

**An Evaluation of Reciprocal Impacts of Culture and
Tourism within Communication Framework in
North Cyprus (A Case Study)**

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ABSTRACT

Although it is commonly accepted that the fields of tourism and communication are two areas which lack no research, the same cannot be said about their relationships and inter-impacts. This thesis was conceived as a result of this inadequacy and intended to rectify the situation by probing into this rather complex but relatively virgin area. The contention is that the cultural studies undertaken within the context of communication theory for a very long time, for some reasons, have not been used until very recently and then only peripherally by the researchers as well as the policy-makers of tourism. The question of the research being staying behind the practice in this respect therefore was relevant to discuss as we looked at the practice and theory of both.

To focus our attention further we turned into a case study which proved both convenient and rational. North Cyprus proved very generous in manifesting many serious issues discussed theoretically by various researchers but not applied to or examined in the real-life situations. This was an evident gap and formed part of the hypothesis of this study as well. Finding out the state of tourism and the impact and magnitude of culture within it provided us with opportunities for comparisons of all types. In order to do so we explored and discovered qualitative method to be most appropriate for our purpose. The actual data collected were information, views and opinions of the insiders of tourism and communication, extracted from long semi-structured interviews from top ten representatives which included academics as well as practitioners. The results were classified and utilized using matrix analysis approach.

The emergent conclusion was very clear. There is a close relationship between the culture and tourism and their cross impacts are gaining more importance and prominence. In many parts of the world cultural tourism presented itself as serious alternative to mass tourism but required further investigations to convince the policy-makers of its contribution to sustainable development at large and tourism in particular. North Cyprus was no exception in this respect and in fact provided a significant prerequisite for it namely cultural heritage. Furthermore insiders' data presented that an integrated tourism approach would provide better results for places like North Cyprus which can be taken as a representative of other similar small island states economically dependent on tourism development.

ÖZ

Gerek iletişim gerekse turizm alanlarında genel kabul görmüş kanı bu iki önemli disiplin hakkında bir araştırmaya noksanlığının olmadığı doğrultusundadır. Ancak aynı şeyi karşılıklı etkileşim ve ilişkilerin tanımlanması açısından söylemek mümkün değildir. Bu tez bu söylemdeki ihtiyacı kısmen karşılamak amacıyla öngörümü ve bu nispeten bakir sahanın daha iyi anlaşılması ve ilmi araştırmalar için tanıtılmasını hedeflemiştir. Burada öne çıkan hipotez kültür konusunun iletişim teorisinde uzun bir zamandan beri irdelenip araştırılmış olmasına karşın turizmde aynı uzun sürede bu çalışmalardan habersiz kalındığıdır. Oysa uygulamaya bakıldığında zaman kültür turizminin teorideki gelişmelerin çok ilerisinde olduğu ve dolayısıyla bu bağlamda da araştırmalara ihtiyaç duyulduğu açıktır. Bu tezele bu bakir alana pekçok açıdan ilk kez girilmiştir.

Çalışmamızın ileriki safhalarında dikkatlerimizin yoğunlaştığı spesifik alan KKTC’deki durum olmuştur. Kuzey Kıbrıs iletişimin etkin bir aracı olarak değerlendirilen kültür turizmi teorisinde karşılaşılan pek çok konuyla yakinen ilgili olmasına karşın ampirik çalışma ve araştırmaların o denli fazla olmadığı ortaya çıkmıştır. Bu belirgin farklılık yukarıdaki hipotezin oluşumunu da tetiklemiştir. KKTC’deki durumun belirginleşmesi bize değişik konularda ışık tutacaktır.

Yöntem olarak bu tür çalışmalarda benimsenen en doğru yol kalitatif methoddur. Bu çalışmada biz iletişim ve turizm sektörlerinden dokuz hatırısayılır, bir bakıma kanaat önderi kişi seçilmiş uzun ve derinlemesine mülakatlarla konuyla ilgili olarak bilgi, görüş ve fikirler oluşturulmuştur. Devletin kültür turizmi çerçevesinde performans

değerlendimesi için de benzer bir yöntem takip edilmiş ve sonuçlar bir tabloda özetlenmiştir.

Neticede varılan sonuç oldukça açıktır. Kültür ve turizm arasında çok yakın bir ilişki mevcuttur ve bu son yıllarda artarak ortaya çıkan kültür-turizmi şeklinde kendini daha belirgin olarak göstermektedir. Dünyanın pekçok yöresinde kültür-turizmi kitle turizmine bir alternatif olarak gösterilse de bu konudaki çalışma ve araştırmalar henüz belirleyici olmaktan uzaktır. Politika belirleyicilerinin ikna olabilmeleri açısından da bu tür çalışmalar önem kazanmaktadır. Çalışmamızda kuzey Kıbrıs'da kültür entegre edilmiş bir yaklaşımın daha sürdürülebilir olduğu öngörülmektedir. Böyle bir uygulamanın benzer, küçük ölçekli, turizm ağırlıklı ülkelerde de geçerli olabileceği olasılığı yüksektir.

Anahtar Kelimeler: Turizm, kültür mirası, kültürel metalaşma, özgünlük, iletişim, Kuzey Kıbrıs

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I would like to dedicate this thesis to my family past and present without whose love and support I could not sustain the responsibility of finishing this study. Especially my two sons Ali and Hasan encouraged me very much whenever I reminded them to study for their exams in their college. My wife Pembe provided the necessary and adequate atmosphere and motivation for me to work.

To My Family Past and Present

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Chapter 1

INTRODUCTION

1.1 Introduction

In this introductory chapter an attempt is made to capsule the essence of this thesis which is to examine, to investigate and possibly to establish multi-faceted relationships between two very major and popular concepts namely culture and tourism. An overview is presented here together with the scope and the focus of the assertions of it and the methodology that is found to be most appropriate for this study. An overall organization or structure of the thesis is also given.

1.2 Rationale

The relationship between and research on the two academic disciplines of tourism and communication in general and culture within communication in particular has a relatively recent past. This is partly explainable by the fact that both are very dynamic concepts as well as the fact that cultural tourism is a contemporary phenomenon. Accepting the common assertion that tourism plays an ever increasing role in the economic as well as the 'quality of life' development in many countries, we need no apology for probing further into one of the growing branches of this vast industry namely that of cultural tourism. Furthermore North Cyprus provided a real microcosm of the many issues involved and problems suffered as it struggles with adopting adequate and appropriate policies with regard to cultural tourism. This study attempts to answer the question which is, whether tourism planners and policy makers are

aware of cultural values as a motivating factor while, at the same time how do they go about upholding the values of cultural uniqueness in the context of the tourism industry, as well as, in the society as a whole.

