region is well known and documented? How could this project contribute to *Istanbul 2010 Cultural Capital of Europe*? How could this project contribute to faith and religion-based tourism in the region? What are the prospective economic, social and cultural benefits the residents could obtain from the increasing publicity of the area? How could the residents of the area and people from outside the area be better informed about the significance of restoring and preserving the historical and religious sites? It is hoped that the conventional and controversial ideas in this paper will encourage further research in the areas mentioned above.

## I. METHODOLOGY

The constructionist movement dates back to the 1960s' linguistic studies by Claude Levi-Strauss, Roland Barthes, Louis Althusser, Michel Foucault and Jacques Lacan. It is also reflected in the developing research on 'Culture and Foreign Policy' by Valerie M. Hudson under the sponsorship of Mershon International Studies in the U.S.A., and 'Culture as Shared Value Preferences' by the same author which has had an influence on young researchers in the field of International Relations. This is due to its multidisciplinary approach applied especially in contributions to 'Actor-Specific Theory' and the 'Empirical Ground for International Relations'. A second author, Kenneth Waltz, can be mentioned in reference to his book on 'Man, the State and War', as he proposes 'a three-image view' of looking at international relations behavior. The first image was the individual and human nature, the second image the nation-state, and the third image the international system.

In 'Theory of International Relations', Waltz elaborates on many of the core principles of neorealist international relations theory, adopting a structural perspective that sets him apart from earlier classical realists like E. H. Carr and Hans Morgenthau, which later gave rise to the 'Neoclassical Realist Movement'. Randall Schweller, Jack Snyder and Thomas J. Christensen, etc. try to incorporate a structural component while emphasizing the mitigating factor of a 'State-Society' relationship. This factor moderates the structural focus of a multicultural population, the composition of which is determined by locality, region, society, or nation in bu-

ilding up 'tolerance & understanding' toward an alliance among religions and people of various faiths.

In the constructionist's approach individuals are conceptualized as a result of social relations within the group. While this methodology started off with linguistics it has spread out to the Social Sciences in the last fifty years. Our focus is on the cultural meaning and significance of the social and economic relations within a multi-ethnic neighborhood over a span of several hundred years. In summary, 'Culture' can be defined as "membership in a discourse community that shares a common social space and history, and common beliefs". Even when they have left that community, its members may retain, wherever they are, a common system of standards for perceiving, believing, evaluating, and acting. These standards are what are generally called their 'Culture'. Bear in mind the Jewish Immigrants who voluntarily left Turkey for the newly established State of Israel and how they still live and interact with the other groups of immigrants in that country, as a typical group of individuals reflecting their 'Turkish Culture' in their daily lifestyles. Cultures are not only heterogeneous and constantly changing; they are the sites of struggle for power and recognition. Let us illustrate several aspects of culture:

1. Culture is always the result of human intervention in the biological processes of nature.
2. Culture both liberates and constrains. It liberates by investing the randomness of nature with 'meaning, order and rationality by providing safeguards against chaos. It constrains by imposing a structure on nature and by limiting the range of possible meanings created by the individual.

3. Culture is the product of socially and historically situated discourse communities, created and shaped by language.
4. A community's language and its material achievements represent 'A Social Patrimony' and a symbolic capital that serves to perpetuate relationships of power and domination.
5. But because cultures are fundamentally heterogeneous and changing, they are a constant site of struggle for recognition and legitimation.

The different ways of looking at culture and its relationship to language raise a fundamental question: To what extent are the 'World Views' and mental activities of members of a social group shaped by, or dependent on, the language they use? (Kramsch, 2009).

### **Fener-Balat-Cibali-Ayvansaray Religion, Culture and Religious Tourism**

Social responsibility project conducted under the auspices of Uğur Özgöker within the structure of Kadir Has University, aims to highlight the historical and cultural richness of the Fener-Balat-Cibali-Ayvansaray neighbourhoods that are located in a historical peninsula. During fieldwork for research, interviews are going to be conducted with state institutions and non-governmental organizations of Fener, Balat, Cibali and Ayvansaray neighbourhoods and will be made a film on the historical and cultural richness of the region ([www.kssd.org/hakkimizda](http://www.kssd.org/hakkimizda)). Activities are scientific research



projects that will be carried out within the structure of Kadir Has Institutional Social Responsibility Academy under the presidency of Uğur Özgöker. Kadir Has University and its environment take an area of 3.2 per square kilometers; from Unkapanı to the coast road and then reaches up to Ayvansaray and from Edirnekapı will include Sulukule and continuing up to Fatih.

In that region, members of Christian, Jewish and Muslim communities have always lived together. The aim of the project is to reveal the cultural and religious heritage of the region and introduce it to the whole world. This is a continuing project of Turkey's first EU Fener-Balat Project which aimed to catalogue and carry out the restoration of historical artifacts, to help revitalize the Orthodox culture in Fener and the Armenian and Jewish culture in Balat. Its aim was to create social development projects like vocational courses, health assistance; and in fact it had very worthwhile intentions. However, this was not successful. Three agencies were to make an inventory of the monuments that belong to the provincial and metropolitan municipality, Regional Directorate for Foundations and also the Patriarchate of Orthodox, Bulgarian and Armenian dioceses within the scope of Fener-Balat-Cibali-Ayvansaray, Religion, Culture, and Belief Tourism Project. Permission was to be obtained from 28 different institutions for those activities (Özgöker, 2009).

Given the absence of concrete quantified data we make assumptions which provide an informational base as the first of our modular blocks. The second and third blocks are documentary and observational data on groups belonging to different religions being able to live and thrive side by side in urban neighborhoods over long periods of time. Finally there are historical experiences and

selected local examples from the Fener Balat neighborhood to support our particular approach.

It is important to note that we have not undertaken any research to generate primary data with residents that lived there in the past. Based on our random conversations with local residents in 2009, we estimate that they are fewer than 50 non-Muslim individuals out of a total population of 13.000 in this neighborhood. Most of these 50 are Greek Orthodox individuals who work at the Patriarchate (approx. a total of 200 administrative staff and voluntary Chorus of young adults), with Armenians as administrative staff.

In one church in Balat District religious priests and functionaries have continued to carry out religious duties over a long period of time. Other staff looks after a building which was the old High School but is now a furniture factory. There is also a furniture store owned and operated by a Jewish businessman who does not live in the neighborhood. (Map 1)





## II. DESCRIPTION OF THE AREA

The area of the Fener-Balat neighborhood is of special interest to the Faculty and staff of Kadir Has University (KHU). The University is situated practically at the center of it facing the Golden Horn. The neighborhood is bound by the Zeyrek and Fatih in the north, Eyup Sultan in the west, Süleymaniye and the historical peninsula<sup>1</sup> in the east, and the Golden Horn in the south. (See Map 1) The area is approximately 3.5 square kilometers.

In the past the area facing the Golden Horn had a large number of warehouses used to store goods that were off-loaded from boats docked near them. Goods discharged by these boats were stored prior to their distribution to the city and the rest of the country. There are remnants of such a warehouse in the sub-basement of the current campus buildings of KHU.

There are a significant number of myths and stories associated with the Golden Horn that have circulated over past years. The most recent was an offer by Litton Industries in the 1950s to dredge the Golden Horn in its entirety; build a road and a boardwalk all around the coast of the Golden Horn at no cost to the Turkish Government. In return it is said Litton wanted to keep all they could find during the dredging operation. Both the residents of Istanbul and the Turkish Government believe in the existence of enormous wealth in the ships that sank in the last 5 to 10 centuries. The offer was turned down by the government of Turkey.

There are close to 200 historical sites in the Fener-Balat area, 97 of which have been identified as religious sites (Appendix 1) and include present and past schools affiliated with various churches of different faiths. These 97 religious sites include the headquarters of the Greek Orthodox Church referred to as the "Fener Patriarchate" which is considered the 'Primus inter pares' of world Orthodox churches. This first among equals status includes the Armenian Patriarchate, the Bulgarian Patriarchate, the Russian Patriarchate and the Jerusalem Patriarchate.

There are a total of twelve churches in the Fener-Balat neighborhood most of which have congregants and occasionally are open for weddings, funerals and tourist groups. The Church in the courtyard of the Greek Patriarchal Authority is open everyday of the week. The neighborhood has remnants of perhaps twenty synagogues only one of which is open for services. The Ahrida synagogue was restored and is open for services and to visitors. The Yanbol and Kastorya Synagogues are closed and in need of restoration. There are Greek Orthodox, Jerusalem Orthodox, Armenian Orthodox (Gregorian), Armenian Catholic, Bulgarian Orthodox churches, in addition to mosques, religious schools (madrasahs) and Muslim holy burial sites (turbes)

Of the twelve churches, one is affiliated with the Jerusalem Patriarchate and eleven of them are affiliated with the Orthodox Patriarchate. There are two buildings of the Jerusalem Patriarchate (Jerusalem patriarchs still live there), and some churches affiliated with the Armenian Orthodox Church, a unique iron church that is affiliated with the Bulgarian Patriarchate and three historic Orthodox schools. Besides that, historical and religious monuments like mosques, holy burial sites, fountains, and gates have been identi-

fied. The neighbourhood hosts an app. 1000-1500 year old history which belongs to the Roman, Byzantium, Ottoman and Republican periods. '2010, Istanbul European Capital of Culture', some of the buildings will be converted to hotels, pensions, a Jewish pub, and an Orthodox tavern and opened to tourism. There will be daytrips to the region's famous venues. Their aim is to extend those visits to longer time periods which will create economic development and recognition of our civilization. In order to accomplish this, we need to discover hidden monuments, to restore them, and promote İstanbul 2010 on a large scale and so contribute to socio-economic development. This is a preliminary project. In the scope of the project, dwellers in the region are going to be developed socially through vocational courses. The project is going to be financed by funding from Kadir Has University. We already have been in contact with the private banks and clubs for micro financial entrepreneurship in the domain of service sectors to tourists. For example, accommodation, souvenirs and dinners need their support. The project is going to cover 20 million dollars work which includes the costs of restoration, world-wide promotion, vocational courses and a credit facility project. We argue that micro-financial development will be able to be maintained with the development of a tourism economy (Özgöker, 2009).

We believe that less than 3.5 square kilometer area defined by the Fener-Balat neighbourhood has one of the most extensive religious sites concentrated in a small area. Therefore, it has the potential of attracting an increasing number of tourists in the future. We have identified 11 kinds of impact that increasing tourism in Fener-Balat would generate:



1. Foreign exchange earnings
2. Employment generation
3. Increases in income
4. Higher standard of living (improved housing, higher levels of consumption, savings and investment)
5. Seasonality of employment (down in the winter and higher in the summer)
6. Changes in the prices brought about by demand created by tourists.
7. Distribution of benefits from tourism equitable vs. skewed.
8. Ownership, control and decision-making over direct and indirect resources.
9. Land use; land development, congested urbanization, illegal or semi-legal high risk/high return ventures.
10. Changes in government revenue from tax and fee incomes received from tourist expenditures.
11. Increased recognition, prestige and public relations which lead to additional attraction for the country visited.

Moreover, we have observed a significant deterioration of religious sites in the Fener-Balat area. Inquiring into the reasons for this we have identified the following factors:

1. *Lack of Funds*: Religious sites are in the purview of a wide range of organizations with no coordination among them.

2. *Lack of authority and responsibility for oversight.*
3. *Lack of trained personnel.*
4. *Occasional political unrest.*
5. *Lack of applied research facilities, personnel and budget for presentation technologies.*
6. *Lack of awareness of the value of religious heritage resources (Marc, 1914).*

As mentioned earlier the Fener-Balat neighborhood was inhabited by Greeks, Armenians, Jews and Muslims for many centuries.

To market the Cibali-Fener- Balat-Ayvansaray Region in the area of religious tourism, as a first step the region should be planned as a touristic product. Suggestions on that topic can be ordered as follows:

1. To accelerate demolition, restoration, maintenance and repair and environmental monitoring of the Cibali-Fener-Balat-Ayvansaray neighbourhood by creating a master plan that will carry out the cultural heritage of the region's Turkish Muslim/Greek Orthodox/Armenian Gregorian and Jewish beliefs. In order to do it, the aforementioned region should be promoted as the center of Culture/Religion Tourism.
2. By drawing the route of belief tourism, travel agents, tour operators, travel consultants, who promote belief tourism products, should be invited together and shared information with them. Thereafter, agreements should be signed

with civil, public and private companies of the region, governorate, universities, municipalities, unions, non-governmental organization, public administrations, religious communities taking due precautions in order to give a qualified service to religious tourists..

3. Entrepreneurs should be directed to make their investments especially around or in the middle of belief cultural centers of attractions. Entrepreneurs should maintain a qualified visiting environment by making investments in resort-accomodation-food-beverage-transportation business and building alternative travel/walking tracks (Karaman&Demirkol&Şahin: 2008; 233).
4. It is necessary to find out the efficient, alternative ways of communication with the Vatican, Christian unions, Orthodox communities and the promotion of the region should be done through the internet. This promotion should focus especially on the tolerant environment that people from different religious groups have experienced throughout the years.
5. Professional tour guides should be thoroughly trained on the issues of religion and belief. The Religious Affairs Administration, the Union of Professional Tourist Guides and the Culture and Tourism Ministry should collaborate to train those specialized belief guides and provide certificate support (Şenol: 2008; 64). A certificate system, which is going to take place in the aforementioned region, is going to lead the way in tourism in Turkey.
6. In the promotion of belief destinations, not just religious but also cultural elements should be included and marke-

ting should be integrated with alternative tourism types (Kaşlı&İlban&Yıldırım&Esenoğlu: 2009; 1514). For this, the region's alternative types of tourism products should be researched, brochures be printed, meetings and seminars should be arranged.

7. The target market's accommodation, food & beverage and other customs should be researched and according to the research's findings, a suitable food and beverage service should be developed and made accessible for tourists (Çakıcı &Şaman: 2009; 703). Concerning Christian oriented religious tourism sites, accommodation services may be established which are harmonious with Christian architectural style. Financial sources may be established with the collaboration of Vatican Banks or religious orthodoxies like the Union of Young Christians by preserving the Turkey's national interest. Those hotels' equities can be sold in Western stocks. Besides that, conservative Israelis, who eat halal food, do not play gamble and love Turkey, may be attracted by special activities and this must be highlighted in the project. On this point, the support of the Chief Rabbinate of Istanbul would increase the number of religious Israeli visitors (Eser: 2-3 Kasım 2000; 432).
8. To provide inter-faith coalescence, international festivals and activities, appropriate for the region's culture, should be organized. A profile of the region's potential consumers/visitors (Christian, Jewish, Muslim) should be constructed, and market research should be done.



According to the deeds of trust of pious foundations in the conquest era post 1453, the first Jewish inhabitants of Balat came from the region of Kastoria in the Greek region of Macedonia. As is customary among Jewish settlements over the Millennia the 100 poor Jewish families built the Kastoria Synagogue and a Cemetery. Subsequently in 1492 additional families arrived from Spain, in 1497 from Portugal and Italy and built the Cerush, Neve Salom, Montias and Messino synagogues.

Prior to the Turkish conquest of Istanbul in 1453 by Fatih Sultan Mehmet there were Jews living near Balat who were resettled in Balat after the great fires of 1660. These are referred to as Romaniotte Jews.

In 1599 a group of Sephardic Jews who emigrated from the Island of Rhodes also settled in Balat. In fact one of the authors has met two descendants from this group. He met the members of the Tarica family in Kinshasa and Lumumbashi, Zaire 1979-1985 and Dr. Marc Angel Sr. in New York City. Muslims came to live in Balat starting in the 16<sup>th</sup> century and with their arrival came new Mosques, Dervish Lodges, and Prayer Rooms with Sumbul Tekke being the most famous. The area reached its zenith in the 17<sup>th</sup> century. During this period significant numbers of cargo ships and boats discharged goods which contributed to high levels of economic activity, income and wealth. In the following centuries the neighborhoods started losing trade activity and population. In addition the 1894 earthquake and subsequent fires, the attraction of newly developed sites in other parts of the city caused the Jewish population in Fener-Balat to move away. The synagogues in the Balat area are Hevra, Selanica, Eliav, and Neve Salom, Yanbol, Veria, Ahrida, Pol Yaşan, Pol Hadas and the Çana Synagogue in Fener.

We may therefore assume that 100 to 200 families of 4 to 6 individuals each supported a synagogue, at its most dense period. We may assume there were up to 2000 families and perhaps 5 to 10.000 individuals. We must emphasize that this is most probably the maximum number of Jews that lived in Balat at any one time.

Muslims did not move into this area in the 15<sup>th</sup> and/or 16<sup>th</sup> centuries, but started to settle in this area in the 17<sup>th</sup> century. Among the religious sites are;

1. *Balat Mosque: Ferruh Kethüda Camii* designed by the well known Ottoman architect Sinan.
2. *Balat Station Mosque: Yusuf Şucaeddin Camii* was built in the late 15<sup>th</sup> century soon after the conquest, burned down in 1894 and later rebuilt.
3. *Draman Mosque: It is built on the main artery of Balat Center.*
4. *Hoca Kasım Günani Prayer Hall* was also built in late 15<sup>th</sup> century.

Using our previous assumption of 100-200 families supporting/attending a synagogue there were perhaps a maximum of 800 families and 5000 Muslim individuals living in the Fener-Balat area.

The churches in the area that we were unable to identify were as follows;

1. *Balatkapı Ioannes Prodromos Metokhion Church: It is guessed that this church was built in the 14<sup>th</sup> century,*

burned down in 1640 and rebuilt in 1686 with the assistance of the Russian Ambassador.

2. *Balatkapı Panagia Balinou Church*: It is built in the 16th century; the Church continues to be functional in its original location.
3. *Balatkapı Taksiarkhes Church*: This church was also built in the 16th century.
4. *Surp Hreşdagabet Church*: Originally a Greek Orthodox Church, it was built in the 16th century under the name of Ayios Eustratios. It was transferred to the Armenian community in 1677.
5. *Aghia Strati Church*: It was built in the 14th century as the Aghios Nikolaos in the 17th century after the 1640 Balat fire.
6. *Sveti Stefan Church (The Iron Church)*: This Bulgarian Orthodox Iron Church built of iron and steel, was a pre-fab construction imported from Austria in the 19th century, designed and built out of cast iron by an Ottoman Turk of Armenian origin.

Applying the same assumption of 100-200 families per church we reach the following conclusions;

- 4 Greek Orthodox Churches, 800 families, 3.200 individuals.
- 2 Churches connected to the Jerusalem Patriarchate serving 300 Arabic-speaking families from the Hatay region in Southern Turkey.

- 1 Armenian Church, 200 families, 1200 individuals.
- 1 Bulgarian Church, 200 families, 1200 individuals.

Perhaps with a significant margin of error the Fener-Balat neighborhood at its height had:

- 10,000 Jews,
- 5,000 Muslims,
- 3,200 Christians for a total of 18,000 individuals.

The density of religious sites in such a small area is indicative of the population density that has existed for centuries. The United Nations (UN) and European Union (EU) present Turkey as a symbol of interfaith and intercultural peace. The region of Fener-Balat-Cibali-Ayvansaray is a successful indicator of that. However it should be strengthened with good promotion and advertisement. This project is going to suggest and prove that Turkey is a bridge between Europe and Asia and promote the idea that the European Union cannot be without Turkey (Özgöker, 2009).



### III. ANALYSIS

#### **The Origins of the Concept of Civilization**

The analysis in this study should begin with a definition of the key concept 'civilization', which is also referred to in the title and require a detailed explanation in order that our claims in this study are better understood. Otherwise, an ambiguity in the definition of the concept of civilization could lead to confusion about the issues discussed later in this study. There has been a long-lasting philosophical debate about the definition of civilization but this is outside of the scope of this study; therefore we will focus mainly on the origins of the concept of civilization and its elements.

*The concept of civilization* firstly came to prominence in the second half of the eighteenth century in France. "Civilization" is derived from the concepts of civilize and civilizers which have been used since the sixteenth century (Braudel, 2001, 32). The concept of civilization arose up in the seventeenth and eighteenth century as a product of the Enlightenment which was based on the prevalence of scientific ways of thinking, as opposed to the dogmatic way of thinking since *The Renaissance and The Reform*. Before the 'Enlightenment' there was no such concept as civilization (Mazlish, 2004, 1). The concept of civilization aimed to differentiate between Western Civilization and the others; namely it was used to mark the difference between the West and the Rest. The concept of civilization as such is not totally new, since throughout history many civilizations used various concepts to distinguish themselves from others. Or at least they used the definition

of civilization for 'othering' the rest of the people as the Greeks did by calling them "Barbarians". On the other hand, especially in the second part of the eighteenth century, the concept of civilization was used by the Aristocracy to express their superiority over the other classes. As Bell states the concept of civilization was first of all the representation of class superiority (Bell, 1998; 111-112). As such, the concept of civilization was used to emphasize the superiority of the aristocracy, namely, the West signifying the enlightened mind, the individual and scientific activity by contrast to the East which lacks these elements. Similarly the Greeks constituted a political settlement with unique characteristics on a defined territory with a society having a tradition of high culture, art and philosophy contrasted to the "other". This concept (civilization) has been used by the Western countries for the last three hundred years to define themselves as different from the societies in the past or from the contemporary more "primitive" societies (Elias, 2000, 73). From this point of view, the concept of civilization emerged from the efforts of powerful societies to distinguish themselves from the rest. Since the emergence of the concept of civilization it has been the conceptual statement western societies have used to define their status in the world.

#### **Civilization and Its Classification According To Huntington**

If we continue to analyze the Huntington's thesis it can be said that he defines civilization as a phenomenon. (Huntington, 1993, 24) Thus, according to Huntington "civilization is the general cultural cluster, through which societies define themselves with a sense of belonging". For instance, even though the cultural ele-

ments differentiating Frenchmen from Englishmen are distinctive, essentially both of them belong to a European cultural cluster. Similarly, when a European, an Arab and a Chinese are compared, it can be seen that Europeans have various similarities that they do not share with others. And above mentioned the cultural clusters such as the European culture, the Arab culture and the Chinese culture are not part of an upper cluster. Besides, civilization might be divided into sub-civilization groups; they may fall and rise and they may be divided or united. Based on Tonybee's classification Huntington states that currently there are seven or eight different civilizations in the world, which are: Western, Confucian, Japanese, Islamic, Indian, Slavic- Orthodox, Latin American and possibly African (Huntington, 1993, 25).

#### **The Analysis of the Thesis of the Clash of Civilizations**

Huntington begins his thesis named clash of civilizations of 1993 where he first illustrates and explains the new conflicts of the post-Cold War era. Huntington mentions, "It is my hypothesis that the fundamental source of conflict in this era will not be primarily ideological or economic. The great division among humankind and the dominating source of conflict will be cultural." (Huntington, 1993, 22) Thus, according to Huntington, the struggle in this new era will have a totally new basis compared to the wars between Kingdoms in the Middle Ages, between nations in World War, and the ideological war between the USA and USSR during the Cold War era. (Huntington, 1993, 23) Furthermore, the fundamental actors in this struggle would be the states, essentially this clash will happen between states that are part of the same civilization. Contrary to the former "conflicts between princes, nation



states and ideologies, [which] were primarily conflicts within Western civilization", this new clash will be between Western civilization and the rest.

It is interesting to note that some political scientists have a tendency to ignore factors outside political science in interpreting the past and predicting the future.

### Search for a New Order

The heated debate after the Cold War about the likely basis for struggle in this new order led to two widely discussed theses: "The End of History" and "Clash of Civilizations". *The End of History thesis of Fukuyama* manifested that this new era based on liberal democracy and capitalism had been the product of a long and tough process and the ultimate end that human civilization could reach. According to Fukuyama, Western civilization with its political, social and economic mechanisms has reached its perfection, the ultimate state of humanity could ever achieve.