Conceptual issues has been tackled in this thesis by looking at the literature as well as the opinions of the practitioners from both tourism and communication point of views. It is accepted that ‘Cultural Studies’ occupy an important part of the communication theories and Kellner and Durham(2002) are of the opinion that ‘one theory or method alone is not adequate to engage the richness, complexity, variety and novelty displayed in the contemporary constellations of rapidly proliferating cultural forms and new media’. A relatively brief survey therefore of the handling of culture within communication studies was thought appropriate. The classical Marxist view suggested that the ruling classes employ intellectual and cultural producers who both produce ideas that glorify the dominant institutions and ways of life and propagate these governing ideas in cultural forms such as literature, the press or in our day film and television. Antonio Gramsci suggested ideology and inserted hegemony in the argument and explained the perpetuation of the political systems. Not only the state but popular culture and civic societies such as church and the media also played their role in carrying this dominant ideology. The Frankfurt School is considered another significant attempt which introduces the concept of public sphere into the picture. The two prominent members of the School, Max Horkheimer and Theodor W. Adorno analyzed in detail what they termed as “culture industries” with characteristics as commodification, standardization and massification and considered the key institutions of social hegemony. They used the term “culture

industries” to signify the process of the industrialization of mass-produced culture and the commercial imperatives which drove the system. We posed the question of integration of the tourism activities into these cultural industries.

Following the Frankfurt School there were several influential studies in culture and mass media all around the world but the one that had universal repercussions was developed in England and became known as Birmingham School. Here dynamic nature of the processes of ideology formations in communication and interactivity was stressed. This has inspired me to adopt a method in this thesis with a dynamic view of becoming rather than being. Political Economy which forms yet another school in communication is not merely interested in economics but to the relations between the economic, political, technological and cultural dimensions of social reality. It is argued that one cannot explain any socio-cultural phenomenon without first discussing the marketing strategies, political environment, popular cultural artifacts and their effects. This is clearly a transdisciplinary perspective and requires knowledge of multiplicity of methods and theories.

A working definition of tourism has been given by the World Tourism Organization as traveling for predominantly recreational or leisure purposes, or the provision of services to support this leisure travel. Tourists therefore are ‘people who travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business or other purposes not related to the exercise of an activity remunerated from within the place visited’. It is still seen today as it was before as a development option for many countries. However the amount of research has not necessarily been matched by

concomitant increase in the quality of research being done in this field. Gartner (1999) notes and suggests that in order to understand and explain local development issues, cultural conditions must be injected into the equation of research. It can be stated that a number of issues are still in great need of further research and exploration/explanations in tourism theory. Areas such as globalization, cultural interrelations, small states effects and integrated approach have been dealt with only summarily so far.

1.3 Scope and Focus of the Research

Cultural tourism, as a motivational factor for international tourism, existed during the pre-industrial era, however, not necessarily for the masses but for the elite (Smith and Robinson, 2006; Burton, 1995). Nonetheless, commoditization of cultural resources for the consumption of tourists *en mass* (i.e., mass tourism), is rather a new phenomenon that has fostered the demand for cultural tourism over the last few decades (Chhabra, 2008; Yang and Wall, 2009; Besculides et al, 2002). More recent years have seen increases in domestic and international tourism for the purpose of experiencing culture. Cultural tourism includes among other things visiting historic or archaeological sites, being involved in community festivals, watching traditional dances or ceremonies, or merely shopping for handcrafted art. However, there exists a heated debate between anti-globalization activists, who see the destruction of authentic culture and identity by global forces (Lull, 2000; Hirst and Thompson, 1999; Tomlinson, 1999; Featherstone, 2002), and those who see culture and identity as worthwhile commodity of globalization and consumed by tourists without destruction of authenticity (Geschiere, 2009; Cano and Mysyk, 2004; Piner and Paradis, 2003).

Tourism has been designated as the locomotive for the economic development of many countries yet for Cyprus this has been voiced by almost all the parties concerned in the small state of the Turkish Republic of Northern Cyprus (TRNC). Yet the research as to the best strategy to adopt for Northern Cyprus has so far been proven to be inadequate. Notwithstanding the rich cultural assets and abundance of heritage the TRNC has not been able to develop a clear strategy towards cultural and heritage planning for the purpose of tourists' consumption and also for purpose of upholding certain aspects of social capital essential for social and economic progress. This has been a revelation of this thesis as well when in the final analysis a conclusion was reached that all the agents of tourism industry (policy makers as well as institutions) failed to address the issues and formidable strategy to achieve a sustainable harmony between culture as a tourism resource and tourism as an economic tool. In the process however it is suggested that this study contributed to our understanding of this complex relationship.

1.4 Aim and Objectives of the Research

Within the light of the above the overall aim of this research is to contribute the knowledge base by extending our understanding of the complex interdependence of culture and tourism as the main vehicle of communication in a small state of the TRNC with its peculiarities. In order to achieve this aim a set of the following objectives are targeted.

- To investigate whether tourism planners are aware of cultural values as a motivating factor in their sector.

- To explore the ways such interested parties go about upholding the values of cultural uniqueness and their communicative power in the context of tourism industry.
- To investigate and identify impacts of different cultures on the people of the host country i.e. the TRNC.
- To identify conceptual as well as actual issues concerned clearly so that some general principles can be developed for further policy guidance.

These objectives can be attained through a multiple ways involving distinct research processes. In this case to conduct a multiple exploratory case study is essential and this is relatively easy from the vast literature that exists on Cyprus and it would certainly enhance our understanding. However to document the state of activities and values and principles that govern these activities in practice we opted for probing into the sector more direct by trying to draw the picture as articulated by the insiders of this industry. By achieving above it is anticipated that a clearer tableau of the cultural tourism in the TRNC will emerge with the implications that it would benefit many similar cases around the world.

1.5 Methodology Employed

The method of study has been based on the canons of qualitative research where ‘qualitative research genres have become increasingly important modes of inquiry for the social sciences and applied fields’ (Marshall and Rossman, 2006). In a way, this is a method of interactionism or ethnomethodology which is

second to none in situations where the researcher intends to delve into the ethnographical structure and behavior of key individuals and institutions. This is perhaps the most pragmatic method and we tried to engage in a systematic reflection regarding the conduct of the research. This provided a holistic view of our case and relied on complex reasoning that guided us dialectically between deduction and induction (Marshall and Rossman, 2006; Rossman and Rallis, 2003).

To achieve our goal, we developed a tabular form for the results that emerged from our in-depth interview process. On the other hand, to gauge/measure the extent that each institutional organ/agency contributed towards the final cultural production for the tourist market as well as for the revival and preservation of forgotten cultural dimensions we developed a matrix from our second set of shorter interviews. To complete the study, 10 respondents were chosen and contacted but for a number of reasons only 8 of them interviewed in-depth, one preferred to reply our questions in writing and one despite our repeated attempts could not be reached for an interview. All are insiders of both the industry itself and the academia. The recorded interviews were deciphered and added to this thesis (See Appendix). On average two hours were spent with each one of them. Also 15 other mainly government employees/respondents were interviewed by various ways of culturally related departments. A purposive/purposeful sampling process was applied, which is highly effective method in this type of study (Bryant and Charmaz, 2007; Bryman, 2004). In addition, a focused group of academicians, managers, artists, and activists, which was composed of 8 further respondents, were contacted to explore their

views in relation to the cultural institutions' activities. This helped us achieve increased validity for the themes that were generated by means of open coding and the application of the categorization process. This is in a way a triangulation of fitness criteria which will be further explained in the relevant chapter.