The other important thesis is Huntington's thesis about the *clash of civilizations* which is directly related to the subject of this article and therefore will be deeply discussed here. However, it is clear that both theories about the new era which have received serious attention have been put forward by American theoreticians and they have served as the theoretical ground for various foreign policy moves of the USA and used to legitimize US foreign policy in the new era. "Although these two theses conflict in content, they have significant similarities if they are examined by timing and by their relation to US foreign policy choices" (Davudoğlu, 1993, 1). After this brief introduction it is important to note that the above mentioned points give us significant clues about the pro-

cesses leading to the emergence and discussion of these theses. There is the impression that these theses did not develop as a result of naturally evolving processes but in order to realize a constructed process.

### Why will the Civilizations be in Clash?

To put it briefly, the picture Huntington draws is much more pessimistic compared to the one drawn by Fukuyama, since he claims that the struggle in this new era will be related to cultural subjects instead of economic and ideological grounds and therefore it will bring civilization as the agent of cultures into confrontation.

Huntington explains six reasons for the clash between civilizations. The first reason is "the differences between civilizations are not only real; they are basic" (Huntington, 1993, 25). The above mentioned civilizations have fundamental differences such as language, culture and tradition which they have from the depths of history. According to Huntington "these differences are the product of centuries. These are far more fundamental than the differences among political ideologies and political regimes." (Huntington, 1993, 25)

The second point is, "the world is becoming a smaller place" (Huntington, 1993, 25). The fact that the world is becoming a smaller place that enhances cultural interaction and this causes societies to be more conscious about their own civilization.

The third point is, "the processes of economic modernization and social change throughout the world are separating people from longstanding local identities" (Huntington, 1993, 26). In this process nation states are weakening, societies are becoming unse-



cular and elements such as religion provide people with identities beyond nation states.

The fourth point is, "On the one hand the West is at a peak of power. At the same time, however, and perhaps as a result, a return to the roots phenomenon occurs among non-Western civilizations" (Huntington, 1993, 26). Namely, societies facing the Western power are feeling insecure and they have the need to return to their history. It might be that the non-Western societies have begun to see Western societies as rivals and so try to create better conditions in order to compete with the West.

The fifth point is, "cultural characteristics and differences are less mutable and hence less easily compromised and resolved than political and economic ones" (Huntington, 1993, 27). Namely, one person can become poorer or richer. It is far easier for a Frenchman to become an Englishman. Similarly, one person can have double nationality, but it is not possible for him to believe in two different religions.

And the sixth and last point is, "economic regionalism is increasing." (Huntington, 1993, 27). What Huntington means by economic regionalism is the partnership among societies sharing similar cultural values. According to him, economic integration can only be successful if made among societies belonging to the same civilization.

If we try up to this point to criticize the Huntington's thesis, we question the argument of struggle between cultures, which he based his thesis on. Since the Huntington's thesis was published the developments in international relations have shown that even if there are cultural differences between states which experience conflict and struggles, international relations have not solely evol-

ved into a system in which the fundamental battle ground was shaped by cultural differences.

For instance, the joint reaction and combat of Western countries against Saddam's occupation of Kuwait, which happened not long before Huntington published his thesis, were not repeated during the intervention of 2003. Needless to say, there was a great difference between two interventions but in the end the Western countries had to support the first intervention since it was in response to the violation of international law. But they did not behave similarly during the second one. Thus the US was supported only by the UK, while being criticized by other European countries. This shows us the interstate relations based on economic and political interests are still the primary and most determinant factor in international relations.

To sum up; these two interventions are essentially resulted from the fact that the US is the only superpower, namely the hegemonic power, in the post-Cold War period and since there is no other superpower to compete with US, there has been no need for a complex net of alliances against the Soviet Union any more. Even though both Gulf Wars were carried out based on excuses - the occupation of Kuwait for the first one and the nuclear weapons for the second one - in the end they were a means to enhance the US hegemony in the world. Thus, it can be said that there is no struggle where the main issue of conflict is cultural and the main actors are states belonging to the same civilizations. It is obvious that the power struggle between nation-states within the same civilization is still common.

It seems that both Lewis and Huntington have a tendency to discount or ignore political economy in their analysis of relations



between nation-states and so called "civilizations". Considering political economy together with political science would point out the difficulty of nation-states adhering to Islam, to act in concert for mutual political and economic benefit. Even though Turkey is one of the more politically and economically advanced countries - one of course has to define carefully the measure of advancement - in the Islamic world most of the other countries would hesitate and perhaps reject its leadership, finding Turkey (as an Islamic country) too modern.

In terms of applying Sharia law the Saudi Arabia's Wahhabis or the Iran's Ayatollahs can be considered more advanced than the others. By more advanced here we mean they are much stricter in applying the Sharia law. This is a very narrow definition of the word 'advanced' in fact strict application of the Sharia law may be considered stultifying and stifling rather than liberating. If nuclear capability is a measure of advancement as a tool to increase the psychological confidence of the Iranian population, and as a propaganda leverage for the Mullahs to reign and retain their so-called LEGITIMACY of AUTHORITY in hand, and for threatening the US and Israel in the future, then Iran may be considered the most 'advanced'. However, using other Western-oriented social, political and economic indicators, Turkey would come first.

On the other hand the alliance of the Sinic and Islamic countries against the West seems illogical. There are ideological, economic and geopolitical considerations which point out to close collaboration between China, South and North Korea, Japan, India and all the other Asian countries excluding Russia, Pakistan, Bangladesh, Indonesia and Malaysia.

Huntington discounts ideology and economy while Edward Said, and later the United Nations, focuses on the Palestine- Israel issue as the focal area of future conflict. They prefer to omit the relative lack of interest both in Islamic countries and the West to resolve this problem (Huntington, 1996).

We believe that the fact that 10.000 individuals from at least four different religions coexisted in close proximity to each other for over 400 years, disproves the theory of the clash of civilizations both in the past and in the future. As Kofi Annan said in his introduction of Professor Sayyed Hossein Nasr before the latter delivered a lecture titled "Islam and the West": "Personally I don't believe in such a clash, because I don't believe that there are distinct and separate 'civilizations' in the world today" (Nasr, 2003).

When we talk about a civilization, it is generally a concept of the past rather than of the present or the future. If the Muslim Moors and Sephardic Jews of Spain had not translated the classics, the so called Western civilization would be missing much of its essential roots.

### **From the Clash of Civilizations to the Alliance of Civilizations**

#### **The Idea of the Alliance of Civilizations**

In our era the developments in the field of communication serve as an accelerator for global politics. The fast evolving communication technology has not only transformed the world into a global village but has also disclosed the areas of privacy of nations. Thus, against the transforming and stereotyping power of globalization over the local, efforts for finding formulas for living toget-



her among different cultures and different religious communities have been intensified out of necessity. These formulas are shaped around the culture of democracy the essence of which is pluralism. The fact that issues such as interreligious dialogue, multiculturalism, the alliance of civilizations and religious pluralism are being widely discussed, serves as the best example to this phenomenon.

The American political scientist Samuel Huntington claims in his book titled *The Clash of Civilizations and Remaking of World Order* and published in 1996, that there will be a war between civilizations and uses the Cross and the Crescent to symbolize the two parties in this war. According to Huntington this war would not be fought between two religions but rather between Christian and Islamic civilizations. Bernard Lewis, on the other hand is opposed to the Huntington's ideas and claims that the clash will not be between but within the civilizations specifically, he states that there will be a clash within the Islamic civilization.

The implicit strategies of theoreticians putting the idea of clash within and especially between civilizations were new imperialist aspirations for the re-exploitation of the Middle East, both materially and intellectually. The idea behind the exploitation of the Middle East is related to the aspiration to take hold of the oil reserves in the Gulf region, to control the energy pipelines and to undermine the growing influence of Asian states on these energy lines. These projects are planned with a sense of conspiracy. They have been levelled against the Middle Eastern World since 9/11.

Nonetheless the theory of a clash of civilizations does not help one to understand the issue better, or to solve it, but rather causes an enhancement of hostility and contention between different cultures and the consolidation of fear and anxiety. However, in reality

different cultures and civilizations build up through interaction and interrelationship as manifested in the common heritage and wealth of humanity, which contributes to its development. Whichever civilization we analyse, we find that it is the product of interaction. Although it does not sound convincing at first, the difference between cultures and civilizations is rooted in their similarity. At the center of this similarity sits the human element.

The disturbance and anxiety caused by the theory of the clash of civilizations has unfortunately misled the discussion about the serious situation the world encounters. The history of intercultural relations does not solely consist of wars and struggles. This history also includes constructive exchange relations, positive interactions and peaceful unions. Besides, the efforts to classify structurally different societies into a rigid and categorical concept of civilization impede more enlightened views on issues such as motivation and behavior. (UN, 2006, 9)

In this era, the need to build a common political will in order to develop intercultural dialogue and understanding and to alleviate the problems rising from imbalances in the world is obvious. This urgent task constitutes the rationale for the Alliance of Civilizations Forum, established by the UN, is to erase the phobia and hostility against Islam which dramatically increased after the Al Qaida organization attacked the Twin Towers in New York in 9/11. Other tasks are to build peaceful relations between Christianity, Islam and Judaism, to explain the culture of co-existence and to show the nations of the world that cultural and religious differences are in fact a source of richness. The co-presidents of this forum are Zapatero, the Prime Minister of Spain, which lies in the



far west of the Mediterranean region, and Recep Tayyip Erdoğan, the Prime Minister of Turkey, which lies in the far east of the region.

The UN project, the Alliance of Civilizations, began after terrorist attacks in Spain in 2004 which caused two hundred casualties. As Zapatero suggested, the Alliance has been strengthened through the Turkey's support. In contrast to the Huntington's thesis, this initiative tries to build an alliance and works to create an environment for a healthy dialogue instead of an inter-cultural clash. Thus the idea of the Alliance of Civilizations is a project aimed at overcoming the problem of struggle and clash caused by cultural differences, through being informed about the other, knowing and understanding the other, and through overcoming prejudice and promoting common elements. More importantly, this project aims at building a social understanding concerning democratic principles, universal human rights, pluralism, freedom, equality and social justice.

The Alliance of Civilizations (AoC) was established in 2005, on the initiative of the governments of Spain and Turkey, under the auspices of the United Nations. This project aims at advancing dialogue, cooperation and tolerance between different cultures and civilizations and thus to solve the problems through alleviating conflicts, tensions and clash. The Alliance of Civilizations Project was started by the efforts of Spain and Turkey. The Project, which is conducted by the United Nations, aims to show that all societies are connected to each other through the common ground of humanity. This project's target is to prove that in order to live together in welfare and peace depends on the foundation and strength of international, intercultural and interreligious dialogue and cooperation.

The Alliance of Civilizations as enunciated by Erdoğan and Zapatero (14 March 2007) within the framework of the UN is more of a response to the 'clash' theory than an alternative description or theory of it. It is said that in international relations there are no friends only interests. History has proved that as interests change, allies become enemies and enemies become allies. Ignoring the importance of economics, trade and wealth accumulation seems like a blind man describing an elephant by only touching its tusks or tail.

The first official meeting of the Alliance of Civilizations was in January 15-16, 2008 in Madrid, the capital city of Spain. The second forum in Istanbul in April 6-7, 2009 has received more attention. Since it happened concurrent with the US President Obama's visit to Istanbul and also was attended by many official representatives of governments and organizations from all over the world, the meeting attracted the attention of the world press. The outcome of the forum was in favor of developing intercivilizational interaction and dialogue ([www.bilgesam.org](http://www.bilgesam.org)).

Spain and Turkey, the two pioneer countries, in the Alliance of Civilizations Project have been seen as two countries even two civilizations with a common point of view. The Andalusian period in the Iberian Peninsula and the co-existence of different cultures in Anatolia for over hundreds of years, make Turkey and Spain the natural pioneers in this project. The basis of the Alliance rests on the idea of living together which is formed as a result of a long historical process. The common values in this project are respect for differences and respect for all cultures.