A semi-structured questionnaire was applied, which is a specialized form of in-depth interviewing. This method is used in much of the ethnographic interviewing involved with thematic or topical issues. In the meantime, we remained open to the participants' own views regarding their perception of the cultural world that surrounded them. Interviews were conducted in the native language of the respondents. All the interviews were recorded, transcribed, categorized and coded. The research has followed the process where data collection, analysis and formulation of theory have been highly interrelated. The research methodology and data analysis have followed an inductive approach which is a pre-eminent qualitative research method (Bryant and Charmaz, 2007) and is grounded in systematically analyzed data, where human agent is the source of understanding institutional behavior (Strauss, 1987; Haig, 1995). Open coding was practiced to break down, examine, compare, conceptualize and categorize data.

1.6 Organization of the Thesis

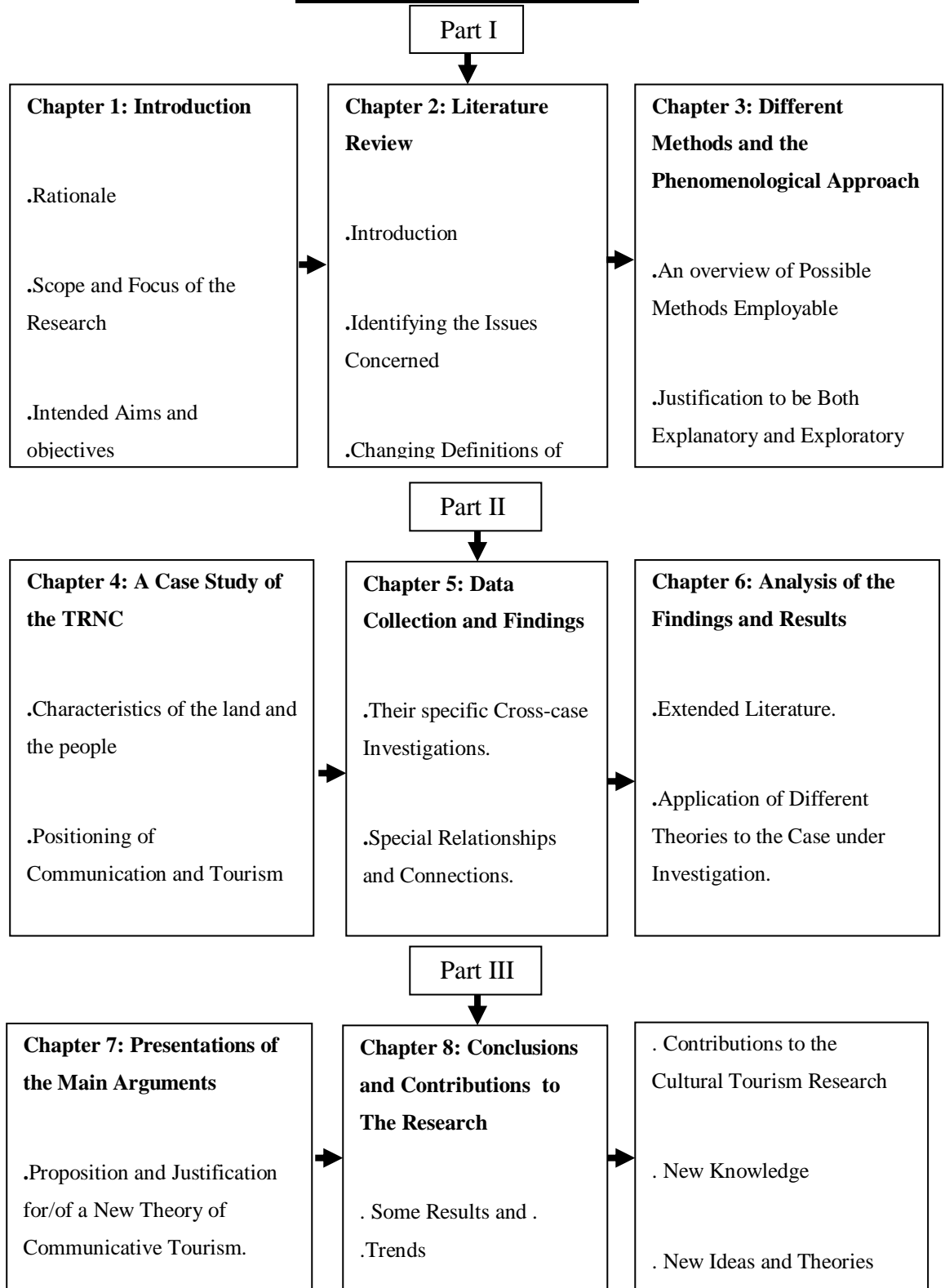
As shown in the organizational chart on page 10, this thesis is divided into three parts, each including three chapters. The first chapter of part one gives an overview of the entire thesis in a nutshell for the purpose of easy access and reference. The second chapter revisits the literature on cultural tourism and

identifies key issues and the gaps in the existing knowledge. Chapter three of the first part describes and in many instances compares and enumerates difficulties in methodologies and justifies finally adopting a qualitative one.

The second part consists of chapters 4, 5 and 6 and it presents the findings and analysis section of the study. The fourth chapter provides a necessary background for our case of TRNC. The fifth presents the data and findings collected and the sixth chapter of the second part basically gives the analysis of the data and the findings.

Part three discusses the conclusions and contributions of this thesis to the knowledge base. Chapter seven evaluates the key concepts and propositions presented through the hypothetical model created for this purpose with extant literature after discussions and comparisons of the findings where in chapter eight final conclusions are offered, some projections and recommendations are made to respond to possible exclamations/questions of 'so what' and 'what now'.

Organisation of the Thesis



Chapter 2

LITERATURE REVIEW

2.1 Cultural Studies in Communication Theory

2.1.1 Introduction

It is difficult to proceed in this study without referring to the cultural studies in communication theory which seeks to illuminate the complex processes of transformations of societies. Authors in communication/media and cultural studies acknowledge readily however that there are many approaches to such studies straightaway. Kellner and Durham (2002) are of the opinion that any one theory or method alone is not adequate to engage the richness, complexity, variety and novelty displayed in contemporary constellations of rapidly proliferating cultural forms and new media. They clearly point out towards a multiperspectival approach. It is quite interesting however that there is very little tourism activities indeed in this rapidly proliferating cultural form that attracted researchers' attention.

Many researchers illustrated that all artifacts of established cultures and society are laden with meanings, values, biases and messages. This leads some authors to describe culture in a modern society as a very significant factor that constitutes a set of discourses, stories, images, spectacles and varying cultural forms and practices that generate meaning, identities and political effects (Kellner and Durham, 2002). Culture is produced and consumed within social

life. In fact it is such an important factor in the development of both humanities and social sciences that cultural studies has been an attractive area for research by so many that, as a result, a rich literature exists on the subject. Even in a short narrative of the cultural studies such as this, it is necessary to refer to some controversial and basic issues of it. It is for instance clear that many theories still consider the Marxist view as their starting point.

The classical Marxist view suggested that the ruling classes employ intellectual and cultural producers who both produce ideas that glorify the dominant institutions and ways of life and propagate these governing ideas in cultural forms such as literature, the press or in our days film, television and of course increasingly internet. Ideology as a result becomes an inseparable part of cultures according to this perspective and become a tool for hegemonic practices for dominance. Antonio Gramsci (1985) furthering this topic suggests that ‘diverse social groups attained hegemony or dominance at different times through inducing the consent of majority of subaltern or subordinate groups to a given socio-political constellation. He points out that while the unity of the prevailing groups is usually created through the state, the institutions of ‘civil society’ such as the church, schooling, the media and forms of popular culture, also play a role in establishing hegemony. His stress on the importance of press is well known but the material ideological structure is composed of not just press but also libraries, schools, associations and clubs of various kinds. This is seen by Jürgen Habermas (1989), as will be described in the methodology part of this thesis, as the ‘public sphere’ where private interests and family and state interests interact. J. Habermas was a second-generation member of the Frankfurt School.

There is no doubt that the Gramscian theory has contributed a lot to the analysis of many political formations and situations of the twentieth century. This hegemony theory for instance explains a long way the Margaret Thatcher-Ronald Reagan conservative regimes in UK and USA respectively in the late 1970's and 80's, by showing how these conservative forces gained dominance through control of the state and the use of media, new technologies and cultural institutions such as think-tanks, and fund-raising and political action groups. This is achieved by pointing out clearly how conservative ideas became dominant in the media, schools and culture at large. The relationship between this hegemony and the acceptance of the masses that the market rather than the state was the source of all wealth and solution to social problems; whereas the state was the source of excessive taxation; overregulation and bureaucratic inertia caused the emergence of these two regimes. The theory attempts also to clarify this dominance and counter-hegemonic forces that contests it and how, over a period of time they may be replaced. It enjoins seeing societies as locus of social contestation between competing groups who seek dominance and who manipulate reigning institutions and culture to promote their ends.

2.1.2 The Frankfurt School

The Frankfurt School is also interested in hegemony and ideology and developed the Gramscian theory further. The two prominent members of the School, Max Horkheimer and Theodor W. Adorno (1972) analyzed in detail, in the *Dialectic of Enlightenment* what they termed as “culture industries” and considered the key institutions of social hegemony. They used the term “culture industries” to signify the process of the industrialization of mass-produced culture and the

commercial imperatives which drove the system. The critical theorists suggested that like the other products of mass production, the artifacts of cultural industries also have common characteristics: commodification, standardization and massification. The cultural industries provided ideological legitimation of the existing societies/communities through mass media. The Frankfurt School was particularly interested in the emergence of German fascism (i.e. Nazism) but used successfully in explaining many other cases of political formations as well.

One of the basic questions we are interested here is therefore how to integrate tourism activities into the “culture industries” without which it would be impossible to explain the modern societies. Because, after all tourism activities in general represent not just an important sector of cultural industries of the Frankfurt School but the largest industry of the modern world with an accelerating growth rate. (WTO report, 2001) This assertion can be seen as a new development because indeed the tourism as we see it today massified, commodified and standardized during the second part of the twentieth century and is in real need of research within this context. In fact naturally many subsequent media and cultural analysis respond to various developments within Western capitalist societies from the end of World War II until the present. They study socio-historical conditions, practices and transformations. Without such studies and subsequent theories they formulate, it is not possible to provide maps of social orders and tools to understand and transform them. Conclusions of our thesis would contribute to the expansion, further explanations and understandings of this view in general.

In the second half of the twentieth century the most noteworthy development in the tourism sector has been the emergence of the concept and practice of mass tourism. At least in theory, if not in reality, this can be considered as a direct consequence of the development of mass media and cultural industries in general. Frankfurt School's elaborations on mass media and its role in creating popular cultures can also be used in explaining the significant changes in the attitudes of the public towards tourism as well. This clear link however has hardly been admitted and studied within academic circles, I suggest due to mainly two reasons. The first is that most tourism research that referred to this issue has tackled the question from globalization point of view which seldom confessed the source of the theory that is founded by Horkheimer and Adorno. As a result the connection although strong, can be described as tacit or implied.

The other reason is the specific aim of the School which was to explore and explain the emergence of Nazism in Europe at the first part of the twentieth century and it's a rather pessimistic conclusion that considers the culture industries as a reflection of the view that "enlightenment" is seen as a "mass deception". This discouraged researchers to use the Frankfurt School theory in more positive and development discussions. Although many new technologies have entered into the scene of mass communication in recent years the underlines principle of the school that those with power in mass communication create and control the popular culture and find ways to perpetuate itself remains a powerful dictum of the school even today and cannot be dismissed easily.

2.1.3 Birmingham School

Following the Frankfurt School there were several influential studies in culture and mass media all around the world but the one that had universal repercussions was developed in England and became known as Birmingham School named after the Birmingham Centre for Contemporary Cultural Studies. It is not incorrect to suggest that especially the first part of the studies of this School adopted a Marxian approach with its interpretations by Antonio Gramsci and Louis Althusser. It has concentrated on interplay of representations and ideologies of class, gender, race, ethnicity and nationality in cultural texts, especially concentrating on media culture. The group explored how assorted audiences interpreted and deployed media culture in varied ways and contexts, analyzing the factors that made audiences respond in contrasting manners to media artifacts. Richard Hoggart (1957), Raymond Williams (1980) and E.P. Thompson (1963) suggested in their many works, ways to overcome the limitations of the Frankfurt School by accepting an active rather than the passive and ready to be manipulated audience who creates meaning and the popular. Interaction; that is to say the process between the sender and receiver becomes an acceptable format of communication in this theory. The school which initially started with the British social classes and their cultural repercussions later on turned into and responded to the new cultural and political conditions; thus became global in impact, with followers in many parts of the world. This is at the same time in parallel with the idea we expressed in the chapter of the methodology of this thesis that we are approaching our research with a dynamic view of 'becoming' rather than 'being'.

The Birmingham School which in many respects represented the British cultural studies, concentrated on a comprehensive project aimed at a holistic criticism of the existing configuration of culture and society attempting to link theory and practice to orient cultural studies toward fundamental social transformation. The resistance and contestation of the “counter-hegemonic” forces of the working classes have been elaborated. This phenomenon has been described by those cultural studies as a society that is based on an antagonistic set of social relations characterized by oppression of subordinate class, gender, race ethnical and national strata. As a result a number of publications revealed and explained the emergence of first the working class and then basically youth cultures especially in the U.K. in 1970’s who resisted the onslaught of popular Americanism and created their own cultures and identified themselves with them.

This again provided for this thesis a stepping stone in applying the dictums of the cultural studies into the international scene and tourism research. Enlargement of this hegemony has been described as cultural colonialism and Americanism at its worst. But like the critics of the Frankfurt School here too the emancipatory aspects of these theories have not been as they claimed and provided further controversies. However the emergence of the authenticity issue within the tourism studies can be linked with this theory’s explanations of the occurrence of the subordinate cultures. In the international arena the mass tourism in a way represented the oppression of the dominant cultures on the less developed countries that opted for tourism-led development strategies reacted by focusing on local/national cultures as their identity and like the subordinate cultures revealed them with vigor and preserved/protected and used them as

“counter-hegemony ”by emphasizing their authenticity. The later research looks at this response not just as identity but also as social capital, to be valorized readily (Chambers, 2009). This does not necessarily conflict with the Birmingham School, as in its later elaborations the school somehow enlarged its scope and looked at the global aspects and repercussions of its principles concentrating on the new cultural and political conditions elsewhere. On that point new problems have arisen over the question of superiority of many contesting theories.