Even though the idea of a Clash of Civilizations evolved within Western Civilization, some Western societies that could not resol-



ve problems through this process, started to seek other solutions. As problems accumulated between different parts of both Western and Eastern civilizations, these problems led to new ways of dialogue and to new political approaches. Therefore, the thesis of a Clash of Civilizations has been the very source of the new idea of dialogue. The Alliance of Civilizations, moreover, aims to create a framework for peace. It is believed that different elements in a culture can solve their problems through applying a common point of view. As one of the pioneers of the Alliance, Turkey has the potential to improve it. Turkey would be able to tolerate the different elements of its own and thus set an example for the Alliance. Making the necessary legal regulations as part of the EU accession process, Turkey proceeds on its way to a truly democratic society and uses the different elements as a cultural enrichment. If Turkey is able to use its cultural richness as dynamic potential, this could also help the country to overcome the prejudices against within the EU. The Alliance would provide Turkey with stability which in turn would help Turkey to become a center of attraction in the region. As a powerful and influential country, Turkey could participate in the solution processes, and would actually achieve its mid-term goal of being a regional power and a global actor. The Alliance would help Turkey, not only to achieve cultural gains, but also political gains in peace-making.

### **Intercivilizational Dialogue and Turkey**

National and international failures in managing societal differences, the inability to create common values, the domination of developed countries over poor or middle-income countries and the feeling of loneliness, alienation and insult caused by this dominati-

on create tensions between different societies. The idea of the Alliance of Civilizations grew out of the desire to intervene in this process, to pass from a climate of clash to a climate of alliance and hopefully to achieve a social, political and cultural cooperation and solidarity. This initiative was suggested by Turkish Prime Minister R. T. Erdoğan and the Spanish Prime Minister J. L. R Zapatero, embraced by the UN Secretary-General and supported by Prime Ministers and Presidents during the "UN World Summit 2005". This project aims to develop tolerance, dialogue and cooperation and create a basis to prevent conflict, tension and clash between different cultures and civilizations. The Alliance is supported by *the Group of Friends*, which consists of more than a hundred UN member countries and international organizations. The Alliance has attracted a wide range of attention and financial support. It has created an environment that disproves the thesis of the Clash of Civilizations. This thesis claimed that negotiation, resolution and clash patterns of the Cold War would now be shaped around national identities (Uysal, 2009). There is actually no clash between civilizations; neither can we talk about an incompatibility between cultures and religions. There are rather commonalities as well as differences; therefore an international policy that is based on commonalities and fed by the differences should be developed. Due to the increasing pace of the globalization process, the time for dialogue, recognition and negotiation between cultures has shortened and the significance of the Alliance has increased, since it provides the most required link between cultures. Globalization does not actually cause a clash of civilization but rather a clash of national and economic interests and we hope that efforts for legitimizing the hegemonic power through masking it with the thesis of clash of civilizations will not be accepted anymore.



In the US and EU the harmony between civilizations has been achieved. Turkey has an important role to prove that it is possible to have a similar harmony in Asia. Its background has a rich civilization, consisting of people of different religions and cultures and it has a tradition of tolerating and understanding differences, inherited from the Ottoman Empire. Turkey should use this richness, first by promoting itself and then by using its advantages. It is important for this Alliance to have Turkey's support ([www.medeniyetlerittifaki.org.tr](http://www.medeniyetlerittifaki.org.tr)).

It is true that interdependency of different countries caused by free trade, as a prerequisite for liberalism, creates many problems but it also provides those countries with the capacity to solve those problems. If one could see the real nature of the problems underlying the artificial causes it could be understood that different parties in a dispute should compromise in order to achieve an agreement. Since in this global new world order powerful countries have advantages over weaker ones in terms of being less interdependent than the others, it is crucial for any country to use its potential optimally in order to gain more power. It is also important for Turkey to use its cultural richness to strengthen its political stance and to achieve commercial gains in this new world order based on economic interests. In this context, the projects like the cultural capital of 2010 and Cibali-Fener-Balat-Ayvansaray religious cultural and faith-based tourism, could be a starting point.

#### IV. RELIGIOUS AND FAITH-BASED TOURISM (RFBT)

Tourism boosts the renovation and the modernization of a city. It helps people to embrace the values of a modern industrial society, so that they can integrate with urban civilization more easily. Considering Turkey in this context, the relationships between tourists and the locals could create positive results, creating feelings of incorporation, acquaintance and sympathy. Contrary to the physical appearance, our country has a rich and modern civilization. Through good publicity and good impressions on visitors, the dominant view about our country would shift in a positive direction. Our potential in religious and cultural tourism would improve our stance in international relations (Doğan, 1987, 162-163).

Tourism is considered from its economic rather than social and cultural bases. It is necessary to keep up with the modern age based on free trade interdependency and production. Countries like Mexico, Greece, Spain, Yugoslavia, Malta and Portugal have experienced significant economic development thanks to the direct and indirect effects of tourism. Gains from tourism are not limited to a small portion of the population; infrastructural development has positive effects on the economy as a whole. This is especially true of developing countries. Gray claims that if the local people could tolerate foreigners and their customs inappropriate to their cultures and there is enough touristic demand for the country, tourism could be a tool for economic development (Doğan, 1987, 168-172).



Due to the expansion of the means to spread information in the 21st century, different approaches to it have appeared in our global world. Communication and technology, which are the key to economic power in this rapid transformation process, direct economic, social, political and cultural development. As a result of the effects of information on the services sector structural changes in the consumption of informational society could be observed. Expenditures for leisure-time activities and entertainment have begun to dominate consumption. The significance of tourism as a leisure-time activity increases and the relations people and culture between production and technology have been reconstructed. According to the World Tourism Organization data; the increase in leisure time and average income, the removal of political barriers and the economic progress in both developed and developing countries and the development of eco-friendly tourism alternatives it is expected that in 2020 1.6 billion people will make international travel and \$ 2 trillion revenue will be collected (Unwto, 2010, 1-2). In this line, thanks to their awareness of possible economic gain from tourism, countries begin to compete with each other; a new tourist profile that is sensitive to different products and environments and concepts like value, quality, ethics and faith are re-considered. Differentiation in expectations of tourists, sustainable tourism, quality, environment and hospitality become important, so that instead of holidays of sun, sea and sand, ones that are based on entertainment, education and excitement are preferable. Short holidays, intellectual, natural, ethnic and religious tours continually gain importance and alternative tourism becomes more popular. Recently the percentage of trips as a leisure-time activity and trips for recreation and holiday purposes is 51%; for business

trips it is 16%; for family-friend visits and of trips for religious and other purposes it is 27% (Cabrini, 2008, 133). There is no specific data related to the percentage of faith-based tourism. Nevertheless, data coming from various religious-cultural centers of attraction on different continents show that this type of tourism is also growing. The lack of national and international statistics about faith-based tourism is also related to the categorizations of this type of tourism by World Religious Travel Association as cultural tourism. We know the exact number of visitors to sacred places like Lourdes in France (six million visitors) and Fatima in Portugal (five million visitors), but these numbers do not help us to calculate the total number of visitors to all religious sites within a country (The Portugal News Online, 2009). According to the estimates of the World Tourism Organization, every year 300-330 million people visit sacred places around the world creating revenue of 15-18 billion Euros (Wikipedia, 2010). It is clear that religious tourism is an important source of income and the main purpose of these trips is pilgrimage. Muslims traveling to Mecca in groups and developing religious and cultural relations through pilgrimage is an example of a typical religious trip. There are four important aspects of religious places (Cabrini, 2008, 136-138).

- Temples (churches, mosques, synagogues etc.) and routes of pilgrimage attract both believers and non-believers.
- The number of visitors reaches the highest during holy seasons.
- The authenticity of religious sites and cultural heritage and the visitors' satisfaction are crucial.



- It is necessary to create different marketing and promotion strategies within the framework of religious rituals and cultural activities.

### The Development of Religious Tourism

Travel is one of the critical human activities which bring about understanding. Travel expands a person's comprehension of his environment and increases the respect he/she has for other points of view in a democratic setting. This brings us to the importance of travel in general and religion and faith-based tourism in particular.

Historically speaking Judaism, Christianity and Islam promote travel and try to make traveling easier for their believers. According to the Bible, travel is a symbol of religious discovery. Travel is a part of leisure time activity and it is necessary for entertainment, required for the relaxation of body and mind. According to the Old Testament the fact that the Israelites were dispersed around the globe helped them to live their religious life properly. The Old Testament contains various verses about travel and migration. The fact that Israelites lived as a minority in Europe, US and Russia made them more itinerant in respect to people of other religions (Yılmaz, 1988, 41-42-44-45) The Holy Quran uses the words "sayyahat" and "sayr" in different suras (Sebe 18, 19; Bakara 172, 185; Nisa 43; Maide 56; Tövbe 60; İsrâ 1, 26; Kahif 84; Rum 38; Nebil 90, 31; Cuma 10 etc.). There are also regulations about travel (Göksel, 1978, 4). Travel is known in Islam both conceptually and factually. It is mentioned in religious sources and it is a major part in state and business life. However nowadays the

definition of travel has expanded to include travel for holiday and entertainment (Doğan, 2008, 499).

Considering the purposes of religious travel, this type of tourism could be divided into three categories. The first one is pilgrimage, namely continuous visits to sacred places by individuals and groups. The most popular pilgrimage sites for Christians are Rome, Lourdes, Compostela, Loretto, Fatima, Einsiedeln, Medjugorje, Czestochowa and Guadeloupe. For Muslims they are Mecca and Medina, for Budhists and Hindus Varanasi (Benares), Allahabad, Lumbina, Leshan and Mandalay; whereas for Tibetan Budhist it is Lhasa. Jerusalem, on the other hand, is a sacred place for Jews, Christians and Muslims (Stoddard & Morinis: 1997; 45). The second type of faith based tourism is meetings on important dates and celebration days attended by large number of people. These meetings and religious ceremonies happen seasonally due to major causes, climatic conditions of pilgrimage sites, and a work schedule of the local population. Thirdly, tours and travels to significant religious sites and buildings, arranged as touristic programs throughout the year regardless of religious dates (Rinschede: 1992; 52-54). In all these religious tour programs one whole day is left free in order to show the pilgrims other historical and touristic attractions around (Jafari, Baretje & Dimitrios: 2000; 497-498-499).

The relationship between faith and tourism has existed for hundreds of years, since sacred travels (pilgrimages) started. Almost all big religions order their believers to visit sacred places. According to their level of devotion, believers do short or long distance travel and perform their prayers and meet religious obligations on sites that are considered sacred (Jafari, Baretje & Dimitrios: 2000; 497). In faith-based travel people aim to:



- Go on pilgrimage,
- Get redemption and offer votives,
- Reach a special spiritual status,
- Attend religious rituals,
- Strengthen their link to fellow believers,
- Attend religious conferences, meetings and congresses (Karaman & Usta; 20-22 Nisan 2006; 474).

### **The Definition and Importance of Faith-Based Tourism**

Religious and faith-based tourism can be considered a sub-sector of cultural tourism. Cultural tourism has been defined as "...non-degrading travel and visitation by tourists to sites, structures and remains of architectural, paleontological, historical religious, ethnographic or of aesthetic value" (Mabulla, 2000, 212).