2.1.4 Political Economy

At this juncture it would be incomplete not to mention a similar yet different theory that can be seen both as a rival as well as a complimentary. A political economy approach to culture and media focuses more on the system and practices of production and distribution of culture than interpreting texts and or studying audiences. It encompasses therefore economics and politics and the relations between them and the other central structures of society and culture. It emphasizes the role of economics and politics as the main determinants of all kinds of production and distribution. For instance in Western capitalist economies market forces dictate its rules over production and distribution and democratic imperatives means that there is some regulation of culture by the state. In conclusion political economy highlights that capitalist societies are organized according to a dominant mode of production, which is of course one of the main dictums of Marxism, that structures, institutions and practices according to the logic of commodification and capital accumulation. Marx often advocated that the anatomy of civil society is to be sought in political economy.

It is as a result claimed that cultural production and distribution is accordingly market or profit oriented in such a system (Durham and Kellner, 2002). Hence the system becomes important for determining what sort of cultural artifacts are produced and how they are consumed. In this sense the political economy does not merely interest itself in economics but to the relations between the economic, political, technological and cultural dimensions of social reality. It is argued that one cannot explain any socio-cultural phenomenon without first discussing the marketing strategies, political environment, popular cultural artifacts and their effects. Peter Golding and Graham Murdock (1991) as the main propagators were fully aware that they have probed in the fields of social sciences which were not treated sufficiently before and not only they redefined a number of concepts but also critically but with adequate detail outlined all the main principles of this often termed as ‘Critical Political Economy theory’.

It is interesting to note in this respect an analysis and its interpretation regarding entertainment which is a basic ingredient of tourism. We cannot do any better than quote here a valuable observation by Asa Briggs, fifty years ago and a comment by Nicholas Garnham (1986) more than two decades later on the subject.

‘The provision of entertainment has never been a subject of great interest either to economists or economic historians –at least in their working hours. Yet in the 20th century conditions it is proper to talk of a highly organized entertainment industry, to distinguish within it between production and distribution to examine forces making for competition integration, concentration and control and to relate such study to the statistics of national income and output, the development of advertising, international economic relations and -not least- to the central economic concept of the market which in the 20th century is as much concerned with leisure as it is with work.’ (Briggs .1960)

Garnham (1986) comments ‘Nearly two decades later that research gap remains and there has been little coherent effort to understand the process known as the industrialization of culture; a process by which, as Briggs put it, massive market interests have come to dominate an area of life which until recently was dominated by individuals themselves.’

Our argument here is to point out that the complex concept of tourism and its creation of an opportunity for different cultures to meet can be taken as parts of such an analysis that the political economy offers as described briefly above. It is therefore possible to say that within political economy, media culture is a vehicle to maintain the dominant ideology but also provides a platform for contests of different views on values in contemporary societies. Quotations by Briggs and Garnham, clearly reinforces our justification of the thesis.

Later additions to this theory include domestic as well as other everyday activities within its analysis and thus enhance the consumption side of culture and its relationship with capitalist economic systems (Willis, 1991). That the capitalist system has gone through many changes in the last years of the twentieth century and as a result a new economic order now is emerging with global repercussions is a corollary of the political economy. As Jesus Martin-Barbero (1991) suggests; although some forms of political economy may be reductive, focusing solely on the economic dimension, far richer notions of it are also possible. These new versions suggest that it involves relations between economy and polity, culture and people as well as the interconnection between production and consumption, distribution and the use. Globalization in this process both creates new modes of homogenization as well as proliferating cultural differences and hybridities. As globalization comes over more to the fore, the importance of the local is highlighted and dramatized. The clash of

cultures that is mentioned in tourism literature is according to our observations, often a clash between the local and the global.

2.1.5 Postmodern Approach

The starting point for postmodernism is the apparent need of new theories, ways of perceiving the world and forms of discourses and practices, that would explain the rapid and significant changes in the economy, the society, culture, the arts and indeed our daily lives. The postmodern turn indicates a stage in the development of the humanity in general where global capitalism has been firmly established in most parts of the world, characterized by new multi-media, exciting computer and informational technology and a proliferation of novel forms of politics, society, culture and everyday life. Postmodern approach which has been spread around first from French scientists and philosophers like Jean Baudrillard, Jean-François Lyotard and Michael Foucault attempt to engage, just as previous theories and methods have engaged, in new forms of culture and identity, the innovative modes of theory and discourse that shape the contemporary societies. There are warnings that postmodernism has also drawbacks as well as its benefits and eager student may fall into the induced illusion that it is an all comprehensive approach. Having said this, its contribution to the general theory of communication and culture especially by its inclusion of new hyper-reality and technologies and their effects on popular cultures must also be acknowledged. Its call for more interdisciplinary contacts and coordination is a further contribution of it. Once again it is unfortunate from tourism point of view that it has not been considered by postmodernists worthy

to be investigated within the concept of 'significant changes' occurring in contemporary societies.

2.1.6 Conclusion

To conclude one might say that media and cultural studies undertaken under the umbrella of communication has indeed gone through a long and diverse stages. These studies achieved great successes in explaining many points; from meaning-formation or production from signs advocated first by Swiss F. Saussure in the late 19th century and later developed as an autonomous scientific branch of semiotics to challenges to positivism by Frankfurt School. Later British Birmingham School together with the British cultural studies and Political Economy of Marxist vein has helped with universal repercussions to understand modern and somehow postmodern transformations of contemporary societies. All of them however subvert from standard academic boundaries by combining social theory, cultural analysis and political critique. This is clearly a trans-disciplinary perspective and requires knowledge of multiplicity of methods and theories. This is still an ongoing challenge to communication and media studies and in support of it we undertake in this thesis of combining cultural studies within this context with a new emerging complex, yet significant in many respects phenomenon, tourism. Durham and Kellner(2002) suggest in their conclusions about future-oriented cultural and media studies that they should look closely at the development of the entertainment and information technology industries, the mergers and synergies taking place, and the synthesis of computer and media culture that are being planned and some already implemented. Here the authors indicate for the first time that entertainment

industries are a formidable factor for shaping of today's societies without clarifying any of its implications for tourism. Tourism and entertainment industries are of course known to be inseparable. For communication studies entertainment includes tourism whereas in travel research entertainment industries are part of traveling and tourism. In a world where the global media and cyber-culture is an integral part and fate, we need to understand chart and map them well to survive the dramatic changes currently taking place.

There is a conspicuous lack of tourism activities within all of these approaches which adds to the urgency and necessity of more research on it within such perspectives as outlined above.