Cultural tourism comes into prominence among types of alternative tourism which is becoming more important every day. Cultural tourism consists of visits to historical sites, protected areas, art centers, festivals, handicraft fairs and monuments as well as natural folkloric and pilgrimage tours. It aims to examine the lifestyle, religious building and other cultural elements of people who used to live in those areas since ancient times (Hall & Zeppel, 1990, 54). Tourists engaging in cultural tours want to be part of the cultural heritage, to experience natural characteristics of that area and spend relatively more money. Ethnic tourism on the other hand is also considered as part of cultural tourism and it consists of tourists that experience a culture by actually practicing cultural elements. Another very important part of cultural tourism is

religious and faith-based tourism which is also one of the most significant touristic activities in our era. In theories of tourism studies it is claimed that the participants of this type of tourism are directly motivated by religious beliefs. The most obvious link between tourism and religion has been shown by visits to thousands of sacred places every year by these tourists. It is also claimed that the reason behind the increased interest in these sacred buildings is their cultural and historical value. According to Jafari, Baretje and Dimitrios what attracts faithful tourists are pilgrimage routes, religious artifact that have a historical or artistic value and religious festivals. In this context, faith-based tourism can be categorized under cultural tourism (Jafari, Baretje & Dimitrios, 2000, 498).

Kaya divides faith-based tourism into two, namely active and passive: "While people visit other countries in order to meet their religious obligations they build several relationships within the framework of tourism and from the point of view of the visited country the sum of these relations is called Active Faith-Based Tourism. While people visit the religious centers of attractions in other countries and engage in relations within the framework of tourism, the resulting sample of relations could be considered for the home countries of the visitors as Passive Faith-Based Tourism" (Kaya, 1998, 9-10). Faith-based tourism could also be categorized under the heading of alternative tourism. The reason for that is explained by Aktaş and Ekin: "Faith-based tours appeared as an alternative type of tourism since people show interest in and visit religious sites and regions in order live as they believe and to better understand the characteristics of their beliefs". The oldest way of faith-based tours used to be pilgrimage, religious tourism which has existed for hundreds of years and continues even today and is



now a considerable part of modern tourism. Another reason for faith-based tourism to be considered as an alternative tourism is the fact that sacred ruins, temples, archeological sites, human-made art objects on these sites and other sacred objects attracts not only believers but also tourists that do not even have any religious beliefs (Aktas&Ekin, 2007, 170-171).

Mac Cannell claims that tourism is quite similar to pilgrimage. Both pilgrimage and a tour have the same underlying motive which is to research an authentic experience (Apostolopoulos, Levadi & Yiannakis: 1996; 55). According to Turner and Turner, the experience of pilgrims is related to existentialism and pilgrims act together with their fellow believers: "If a pilgrim is considered half-tourist then a tourist could also be considered a half-pilgrim" (Smith: 1992; 3). Turner and Turner state that a modern pilgrimage is mixed with tourism and thanks to pilgrimage national and international touristic events to temples are organized. Pilgrimage and tourism also have different aspects. Turner and Turner also claim that pilgrimage centers are different in areas with high population density and an active daily life. Cohen, on the other hand, categorizes tourists according to their experiences: Entertainment, recreation, experimental and existentialist. The similarity between tourism and the traditional pilgrimage is caused by the existentialist tourist aiming at spiritual satisfaction (Eade: 1992; 20).

Adler and others are trying to classify tourism and pilgrimage into two extremities within a scale as seen in Table 1 below and describe one extreme (a) as sacred and the other one (e) as secular and non-sacred. The middle point (c) on the other hand signifies religious tourism. This framework represents various motives of a traveler. Interests and activities of the traveler may vary from

touristic to pilgrimage and vice versa. On point (b) travelers are more pilgrims than tourists, whereas on point (d) they are more tourist than a pilgrim (Smith, 1992, 4). Some religious sites are visited by tens of thousands people per year. During the nineteenth century the number of people visiting the Holy Lands was ten to twenty thousands (Katz: 1985; 52). A research suggests that 11% of pilgrims travel alone, 12% with a friend, 65% together with their families and 12% as a group (Rinschede, 1992, 57-58-59).

**Table 1: Pilgrim-Tourist Relations**

| Pilgrim    |            | Religious                                  | Tourism    |            |
|------------|------------|--|------------|------------|
| a          | b          | c  | d          | e          |
| Sacred     |            | Non-sacred based<br>on general information |            | Secular    |
| a) pilgrim | b) pilgrim | c) pilgrim=                                | d) pilgrim | e) secular |
|            | tourist    | tourist                                    | tourist    | tourist    |

**Source:** Smith: 1992; 4.

The concept of faith-based tourism can be examined more clearly from a secular point of view. Accordingly there are three main categories:

1. Tourists-Believers,



2. Service providers,
3. The area in which religious-touristic activity takes place.

Despite theological theories, theory of tourism claims that accomplishing basic religious obligations is just one type of behavior aimed at by the religious traveller. Accommodation, food and drinks, visits to significant religious buildings, temples and sites in the area and shopping for religious souvenirs such as cross, necklace, iconostasis, zam-zam water, head scarf, prayer beads and prayer books which are also a significant part in the process of religious tourism. Nevertheless, theologians do not consider pilgrimage and travel to sacred places as tourism (Jafari & Baretje & Dimitrios, 2000, 499).

Faith-based tourism can also be categorized as long-term and short-term. Short-term religious travels consist of trips to local pilgrimage centers, religious rituals, conferences and church meetings. Long-term travels, on the other hand, are travels to international religious centers lasting from a couple of days to a couple of weeks. These travels are not aimed just for sacred purposes but they also have touristic purposes (visiting religious and historical buildings or engaging in other touristic services).

In modern tourism various religious objects are commercialized and made into symbols of that area. These sectors, together with local accommodation, food and beverage services, are the most important economic parts of faith-based tourism. Today it is not possible to deny (neither by theologians nor by faithful tourists) the economic effects of faith-based tourism (Jafari, Baretje & Dimitrios, 2000, 499). Believers travel to sacred places, they lodge, eat, shop for souvenirs, religious objects and other products. They use

local transportation creating a steady, if not the only economic source for the people of that region. For example, although Rome as one of the most ancient sacred centers of the world, experiences positive economic effects of pilgrimages, they still organize various activities to enhance the economic turnover of pilgrimages. It is estimated that more than two million tourists per year visit Rome for religious purposes (Jafari, Baretje & Dimitrios, 2000, 499).

It is crucial for the executives of the tourism industry to adapt their products and services according to the target tourist group. For instance, it could be helpful to employ a religious official and to provide a peaceful environment for those who wish to pray. Alternatively, if the first temple (visited) of primary destination is not suitable for prayer, it would be a good idea to direct believers to another nearby temple, or to organize a trip with a religious theme, showing visitors other cultural historical, artistic and architectural monuments, or at least have them informed by a guide (Aktaş & Ekin; 2007; 181-182). The executives in the tourism industry are aware of the developments in the "spiritual market" and claim that this system needs more information than that already applied to religious tourism. Executives who are in charge of faith-based tourism should consider this point in depth (Aktaş & Ekin; 2007; 170-171-182). It has been observed from social, economic and environmental point of view, the negative and positive effects of faith-based and other types of tourism to sacred places or pilgrimage centers, are more or less the same. It is not expected that the volume of faith-based tourism will diminish in time. On the other hand, it is believed that religious tourism will become more and more individualized and sacred places will be visited as frequently as they were in the past (Smith: 1992; 2-17).



### Turkey & Tourism

According to the World Tourism Organization, Turkey as a country has a comparative advantage in tourism and is among one of the most appealing and important centers. As indicated in TÜBİTAK's "Vision 2023/ Technological Prediction Project Report"; as an important tourism destination Turkey's initiation period was between 1977-1987, development period between 1987-1997 and since 1998 has started to live the maturation period (TÜBİTAK: Temmuz 2003; 23). Since the 1980s Turkey has started to make an impact by using its own geo-strategical position and dynamics. After the 1980s, it was an important period of progress for our country. The Turkish tourism industry was animated by liberalization and exportation strategies, in the politics of economy and engagement of law reinforcement. Sun-sea-sand based holidays ranked as number one as the reasons for visiting Turkey, cultural visits took the second place. The tourism market of Turkey is oriented towards mass tourism and the tourist profile consists of low income and less spending people. Religion based visits has a small proportion in the table (Table 1). Pricing policy in the tourism sector causes middle and lower income people to choose Turkey. However, it is observed that sometimes there is an increase in the number of people who visit Turkey for an introduction to Turkish people and their culture.

**Table 1: Visiting Purposes of Foreign Visitors (%)**

|                   | 2001  | 2002  | 2003  | 2004  | 2005 | 2006 | 2007 | 2008 |
|-------------------|-------|-------|-------|-------|------|------|------|------|
| Travel,           |       |       |       |       |      |      |      |      |
| Entertainment     | 52.27 | 57.19 | 56.32 | 56.74 | 57.2 | 51.9 | 56.6 | 58.5 |
| Culture           | 9.17  | 9.10  | 8.31  | 7.71  | 7.6  | 6.1  | 6.0  | 6.4  |
| Sports            |       |       |       |       |      |      |      |      |
| Relations         | 1.28  | 1.16  | 1.30  | 1.48  | 1.4  | 1.1  | 1.6  | 1.5  |
| To Visit          |       |       |       |       |      |      |      |      |
| Relatives         | 7.94  | 8.78  | 6.96  | 7.21  | 8.6  | 11.7 | 10.8 | 11.1 |
| Health            | 0.97  | 0.74  | 0.86  | 0.92  | 1.0  | 0.9  | 0.8  | 0.7  |
| Religious         | 0.31  | 0.54  | 0.49  | 0.42  | 0.6  | 0.6  | 0.7  | 0.4  |
| Shopping          | 8.29  | 6.80  | 8.03  | 7.19  | 6.3  | 6.9  | 5.7  | 4.8  |
| Meeting,          |       |       |       |       |      |      |      |      |
| Conference,       |       |       |       |       |      |      |      |      |
| Training, Seminar | 2.40  | 2.11  | 2.48  | 2.24  | 2.4  | 2.7  | 3.4  | 2.9  |
| Duty              | 5.00  | 5.12  | 6.05  | 5.62  | 5.0  | 6.3  | 3.0  | 2.7  |
| Economical        |       |       |       |       |      |      |      |      |
| relations,        |       |       |       |       |      |      |      |      |
| Finance           | 5.03  | 3.37  | 3.69  | 4.38  | 3.5  | 4.5  | 4.5  | 4.3  |
| Transit           | 3.08  | 2.27  | 1.99  | 1.16  | 2.3  | 2.0  | 0.2  | 1.1  |
| Education         |       |       |       |       |      |      |      |      |
| (since 2003)      | 0.00  | 0.00  | 0.66  | 0.86  | 0.5  | 0.6  | 0.7  | 0.7  |
| Other             | 4.27  | 2.82  | 2.86  | 4.06  | 3.6  | 4.6  | 6.1  | 4.9  |

*Source: Data of the Turkish Statistical Institute*

The tourism potential of Turkey, with its natural, historical, cultural and religious richness puts in a good position to address and give information to individuals in society. It is foreseen that the primary reason for touristic travel in the 21st century will be cultural. If cultural, historical, religious and ethnic properties have been evaluated properly in terms of tourism then Western, rich, culturally aware will be attracted to Turkey and a sustainable tourism industry be accomplished, therefore it is thought that Turkey will be able to reach a certain welfare level.

Tourism is one of the relatively big sectors of the Turkish economy. In the last 20 years, it has shown a remarkable development. The tourism sector of Turkey comprises 2.5% of the tourism market of the world. According to the 2004 findings, Turkey is ranked as 8th in the tourism revenue of the world. Between 1983 and 1993, the number of visitors in Turkey was 1.6 million; since then it has increased to 30 million in 2008. In the same period, revenues were 411 million dollars and increased to 41 billion dollars in 2009 ([www.kultur.gov.tr](http://www.kultur.gov.tr)). Recently, a decrease has been observed due to terror and the financial crisis. There is a problem in the promotion and advertisement of religious and cultural heritage of our country. Tourists, who visit Turkey, get surprised when they realize places that have been referred to in Bible and the Torah still exist. They also complain about the lack of printed material which gives information on this issue (Konyar, 2004).