2.2 Tourism and Communication

It is now a good juncture to look into the meanings and developments of the concept of tourism and its contribution to development in general. We first of all try to give a definition used by the researchers in tourism and then integrate it within the larger terrain of our research here. A working definition of tourism has been given by the World Tourism Organization (WTO), as traveling for predominantly recreational or leisure purposes, or the provision of services to support this leisure travel. Tourists therefore are 'people who travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business or other purposes not related to the exercise of an activity remunerated from within the place visited'. The Tourism Society of England defined it in 1976 as 'temporary, short-term movement of people to destinations outside the places where they normally live and work and their activities during

the stay at each destination. Even in their simplest forms it is clear that these definitions require some explanations in order to fit our wider perspective and analysis. Furthermore it is likely that more definitions to cover more recent phenomena of traveling would also be needed and forthcoming in near future. Just to point out the difficulties involved in definitions we may mention business people who combine economics and entertainments in their traveling. WTO uses the adjective 'predominantly' implying that there are other reasons besides recreational and leisure. Today an increasing attention and focus are on the alternative activities to mainstream mass tourism and therefore an open ended issue. However the most significant process in tourism and its related activities in recent years is its interest on sustainability and preservation of authenticity of places and both have close implications for culture and cultural studies we attempted to explore earlier.

Even when we talk about economic aspects of tourism and its contribution to classical development efforts of a country we can now, with the background gained through communication research find connections and interrelationships with culture. It is known that majority of research in tourism take as their focus economic aspects of it and since 1960's as its contribution to economic development became more and more visible, so was there a noticeable increase in the quantity of research. It is still seen today as it was before as a development option for many countries. However the amount of research has not necessarily been matched by concomitant increase in the quality of research being done in this field. (Pearce, 1999)

There has been wider and theoretically and methodologically more comprehensive studies in more recent years trying to enlighten the recent phenomena such as the collapse of the Soviet Union and its satellites in Eastern Europe and Central Asia and its repercussions among other things, within tourism industries. There has also been a diversion in this research from mass tourism to lesser known parts of the world, where tourism is just developing and little research has been carried out previously. In such studies often new issues arise both in terms of development and research which supports it. This is an area related to authenticity where curiosity for different/difference and original is on the increase and becoming a substantial part of the process of commodification of culture.

Gartner (1999) who is interested in sustainability of policies pursued in Africa's Ghana and ways of escaping dependency argument notes and suggests that in order to understand and explain local development issues, cultural conditions must be injected into the equation of research.

2.3 The Main Issues of Tourism

The International Academy for the Study of Tourism in its fifth biennial meeting held in Malaysia in June 1997, decided that the key issue of any discussion of tourism development, one which underlies the patterns of increases in figures of international traveling and which manifests itself in manifold ways is why is tourism growing; and why is its development encouraged (Pearce, 1999). This issue is indeed the most significant and tourism research goes for an explanation of it either or both from supply or demand sides' perspectives. The demand side

perspective stresses the changes in market conditions which affect people's motivations to travel and the factors which influence their ability to do so, for instance increased leisure time, disposable income, improved technology and travel organizations. Supply side or destination research on the other hand tends to address the benefits that the development of tourism bring or is perceived to bring , to consider what leads both private and public sectors to foster its growth and how this might best be achieved. Within this analysis there is a seldom acknowledged explicit but almost always implied acceptance of the superiority of economic benefits of tourism. These benefits of tourism development have largely been seen in economic terms as in tourism's ability to generate income, jobs and corporate profits, bring in foreign exchange and boost tax revenues diversify the economy and aid regional development. Mass tourism however brought new issues of social and environmental nature into the forefront of such analysis. But the approach remained basically economic as the object was seen from 'development' perspective. However there was no indication that this was a development of specific school as indicated at the beginning of this thesis.

Partly under the pressure of globalization, this development of tourism is being increasingly linked with other processes. In Europe tourism development has been identified as a strategy of urban revitalization a strategy which is tied in to other policies promoting heritage conservation in the historic cities of Europe. (J. Verbeke and Levouis, 1999). This has been followed with debatable results in many other countries. The results of such researches are debatable on the basis of differences of European and North American countries and many developing countries with differing priorities. The academics consider that sound research is

needed to explore the claims being made and where appropriate to contribute to the implementation of the policies in question. Many researches now rightly take the cases of tourism development separately for developed and developing nations. For less developed countries sustainability is a more important issue than it is for European countries. Unavoidably basic research stress the need to take into account hitherto neglected cultural considerations, whether in terms of organization of public sector involvement, encouraging private sector or community participation. (Singh, Tej Vir and Singh, Shalini.,(1999) We note once again here that only that limited part of the cultural considerations that is directly related to economic development i.e. economic context have been touched upon and that we have to cross over to tourism sociology developed by Cohen and others to discover the interrelationships of hosts and guests within tourism. It must also be remembered that cultural considerations have different levels and forms of impacts on both receiving and guest groups. Regina Schluter (1999) adds a point that imported models of tourism development may not fit with local cultural circumstances and therefore not successful. Without local structure and its support it is difficult to achieve sustainable development. This is important in determining the policies that may appropriately inculcate the type as well as the amount of tourism activities for a specific country. Consequently the research to improve our knowledge of potential and actual impacts of tourism has become an area of immense importance. Pearce and Moscardo argue that although there exists a sizable literature on the assessment of tourism impacts there are still a considerable scope to refine assessment techniques, and there must be sounder theoretical approach to this problem if one wishes to improve the situation. (Pearce P. L. and Moscardo G., 1999)

Butler considers that more account of context of tourism development is needed in tourism research. (Butler, Richard W., (1999). This means that more integrated approach would create a sounder theoretical background. He argues that we can regard integrated planning and development as meaning the process of introducing tourism into an area in a manner in which it mixes with existing elements. It is implicit in such an understanding that this introduction and mixing is done in an appropriate and harmonious way, such that the end result is an acceptable and functionally successful community in both ecological and human terms. Within this context Singh and Singh argue that 'no single indigenous model can be a perfect fit as each unique indigenous culture is constantly evolving in the face of change in the environment in which it exists' (Singh and Singh, 1999).

2.4 Culture and Authenticity

In more recent literature tourism in general and cultural tourism in particular have gone through an evolutionary process where new meaning and interpretations are defying the early skepticism of the relationships between tourists and the culture of destinations (MacConnell, 1984; Cohen, 1979, 1988; Moscardo and Pearce, 1986). As MacLeod (2006:176) noted

'these debates cluster around the ways in which tourism has impacted on the authenticity of the tourists' experience of places and culture, on the culture of the hosts themselves, on the nature of the host guest relationships and on the production of cultural objects and events consumed (but not necessarily exclusively) by tourists'.

Certainly, the debate has entered a new phase when the forces of globalization and tourism set the stage for empowerment of the remote and unheard of destinations (Cole, 2006, 2007; Timothy & Nyaupane, 2009) as well as the

cultural commodity which satisfies the motivation of the tourist market. The motivation of tourists to fulfill their needs in relation to cultural consumption has been classified with regard to three dimensions: culture-focused, culture-attentive, and culture –appreciative (Nyaupane et al, 2006). Nowadays, relics, ceremonies, religious practices and spiritual meditations are added to the range of more traditional cultural products which form a type of tourism called ‘heritage tourism’. This is becoming significant in the less developed countries while drawing the attention of tourism managers (Timothy and Nyaupane, 2009; Yang and Wall, 2009; Jollie, 2007). It has been realized that most of the impoverished destinations have certain resources which can make them highly competitive if they ‘promote certain forms of tourism that are largely built upon or have wide linkages with resources locally available and distinct, such as cultural tourism, agro tourism and rural tourism. Embedded in local features, these forms of tourism are usually the big attraction to foreign tourists, and in addition, can be organized without intensive investment and development’ (Zhao and Ritchie, 2007; 16).