Tourism is a resource-intensive industry. For that reason, sustainability should be maintained both in local and global scale. In the issue of well-balanced and masterful usage of sources there are responsibilities to individuals, social groups and stakeholders. In the long term, to leave something for the next generations, effi-

ency-based harmonic planning, strategy formulations and restoration of touristic resources are important for sustainability. Apart from sustaining cultural integrity, economic, social and esthetic necessities need to be fulfilled. Human beings are at the center of tourism, thus more than just objective approaches should be shown. Culture is a living existence, it undergoes to a change through interaction. It should be accepted, in principle, to allow visitors to be himself/herself and to make themselves feel as one and a whole with us. Religions are based on universal peace and they seize upon respect and integrity which comes from understanding the essence of humanity. To be one and together with others does not mean to forget. On the contrary, it means to be aware of yourself, to integrate with others while developing yourself. Turkey bears a structure that contains all those factors (Konyar, 2008). In this respect, tourism should be evaluated within a multi-sectored understanding (Nepal, 2009).

### **Religious Tourism in Turkey**

Among world cultural richness, Anatolia has hosted different civilizations, cultures and religions throughout the centuries. Today's Republic of Turkey is trying to attract the foreign tourists' attention to this cultural richness and to increase its international tourism marketshare. Turkey is looking for ways to develop cultural and religious tourism. Turkey should establish common cultural cooperation with countries like Israel, Greece, Egypt, Jordan and Tunisia which have religious-cultural tourism potential. Religious tourism should be promoted both internally and foreign public opinion should be courted and be accomplished in uncertain terms. In our country's marketing activities what is done by foreign tour



operators and travel guides, should focus on religious-cultural presentation. As stated by the World Tourism Organization; religious-cultural tourism should be sold in an integrated way with nature and health tourism in the domestic and foreign market. According to researches, participation in religious tourism shows parallelism with the age. A group known as the "third age group" is involved in those travels much more. Marketing and promotional activities for that group may contribute to visitors's numbers, together with a calculation of the area's bearing capacity (Yenipinar: 25-27 Ekim 2002; 158).

The research states that religious tourism is an important and profitable domain for Turkey. However, shortcomings and religious and political factors have encountered an obstacle in the development of religious tourism. Poverty in advertisement and promotion activities, lack of coordination between the Culture and Tourism Ministry and other public institutions, non-communication with religious communities and the lack of specialized tour guides in the area, and weakness of souvenirs have been shown as the most important reasons. Another finding of this research is the approximate duration of a visitor's stay - visitors coming from mostly countries of Western Europe and secondly Middle East and Africa- is at most 6-15 days and 2-5 days. In worship related visits' the approximate duration of stay is 2-5 days, whilst it increases to 6-15 days in cultural and religion-based religious center visits.

When religion-related travelers have a high income and education level and come for religious tourism, they choose airlines for international travel, road haulage in domestic transportation and starred hotels. Support of religious tourism with reinforcement

and development are going to results in a better service for the tourist (İstanbulu Dinçer & Muğan Ertuğral: 1998; 67-68).

The Culture and Tourism Ministry's project of Religious Tourism is an important advance. The aim of the project, with the cooperation of Culture Ministry and Public Administration, is to restore and promote the sacred visiting centers of the three big religions. It also aims to emphasize the peaceful and harmonious cohabitation of members of these religions to people worldwide. This would be achieved through various activities. There are total 316 monuments; 167 of them belonged to Muslim groups, 129 of them Christian and 20 of them Jewish, in the inventory list of the Religious Tourism Project. Extending tourism for the whole year is targeted in order to revitalize the passive potential of religious tourism. The Tourism Strategy of Turkey has decided to establish a Corridor of Religious Tourism. This will start from Tarsus, including the Gaziantep, Şanlıurfa and Mardin neighbourhoods. After the revitalization of this type of tourism, the flow of tourists should accelerate in short and middle terms. Religious tourism related to historical buildings which have been restored, this will develop with the creation of pensions and small hotels (T.C. Kültür ve Turizm Bakanlığı: 2007; 51).

### **Development of Religious Tourism in Turkey**

In the land of Turkey, freedom of thought, freedom of belief and a culture of tolerance, stem from history, and still remain today. Even in the 13th century, there was a peaceful social environment where the humanist worldview "Come, as you are" was central. There are many synagogues, mosques and churches in Mardin, İzmir, İstanbul - almost every part of Turkey. Ancient civi-



lizations developed in Anatolia, Christianity was born in Anatolia and spread to Europe from there. Jews, who had to leave the lands where they used to live, came here in 1492 to establish a peaceful new life where they could pray freely. The oldest religious tourism came into existence here.

Turkey has very big potential on the issue of religious tourism. Especially Istanbul which is one of the most important cities of not just Turkey but also the Middle East, Balkans, East Europe, Caucasus and Central Asia. In terms of religious tourism no other country and city in the world bears such a big potential advantage (Konyar, 2008, 12). Religious tourism has importance also in cultural and geographical terms. However, deficiency of promotion and information pose a great obstacle. What makes cities habitable is their history. Dwellers that are not aware about the history of their city will just destroy it. Our values possess great meaning in the issue of history, art history and religion. It should also be evaluated for social history and socio-cultural dimensions (Konyar, 2004, 12, 52, 205).

Turkey is a crucial destination both for the religious domestic tourist who goes on pilgrimage and for the religious places that foreign pilgrims may visit. In the land of today's Turkey, in the framework of pagan culture; Stone Age, Hittite, Phrygian, Urartian, Lydian beliefs, Greek and Roman mythologies, and later on the existence of the three celestial religions; Judaism, Christianity and Islam. All those religions provide continuity which is an important element for our country. This composition renders Turkey much more advantageous than other countries in the area of religious tourism. From the geographical perspective, Turkey is located in the region of sacred lands. According to the World Tourist Destinati-

on Regions' classification there are 23 regions in the world; 8 of them are in the USA and 12 of them take place in other parts of the world. The other 3 regions are also composed of many regions. In that classification, Turkey, Egypt and other sacred lands are in Middle East Region (Lollar & Von Doren: 1991; 626).

The initial footsteps of Christianity can be followed in Anatolia: Galatia (Ankara), Bitania (İznik), Pergamon, Ephesus, Miletus, Sard, İzmir, Perge, Antalya, Seleucia, Cydnus, Trabzon, Konya, Kayseri, Cappadocia, and Harran. They are the cities which possess sacred visiting centers and host the events that are referred to in Bible. Basic crucial destination points for the Christian world in Anatolia are; Haghia Sophia Museum, Chora Church, Ecumenical Patriarchate of Istanbul especially visited by the members of Orthodox Church, Church of Aya Yorgi in Prinkipo İstanbul, House of the Virgin Mary in Selçuk İzmir, St. Peter and St. Paul Churches in Antioch, St. Paul Monumental Church in Cydnus, The Orthodox Church in Derinkuyu Nevşehir, Pisidia Ancient City in Yalvaç Isparta, Laodikya Ancient city in Pamukkale Denizli, St. Nicholas Church in Demre and its festival and Sumela Monastery in Trabzon (Aktaş & Ekin: 2007; 181 ve T.C. Kültür ve Turizm Bakanlığı, 2010).

In Jesus' 2000<sup>th</sup> anniversary, tourism professionals had a great expectation that Anatolia's religious beliefs related with Christianity would be promoted properly and also the number of religious tourists and tourism income would increase. Even though those expectations were not accomplished, the belief that accurate and efficient promotion of the religious destinations of Turkey is still considered of paramount importance (Gündüz: Kasım 2004; 152). After inventory of religious sites in Turkey, and the repair



and maintenance of them, should qualify them for touristic visits. With more visitors the promotion of cultural, religious values to the entire world would be accomplished (Şenol: 2008; 64). Turkey as a secular country, to take a strong place in the market very much depends on the production of multi-faceted culture and advertisement policies.

Sart, İzmir, Manisa, Ankara, İstanbul (Galata, Balat, Hasköy, Şişli, Ortaköy, Kadıköy ve Anadolu Sahili, Adalar) are the main sacred sites for the Jews in Turkey (Erol: 1992, 91-96). For Judaism, especially Sard Synagogue in Sard Manisa, and several synagogues in Edirne, İzmir, Antakya and İstanbul can be presented as sacred visit destinations.

Basically İstanbul, Edirne and Bursa-İznik and many other cities are full of with mosques, social complexes, madrasas and holy burial sites, remaining from the Ottoman era, which have great historical and architectural value.

Holy burial sites of Islamic scholars like Mevlana Jalal ad-Din Rumi in the city of Konya, (in Eskişehir, Aksaray, Karaman) Yunus Emre, Pir Sultan Abdal and (in Keçiören and Nevşehir) Hacı Bektaş Veli have been visited by religious domestic tourists and for scholars many festivals and memorial ceremonies have been arranged (by local authorities and administrations) at different times of the year (Aktaş & Ekin: 2007; 181 ve Bingöl: 2007; 528). However, those visits which can be analyzed under the topic of Islamic visits have not been documented with official statistics.

In Turkey, common values of the Jewish - Christian - Islam religions are Life Journey and its Aim, Noah's Flood, cities of Prophets and their Visits (remnants of Harran City, Halil Rahman Mosque and Sacred Fish Lake, St. Jethro's city remnants, the cave of

Saint Hiob Prophet), Sard Ruins and Croesus, the city of Antioch and case of Habib Neccar, Cave of Ashab-ı Keyf (seven Sleepers). Case of Habib Neccar and Seven Sleepers do not take place just in Jewish belief (Yılmaz: 1988; 103-118).

According to the findings of the Tourism Ministry, the points which are located on tour destinations like İstanbul, Cappadocia, İzmir, Trabzon, İznik, Antioch, Kayseri, Cydnus, Antalya, Mardin, Denizli, Kars, Van and Balıkesir-Ayvalık are Christian and Jewish centers of attraction for (T. C. Turizm Bakanlığı: 1991; 1). In addition the existence of pilgrimage destinations which start from İstanbul, İzmit-İnönü-Kütahya-Akşehir-Konya-Konya Ereğlisi-Gülek Defile-Adana road and ends with Aleppo-Damascus-Hedjaz, in Anatolia, is another source of richness for our country.

According to a study, religion-based tours in Turkey occur mainly in four destinations (Günel & Alaeddinoğlu & Şahinalp: 2009; 284-285)/ (Figure 2):

1. "Seven Churches of Revelation/Seven Churches of Asia Minor" tour starts from İzmir, continues with Sardes, Alasehir, Pamukkale, Pergamon, Akhisar, Bursa, İznik and ends in İstanbul (Those seven Churches are: İzmir-Smyrna, Bergama-Pergamun, Akhisar-Thyatira, Salihli-Sard, Alaşehir-Philadelphia, Denizli-Ladicea, İzmir-Efes),

2. The tour named as "In the Footsteps of the Saints and Early Christians, St. Paul's Anatolia, Early Churches with St. Paul and St. John, Biblical Asia Minor, A Biblical Journey" starts in İstanbul and includes Ankara, Kapadokya, Adana, Antakya, Cydnus, Konya, Yalvaç, Antalya, Pamukkale, İzmir, Efes, Sardes, Alaşehir, Bergama, Akhisar, Assos, Troya, Bursa and İznik and finishes in İstanbul and also includes first tour,



3. Tour starts from Istanbul and includes Adana, Cydnus, Antioch and the South East Region (Urfa, Mardin, Diyarbakır, Adiyaman) and goes back to Istanbul,

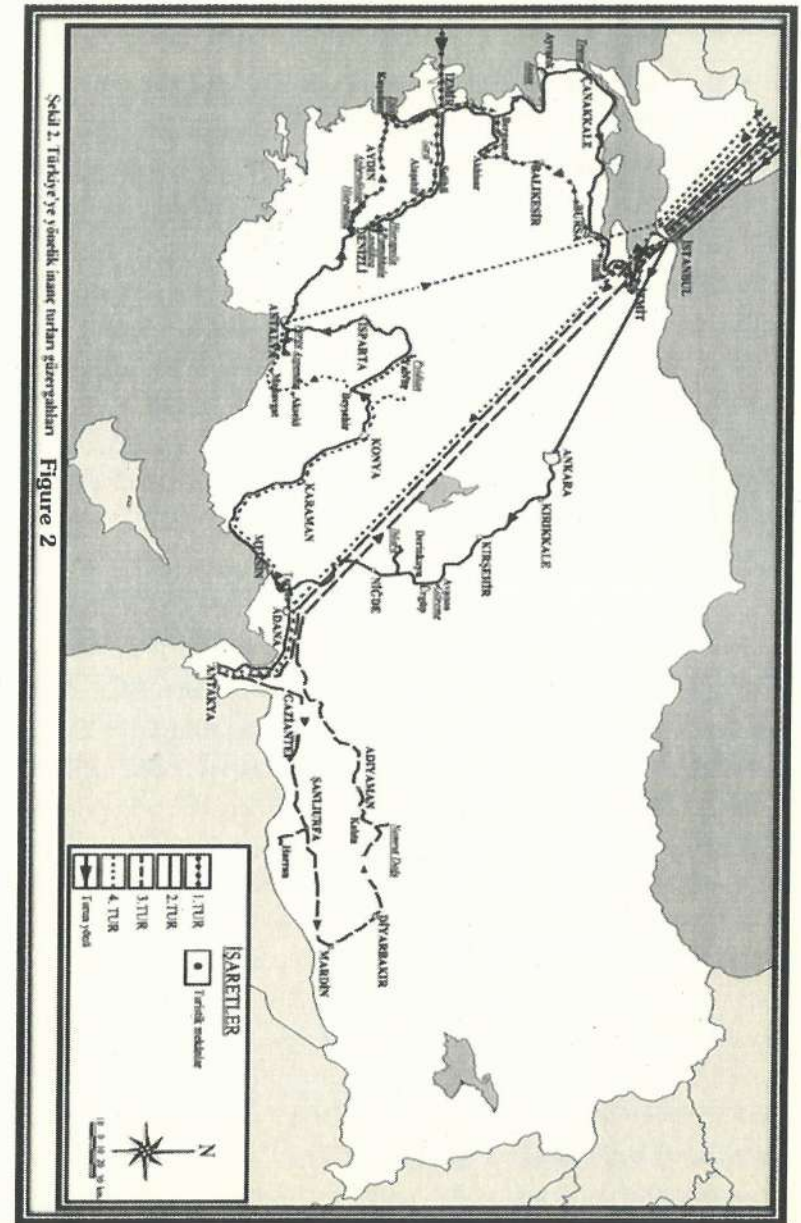
4. Tour starts from Istanbul and includes Adana, Antioch, Cydnus, Seleucia, Alahan, Konya, Yalvaç, and Antalya and goes back to Istanbul.

Despite the evaluation of Turkey as an open air museum by Christians, those archeological values are the least known cultural heritage of our country. Turkey is as important as Israel and Greece on the issue of religious tourism. But due to the implementation of wrong policies in the presentation of religious centers of attractions and not giving enough attention to the spiritual meaning and importance in the promotion and marketing of sacred sites, they have been identified with archeological remains (Aktas & Ekin: 2007; 170).

Consideration of religious tourism as a product and its marketing is a very new idea. Financial rise of touristics has reached 18 billion dollars and half of the total compositions of religious tourism by Christians are important factors that prove the extent of the religious tourism market (Kanibir & Kaşlı: 2007; 158). When looking at the statistics of the Culture and Tourism Ministry, it will be seen that the number of tourists whose travel was related to religion are around 92.000. When we consider 200.000 people visit Santiago, a small Spanish town, each year we will realize that how much we need to do to make an efficient marketing of faith tourism centers.

### Figure 2

Source (Kaynak): Günal; Alaeddinoğlu&Şahinalp: 2009; 286.





In a country like Turkey that is rich in faith and cultural sources, transformation of these mentioned sources into a sustainable competitive advantage depends on the long-term vision and administrative capacity of destination managers (Kanibir & Kaşlı, 2007, 154, 166).

In 1993 the Ministry of Culture and Tourism of the Turkish Republic started some projects to develop faith-based tourism and firstly an inventory of existing monuments and temples belonging to three major religions was prepared. It was prepared in cooperation with governorships, the Ministry of Culture, the Directorate General of Foundations and the Presidency of Religious Affairs and universities. It categorizes monuments as religiously important, regularly-visited, historically important, architecturally important and touristically important (those which are easily accessible and included in touristic programs) ([www.kultur.gov.tr](http://www.kultur.gov.tr)). Under this project a Committee headed by the Ministry of Foreign Affairs and consisting of the Ministry of Interior Affairs, the Ministry of Culture and Tourism and representatives of some other public institutions has been formed. This committee determined nine important centers for Christianity taking the above mentioned categories into consideration. These are:

- Hatay-Central: St. Peter Museum
- İçel-Tarsus: St. Paul Museum
- Izmir-Selçuk House of St. Mary
- Antalya-Demre: St. Nicola's Church
- Bursa-İznik: Hagiasophia Church
- Manisa-Sard Synagogue

- Manisa-Alaşehir: Alaşehir Church
- Manisa-Akhisar: Akhisar Church
- Isparta-Yalvaç: Pisidian Ancient Site
- Nevşehir-Derinkuyu: Orthodox Church
- Denizli-Pamukkale: Laodicean Ancient Site

Besides these nine centers, deficiencies in significant Islamic centers and monuments in different cities such as Urfa, Izmir, Bursa, Edirne, Antep, Siirt, Mardin and Bitlis have been determined. Through the use of funds from the Ministry of Culture and the Promotion Fund of the Prime Ministry various infrastructural projects to upgrade the sites touristic values have been accomplished ([www.kultur.gov.tr](http://www.kultur.gov.tr)).

From the point of Corporate Social Responsibility (CSR) project should be prosecuted with the participation of civil society and the business world. CSR applications are used as a means of harmony, competition and social unity in the EU member states and candidate countries. Laws related to CSR should become operative through an EU compliance process. Changes in laws regarding foundations and associations in Turkey during the EU accession process have accelerated the development and the transformation of the Turkish NGOs. Due to the social and economic crises and the international environment the need for CSR projects emerged. Thus business' support to NGOs has increased. An international research called CSR Monitor developed by Globe Scan Research Company based in Canada has been conducted by Yöntem Research in Turkey. According to this research even though Turkish people recognize the concept of corporate citizenship, corpo-



rations do not have effective policies regarding environmental problems and labor rights ([www.kssd.org/dl](http://www.kssd.org/dl)).

Corporate Social Responsibility is useful not only for private sectors competitiveness in international markets, for increased participation of workers, for environmental protection and for the cooperation of civil society and the private sector but also for the establishment of sustainable development and general social improvement. In order to achieve this every member of the society and every institution should be responsible to other stakeholders ([www.kssd.org/hakkımızda](http://www.kssd.org/hakkımızda)). The Corporate Social Responsibility Association of Turkey provides support in consultancy, education services, CSR application, administrative services, scientific research and investigation ([www.kssd.org/hizmet](http://www.kssd.org/hizmet)). The Corporate Social Responsibility Association of Turkey which is working under Corporate Social Responsibility Europe supports the project of Religious Cultural and Faith-based Tourism in Fener-Balat-Cibali-Ayvansaray.

Istanbul is the most vivid city in Turkey in terms of cultural and faith-based tourism. Its long-lasting history faces the risk of extinction. It is crucial to protect the historical futures and the urban structure of the city and the different beliefs and lifestyles in it. In recent years a series of conservation and restoration projects regarding Istanbul's historical heritage has rapidly accelerated. Especially in historic districts such as Sultanahmet, Eyüp, Pera, Galata, Fener, Balat, Süleymaniye, the cultural heritage is trying to be conserved (İstanbullu Dinçer & Muğan Ertuğral: Eylül-Aralık 2000; 77). The opening up of authentic and historical buildings restored according to Conservation-Utilization Principles and acquiring modern functions, is a commonly preferred system throughout the world.

Istanbul is a primarily significant tourist destination not only because of its historical heritage but also because it is the city where the three major religions are living side by side. Majority of the people who come to Istanbul for faith-based tourism visit both the religious buildings and historical monuments.

### Faith-Based Tourism in Istanbul

- Religious buildings (churches, mosques, synagogues),
- Theological phenomenon (Monophysite and dyophysite consuls etc.),
- Religious figures (Christian Saints, Islamic Figures like Sultan Eyyub etc.) have three major points. (Demirci, 2007, 49)

Another study collected the sacred places significant for faith-based tourism under ten different headings (Uluçam, 2006, 131-144).

1. Multifunctional Religious Buildings,
2. Tombs and Graveyards,
  - Companions' Tombs,
  - Mausoleums of Muslim Saints,
3. Sacred Objects,
4. Mosques converted from Churches,
5. Islamic Religious Complexes,
6. Mosques,
7. Churches,
8. Synagogues,
9. Dervish convents and hermitages and
10. Holy Springs.



Istanbul should immediately start new activities that would increase the visitors for faith-based tourism. The city has urban and cultural problems which reflect on tourism. It is necessary for Istanbul to have a stable place in an international market for tourism to take care of its infrastructural and cultural problems.

The year 2008 has been declared as the "European Year of Intercultural Dialogue". This provided Istanbul with a significant opportunity right before the activities for the European Capital of Culture 2010 began. In connection with the European Year of Intercultural Dialogue throughout 2008, there have been various national and international events ([www.ua.gov.tr](http://www.ua.gov.tr)). The European Commission pointed out that intercultural dialogue has become necessary due to the fact that cultural differences in Europe have recently come to the surface. The events are aimed for all individuals and especially for young people. The Commission also underlined schools, institutions, workplaces, culture and sport centers and NGOs as places where dialogue is needed the most ([ec.europa.eu](http://ec.europa.eu)).

### **Istanbul 2010 European Capital of Culture**

On November 13, 2006, Istanbul was declared as European Capital of Culture for 2010 together with Essen from Germany and Pécs from Hungary. The program is coordinated by Istanbul 2010 European Capital of Culture Agency. In this program a grant of £1.578.900 has been released for Turkish NGOs operating in the culture and art sector so that they could exhibit the cultural heritage and capacity of Istanbul. In accordance with the Civil Society Dialogue, all projects should be applied together with partners from EU member states. Projects supported by Istanbul

2010 European Capital of Culture Grant Scheme Program aimed to develop Civil Society Dialogue; therefore it is necessary to establish a close relationship with foreign partners. Most of the NGOs both in EU and in Turkey are already connected to local and international networks of civil society and use these networks to develop projects and partnerships. Istanbul maintains a distinguished position among the metropolis of the world with its unique geographical location and a cultural heritage of thousands of years. As one of the most energetic cities in the world Istanbul is becoming an attraction center. Urban development can be achieved only through urban consciousness and cultural transformation. Therefore, it is necessary for both government and NGOs to be active and to use sources of professional knowledge and experience. Thereby, cities chosen as European Capital of Culture will enrich the world culture with valuable contributions. With the European Capital of Culture project, Europe will discover its cultural roots in Istanbul and will move one step forward on the way to mutual understanding. It is necessary for the Istanbulites to embrace the project and to support it with the widest attendance in order for Istanbul to be a successful Capital of Culture ([www.istanbul2010.org/AVRUPAKULTUR\\_BASKENTI](http://www.istanbul2010.org/AVRUPAKULTUR_BASKENTI)).

Istanbul 2010 European Capital of Culture is a project that will reveal the real potential of Istanbul which is already a center of art and culture. The participatory project will be embraced and attended by citizens of Istanbul belonging to various different social and economic statuses. Various European and international projects focusing on Istanbul are ready to be a part of the 2010 agenda. Many projects are aimed at the cultural and artistic regeneration of the city, in order to strengthen its cultural and artistic infrastruc-



ture, to stimulate wider participation, to animate the universal cultural heritage, to organize festivals and to build brand new culture and arts centers, these have already started. All in all, these projects should totally reflect the spirit of Istanbul 2010 European Capital of Culture. Thus, effective international promotion of Istanbul not only with its historical heritage but also with cultural and artistic activities would direct tourists who want to live a cultural experience in the city. In addition, the duration of the touristic visits will increase and it will provide more income for various commercial sectors. As a result, Istanbul could increase economic gain from tourism ([www.istanbul2010.org/AVRUPAKULTURBAS-KENTI](http://www.istanbul2010.org/AVRUPAKULTURBAS-KENTI)).