Although differences abound regarding the meanings and impacts of authenticity and cultural commodification, they are becoming central to the academic debates of tourism and commonly accepted (Cole, 2007). Knox (2008) argues convincingly that folk cultures of many European nations were created in their current form as part of the 19th and 20th century processes of collection, representation and anthologizing. This is valid for Cypriot folk cultures as well as most other countries include not just costume, song, dances and ethnographic museums. The potential range of cultural commodification includes regional

cuisines, languages, crafts, folklore, cultural sites and landscapes, literary and art activities, and music festivals (Oliver and Jenkins, 2003). Nonetheless, the concept of authenticity (quality) has not been compromised when one examines the nexus between ‘tourism’, ‘identity’, and ‘economic development’. In fact, these three dimensions have been determining parameters/processes in various destinations towards upholding an identity within the global arena, achieving empowerment, and becoming economically viable. As Meethan elaborated :’ ...the processes of commodification, rather than being a side issue, are in fact central to the whole basis of tourism and, what is more, that tourism is one aspect of the global processes of commodification rather than a separate self-contained system’ (as cited in MacLeod, 2006: 178). Regarding identity, Prentice noted: ‘maintenance and preservation of cultural heritage [tangible and intangible] can help create awareness of, and pride in, history and civilization’. The whole range of the material or immaterial heritage and culture can become the sources and symbols of identity as they do create individual, community, and national identity (Timothy and Nyaupane, 2009). From the perspective of demand, ‘important to the understanding of contemporary tourism is that the mass market is splitting apart and that products are being developed to meet this diverse market. ‘Heritage’ as a tourism product is one such development’ (Prentice, 2005: 243). Governments usually see authenticity as an issue of pride and a political resource to be manipulated, which is not perceived by the locals in the same way. ‘Tourism is clearly part of the process of globalization that has transformed our identification with local cultures and replaced this with a global awareness. The ever-expanding communications network intensified international travel flows and the increasing dominance of global brands

supplying worldwide markets have contributed to the globalization of tourism, cultures and economies' (MacLeod, 2006: 180). In this context, the 'global village' is a metaphor referring to tourists that are becoming increasingly curious about, and drawn by, their worldwide neighbors.

So it is important to examine the ways the notion of authenticity has been articulated; by whom, and for what purposes and strive to understand under what circumstances cultural tourism can foster positive results, responses and empowerment. Nevertheless, the forces of post modernization, communication, and globalization have developed a human behavior where the modern global citizen is in search of experiencing the 'authentic' (i.e., a pilgrimage to seek that lost innocence) (MacCannell, 1984). Some have gone beyond focusing on the host/destination as attraction, and they believe rather it is the tourist who is in need of self-discovery. As Jamal and Hill (2002:78) suggest, 'the very existence of tourism suggests a society who wishes to escape their own reality. Consequently, tourism and the tourist metaphorically represent the inadequacies of the modern world. Indeed authenticity is essentially a modern concern and one which particularly exercises the industrialized West'. As part of the cultural tradition, heritage tourism is also gaining ground because tourists are demanding/consuming the heritage products (Poria et al, 2003; Garrod and Fyall, 2000). Less developed countries are becoming aware of this new trend in the international, as well as, the domestic tourist markets. Furthermore, the concept of pro-poor tourism, which questions the impact of tourism on poverty reduction in the developing world (Harrison and Schipani, 2007); has been debated. It is reasonable to say that a major part of the heritage and culture industry is

distributed spatially among most remote and forgotten communities and ethnicities' 'built heritage, living culture, and well-made arts and handicrafts, [rituals, ceremonies, and religious practices] are an important part of these efforts and are recognized as crucial elements of the heritage product upon which communities can base their development efforts' (Timothy and Nyaupane, 2009). To achieve the goal of poverty reduction, cultural/heritage tourism can provide aid in terms of anti-poverty tourism (Zhao and Ritchie, 2007), where the products of this form of tourism can be developed into the destination's competitiveness. It can allow for the remote and forgotten communities to participate in the process, and for the destination to achieve sustainability. They will facilitate and create opportunities, to generate empowerment, and to enhance the security (Zhao and Ritchie, 2007).

2.5 Conclusion

It seems difficult to determine the origin of the contemporary notion of authenticity. It is clear however that the concept has been dealt with in the communication research within the context of philosophy and psychology and roughly generalized as the way of life that is true to one's own personality, spirit or character. It is the 'conscious self' encountering external forces, pressures and influences which are very different from and other than itself. It has been a factor for the Existentialist Theory for Sartre and associated with arts and cultures as well. Proponents of the Existentialism for instance used the term 'inauthenticity' or inauthentic cultures to refer to those behaviors that are forced upon us by others. (Wood A.M. et al, 2008) There is a linkage as well as some gap between the works of the academics in the tourism research and those

working on the communication theories. The former has extended the notion to apply it to remote areas of the world and discover authentic and disappearing cultures so that their commodification processes can be analyzed. As has been indicated above the impacts of such commodification of authentic cultures have been a major theme for research in tourism lately.

Chapter 3

METHODOLOGY

3.1 Introduction

To establish a cultural background as well as understanding of encountering of cultures in northern part of the island of Cyprus, as indeed in any territorialized space, it is necessary to bring multi-dimensioned concerns into its construction and cultural heritage would be an inseparable part of this. The method to be employed for such a task could have two conventional, mainstream philosophies behind it, namely the positivism and the phenomenology. That we are limited by these two broad philosophies is a common characteristic of almost all the methodology text books aimed at enlightening research students in different fields of studies. (Sanders et al 2000, Altinay and Paraskevas 2008). Although repetitious in many respects these two philosophies are discussed almost without exception in every research thesis in the world because it is essential to clarify some points about them, so that the way they are perceived by the researcher becomes transparent and their stances more meaningful. It is often emphasized that they are not exclusive ways of looking at and interpreting issues in question in general; but their presentations as settled, mainstream philosophies could easily be seen as such and runs a risk of either misdirecting or unnecessarily circumscribing the analysis of research right from the beginning. It is against such a risk that I venture to suggest the need for some comments here about the methodology of the research in this thesis.

3.2 Positivism

The positivism, as indeed the phenomenology, requires I believe some methodological underpinnings so to put them into a better framework rather than presenting them merely as frameworks. This is because, as pointed out by Ilter (2005) “these different methods often rest on incompatible epistemological and ontological assumptions”. For instance when a ‘scientific method’ is applied to a case it is essential that its replication is not only possible but also necessary for a check of the formation of a new knowledge; whereas in a field study where participants’ observation is used that replication becomes neither possible nor necessary. A positivist considers measurement as a representation of senses under quantitative research, since it assumes that everything can be quantified. The qualitative research however aims at understanding rather than measurement. The two philosophies present various and limitless arguments but albeit not conclusively to support the views they represent. It is suffice to say here that whatever philosophy one prefers one is soon faced with insurmountable epistemological and ontological questions. The fact is that in social sciences as well as in humanities the researcher in general feels more secure to lay this rather loosely defined foundation instead of a more concrete one so that a measure of flexibility can be achieved before constructing the main body of his/her thesis of research.