Istanbul as a city where different cultures have lived together throughout history would get a chance to share its cultural heritage with Europe to the fullest. Istanbul will have new modern museums that will help to protect our cultural heritage and to better exhibit them. Participatory urban regeneration projects will change the image of the city and will increase the quality of life of the citizens. Istanbul is going to have new spaces of culture and its cultural infrastructure will be strengthened. International projects will promote Turkish culture to European countries and create a sharing environment between Turkish and European artists.

Starting from 2006 Istanbul will host people from international culture and art communities as well as distinguished representatives of media corporations. Thus, Istanbul will enforce its reputation as a world capital of culture. The greatest gain Istanbul gets from being the European Capital of Culture will be that administrators and citizens of Istanbul will create a brand new conception of governance where they can rely on and trust each other, sha-

ring their knowledge and experience to achieve common welfare. The consciousness of citizenship will rise; citizens of Istanbul are going to feel prouder to live in such a city while discovering at the same time the values of their city.

Istanbul 2010 European Capital of Culture Agency has the following primary targets:

- To expose unique features of Istanbul.
- To realize projects for preservation of cultural heritage.
- To improve infrastructure of and participation in culture and arts.
- To promote Istanbul through culture and arts.
- To increase Istanbul's share in cultural tourism.
- To encourage residents of Istanbul to participate in decision-making processes.

While preparing Istanbul in accordance with the targets mentioned above, Istanbul 2010 European Capital of Culture Agency observes the following criteria in projects:

- *Expertise:* Project applicants and their associates must have expertise and experience in the project field and project management.
- *Convenience:* Compliance with the Istanbul 2010 ECOC project targets and EU perspective; including social, international and artistic dimensions with innovative and participatory approach.



- *Output and Working Methodology:* Feasibility, integrity, and concrete indicators about activities.
- *Sustainability:* Repeatability; dissemination; durability; long-term effectiveness; financial sustainability.
- *Budget and Cost Efficiency:* Profitability in the cost-utility parameter, accountability in expenditures. ([www.istanbul2010.org/PROJELERVEBASVURULAR](http://www.istanbul2010.org/PROJELERVEBASVURULAR)).

The Urban Projects Directorate, which had the greatest share in the Istanbul 2010 European Capital of Culture budget, performs a facilitating function for carrying out urban projects and restoration work for preservation of cultural heritage, where the energy and experience of actors who have a say in city management are combined, in order to help them realize their projects through cooperation ([www.istanbul2010.org/KENTSELPROJELER](http://www.istanbul2010.org/KENTSELPROJELER)).

The main criterion for success is to internalize a new model of governance which has many actors and many partners and will announce the new era. Thereby, the basis for partnership and cooperation that allows different institutions to work together will become the fundamental element of the city administration ([www.istanbul2010.org/PROJELERVEBASVURULAR](http://www.istanbul2010.org/PROJELERVEBASVURULAR)).

As part of urban projects various restitution and restoration projects of historical buildings will be carried out. Financial support is provided for maintenance for wooden buildings, new spaces in order to exhibit historical and artistic objects in modern settings are created and a pedestrianization project for streets of Eminönü and Upper Laleli is planned. In Prince Imaret Restoration a configuration design that foresees various functions to be nested such

as a restaurant, a dining room for students, book sales units and a cuisine for training purposes are planned. Historical and strategic roads and streets around the Blue Mosque, Hagia Sophia, Anatolian Fortress, New Mosque, Beyazit Mosque and Rumeli Fortress are subject to new street lighting design. ([www.istanbul2010.org/PROJELERVEBASVURULAR](http://www.istanbul2010.org/PROJELERVEBASVURULAR)).

Istanbul 2010 ECOC projects for culture and arts are produced, shaped and conducted by the Departments of Visual Arts, Music and Opera, Urban Culture, Literature, Cinema and Documentary, Stage and Performing Arts, and Traditional Arts. The main goal is for all projects and activities to be sustainable, continuing well after 2010 ([www.istanbul2010.org/2010AKBAJANSI](http://www.istanbul2010.org/2010AKBAJANSI)). Istanbul-related books that have a literary value and that promote our culture will be published ([www.istanbul2010.org/EDEBIYAT](http://www.istanbul2010.org/EDEBIYAT)). In order to reflect the creative, subjective and free spirit of Istanbul as one of the founding cities of civilization, projects which revive reflect and reproduce this spirit with a modern touch will be supported. Thus it is aimed to show Europe our idea and experience of civilization that is embracing, not excluding, subjective, self-reflective and in depth not objectifying and othering. ([www.istanbul2010.org/SINEMA](http://www.istanbul2010.org/SINEMA)).

In order to inform in 2010 contact points will be placed at more than twenty-five different squares of the city to facilitate public access to cultural activities, to inform the general public about weekly programs as well as to distribute invitations, and to sell tickets and souvenirs ([www.istanbul2010.org/KENTSELUYGULAMALAR](http://www.istanbul2010.org/KENTSELUYGULAMALAR)). İstanbul will also be subject to structural changes.

Activities are designed to contribute to the promotion of Istanbul as both a historic center and a destination for cultural tourism

through its wealth of art and cultural events, exhibits its cultural diversity, reinforce and enrich the existing perception along these lines both within Turkey and abroad. This is hoped to increase the number of visitors to Istanbul and to enable the city to gain further economic benefits from this process. Furthermore, various promotional activities in Turkey and abroad will be organized and fairs will be attended ([www.istanbul2010.org/PROJELERVEBAS-VURULAR](http://www.istanbul2010.org/PROJELERVEBAS-VURULAR)).

## V. CONCLUSION

People tend to move to geographical areas outside of their own territories for various reasons. Under the history of travel lie religious beliefs, conquests, wars, commerce and migration. In order to explain these elements it is necessary to consider tourism together with the concept of travel. Psychologically people travel because of:

- 1.<sup>1</sup> The nostalgia center in their brains which is "searching the old".
2. Mythological concepts related to a religious based symbolism.

Instead of sun-sea-sand holidays which accounts for 60% of all touristic activities since the World War II, now the share of cultural and religious tours are increasing. Expectations of individuals tend to shift to cultural and faith-based travels. The 21st century will be an era where cultural and faith-based tourism will develop and the idea of passing on cultural heritage, while using modern functions, will spread. Today, cultural and faith-based tourism is considered not only as an economic quality but also as a medium for peace. In a world of wars and global competition, it is believed that cultural and religious movements will destroy hostilities between people and civilizations. But for cultural-religious travels to be sustainable it is important that cultural values of neither the host country nor the visitors should be erased. Therefore it is necessary to take precautions that would stop social and cultural deg-



radation. In order to develop faith-based tourism and to discuss interreligious dialogue, all ten of the Principles of Global Ethics of World Tourism Organization need to be applied.

"The best protectors of heritage resources and Multicultural Social Pastrimony at Unkapanı / Zeyrek / Cibali / Fener / Balat Ayvansaray / Edirnekapı zones of FATİH District) in Istanbul are often the people who live near the resources and historical assets of immeasurable value which belong to humanity. Local communities must, therefore, be fully involved in formulating and developing the cultural tourism industry. When people participate in decision making they will be committed to consulting and managing the cultural heritage sites" (Mabulla, 2000, 212).

We believe that the fact that Istanbul was chosen as the 2010 European Capital of Culture will speed up this process of its becoming an important religious faith tourist location similar to the Vatican and Jerusalem, as the northernmost center in the Mediterranean.

As long as we expose our heritage of cultural and religious richness and develop touristic products unique to our country, it will be easier for us to overcome the lack of promotion, and allowing us to compete having a high value added product that is inelastic to changes in prices and not volatile to economic crises.

## APPENDIX 1:

### HISTORICAL STRUCTURES AND RELIGIOUS BUILDINGS LOCATED IN THE HISTORICAL PENINSULA

#### Golden Horn-Unkapanı:

- Cibali Kapısı (Spigas Kapı)
- Theodosia (Eski Aya Kapı)
- Tütün Fabrikası (Kadir Has Üniversitesi)
- Bazilika Palatini (Balat Kapısı)
- Anemas Kule ve Zindanı

#### The Eastern Orthodox Churches:

- Ayios Georgios Potiras Kilisesi
- Panayia Balinu Kilisesi
- Panayia Mouhlitissa Kilisesi
- Panayia Vleherna Kilisesi
- Taksiarkhes Aya Strati Kilisesi
- Ayios Dimitrios Ksıloportas Kilisesi
- Ayios Nikolaos
- Ayios Yeoryios (Patrikhane Kilisesi)

#### Churches related to the Jerusalem Patriarchate:

- Ayios Yeoryios Kudüs Metakhion Kilisesi
- İoannes Hagıus-Aya Yorgi Kilisesi (Tur-I Sina / Sina Dağı)

**Bulgarian Orthodox Church:**

Bulgar (Stafi Stefanos) Kilisesi

**Armenian Orthodox Church:**

Surp Hreşdagabad Kilisesi

Kumkapı Ermeni Patrikanesi

Samatya Ermeni Kilisesi

**Jewish Synagogue and Hospital:**

Or-Ahayim Musevi Hastanesi ve Sinagogu

Yanbol Sinagogu

Ahrıda Sinagogu

**Mosques:**

Ali Yazıcı (Fener Kapısı Süzgeççi Yusuf) Camii

Aşık Paşa Camii

Balat Ferruh Kethüda Camii

Balat İskele Camii (Yusuf Şücaeddin Anbari Camii)

Cibali-Sivrikoz Camii

Çavuş (Hızır Çavuş-Sefer Çavuş Camii) Camii

Gül Camii (Aya Theodosia Kilisesi)

Hacı İsa (Kürkçe Camii)

Haraççı Kara Mehmet Camii

Hazreti Cabir Atik Mustafapaşa Camii

Kazasker İvaz Efendi Camii

Molla Aşki Camii

Şazeli Tekkesi Mescidi

Tahta Minare Camii

Tevki Cafer (Eski Nişancı) Camii

Üskibi (Çakırağa) Camii

Çınarlı Çeşme (Abuzer-El Gifari Mescidi)

Emir Buhari (Şeyh Selim Tekkesi Mescidi)

Emir Buhari Tekkesi Mescidi

**Historic fountains:**

Balat Çeşmesi

Cibali Sivrikoz Çeşmesi

Cumhuriyet Çeşmesi

Çinili Çeşme

Hacı Kadın Çeşmesi

Hacı Ahmet Çeşmesi

Halil Ağa Çeşmesi

İdris Ağa Çeşmesi

İhramcı Hacı Mehmet Sadık Çeşmesi

İskender Bey Çeşmesi

Lütfullah Efendi Çeşmesi

Ruhi Bey Çeşmesi

Sermimar Hacı Mustafa Çeşmesi

Sinan Ağa Çeşmesi

Vezir Süleymanpaşa Çeşmesi

Yerköylü Ahmet Ağa Çeşmesi



**Historical Baths:**

- Arabacılar (Yatağan) Hamamı  
 Balat Hamamı  
 Havuzlu Hamam (Ayakapı Hamamı)  
 Küçük Mustafa Paşa Hamamı  
 Tahta Minare Hamamı

**Primary Schools:**

- Hatice Sultan Sıbyan Mektebi

**Historical Places:**

- Dimitri Kantemir Sarayı  
 Maraşlı Rum İlkokulu  
 Fener Rum Erkek Lisesi (Kırmızı Mektep)  
 Yuvakımyon Kız Lisesi

**ASHAB-I KİRAM Grave and Chairs:**

- Abdullah El-Ensari  
 Abdullah El Hudri  
 Ahmed El Ensari  
 Ebu Şeybet El Hudri  
 Cabir Bin Abdullah

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