Perhaps without going into very long discussions of its ‘being’ I can say that ontological acceptance of ‘becoming’ rather than ‘being’ describes our fundamental stance/look at this question on methodology better than any other description. This is to say that the reality is always in a process of ‘becoming’.

Hartshorne and Whitehead (1980) describe this school of thought as 'process philosophy'. The process proposes that the fundamental elements of the universe are occasions of experience. According to this notion, what people commonly think of as concrete objects are actually successions of occasions of experience. Occasions of experience can be collected into groupings; something complex such as a human being is thus a grouping of many smaller occasions of experience. According to Whitehead (1980), everything in the universe is characterized by experience.

Positivism in short and in its more puritan form, is not appropriate here as its main criteria based on realism ontologically, objectivist epistemologically and methodologically verification of the phenomenon in question is required (Guba and Lincoln 1994).

3.3 Phenomenology

Phenomenology argues differently than positivism in that epistemology requires wider foundations in order to appreciate and expand knowledge; it is described as 'understanding reality behind reality'. Phenomenology is said to be more appropriate for those types of research that involves human element i.e. social issues and activities; but this human factor at the same time points out also to a number of questions often insurmountable as mentioned above which apply to both positivism and phenomenology. This is an issue that divides sciences into natural and social. More significantly for us however is that it is an indication of the approach we adopt for our research. This is to decide whether it would be more appropriate for our thesis to prove a constructed theory/ hypothesis or

derive at a theory at the end of the proceedings and establishing a methodology. These are known as deductive and inductive approaches respectively.

It should be clear by now that in trying to explore complex cultural impacts of tourism activities we would be following inductive approach within phenomenological philosophy. That is to say we will try to clarify our research objectives as stated in the introduction; first by presenting the issue of encountering the cultures within the spirit of tourism with all incompatible underpinnings and using the primary data collected for our purpose, we will induce a theory which would expand our knowledge on the question of contacting the cultures, their permeation, and results they create both theoretically as a result of analysis of reviews of literature and research conducted on it so far, as well as empirically by discussing our findings derived from in-depth semi-structured interviews with those deeply involved and concerned with this field in north Cyprus.

The paradigm of phenomenology therefore in its more contemporary form as a post-positivist approach suggests a more appropriate method as its reality ontologically is only imperfect and partial and probabilistically apprehensible.

3.4 A Combined Approach

In our approach however within this thesis without trying to bridge the gap between positivism and phenomenology we will adopt the scrutiny of the former in the observations of events but the emphasis of the latter on the concepts and meanings. Axiomatization, which is of central importance to modern positivists

will be achieved, it is hoped, through a vigorous awareness for need of cohesion. Modern positivists who subscribe to scientific revolution deal extensively with the developments of methods and origins of sciences and it is not possible to conclude any discussion on it without referring to Thomas S. Kuhn and his 'The Structure of Scientific Revolutions'. It would not be an exaggeration to claim that almost all researchers somehow come under its spell in their deliberations on the nature of science and practice of history. Kuhn (1970) provided a paradigm which, for many historians, held out the prospect of bridging the omnipresent historiaographical gaps, the apparent polarities of internal-external, idealist-materialist, and continuity-discontinuity. This shared vision- or at least common coin- provided a forum for discourse, a happy blend of coherence and flexibility for a generation of scholars keen to connect ideas, individuals and institutions (Hatch, 1998)

3.5 Sampling

In our sampling endeavors, the main source has been academics and practitioners of culture of tourism in general who are expected to possess some theoretical background to answer questions on the meanings of communication of cultures in encounters within constructed or otherwise circumstances. It also included some state departments as well. This needs to be clarified from two different viewpoints. The first is from the point of view of experts in communicative sciences and the second from the point of view of the insiders in travel and tourism sector. So, therefore schools and faculties which are assumed to be engaged academically in such issues and views would provide the primary and secondary data for us besides document analysis. For this end those academic institutions concerned (six in all- the names: Eastern Mediterranean,

Near East, Girne American University, International Cyprus University, Lefke European University and Ataturk Teachers Training College) were contacted and asked to provide competent names for in-depth interviews concerning communicating and impacts of cultures within tourism in North Cyprus. A total of 32 people (8 in-depth interviewees, one written response plus 15 short interviews to ascertain the state's performance and 8 focus or discussion group) have been selected with nine categorizations which represent largest possible spectrum.

Another source was practitioners of the industry; those who are in the business of knowing what sort of results accrue after the encountering of different cultures. They included people from airlines, who facilitate and provide first impressions of the hosts, on visitors; someone who guides them in their tours, someone who serves them in different capacities and someone who teaches them. The professional bodies of the relevant vocations were contacted to provide us names. By this way again the widest possible spectrum would be secured and fair representation achieved.

3.6 Data Collection

In in-depth interviews with such interested people on some open ended questions with face to face communication was sought. The four basic questions designed are aimed at arriving some conclusions about some visible positive or negative effects of cultural encounters on the host community, explore conceptive and practical problematic areas thereof, the way the host culture is acting to accommodate or get rid of these impacts and finally what sort of suggestions can be construed to facilitate further positive or alleviate or minimize the negative

effects. The questions were given beforehand so that more meaningful and considered answers were obtained.

In conformity with the dictums of the qualitative methodology we have used three ways to collect our data and complete a triangulation process as well so to achieve verification. In-depth interviews that provided very rich and deep data formed the top corner of the triangle while the semi-structured interviews and focus group discussions/consultations provided the base, thus satisfying the well-known the fitness criteria.

3.6.1 Relevant Questions

- 1- How do you see the relationship between tourism as one of the main vehicles of communication and culture in general and here in North Cyprus in particular?
- 2- What do you consider to be the main areas of contentions both in theory and practice that is conceptual and sociological in this relationship?
- 3- What are the changes that the host community undergo (a continuous process) as a result of these encountering of cultures in North Cyprus.
- 4- What would you suggest to the parties concerned for maximum cultural fulfillments to all as a result of such communication in the form of cultural encounters in tourism?

The role of the researcher in this process of interviews would be visible in the style and wording of questions and will be articulated so to speak in between the

lines, sometimes unintentionally but also unavoidably in compliance with the general philosophy of phenomenology, which is in turn considered to be strength of this philosophy. It is manifested in the assertion that any evaluation cannot be absolutely independent of its doer.

After classifying and analyzing the responses a theory on the impacts of the cultural encounters within tourism in North Cyprus would emerge using the strategy of induction outlined above. During this process which covers a substantial part of this thesis the results will be tested against various theories put forward by participating interviewees as well as those emerged from literature reviews and document analysis. This approach corresponds with case-study strategy, in that the theoretical discussions will be used to make some comparisons. The question of whether the cultures meet or collide will be a constant major concern throughout. Therefore a time factor is also unavoidable here. A grounded theory strategy in some ways does in fact require some time for this theory-building. Having declared the intentions as such it was discovered in the process that the deductive reasoning will also be used, especially in interpreting the data collected from the in-depth interviews.

Yet another point of methodology to be taken care of, especially for such studies that involve different cultures would be the question of ethnography. It is a preferred research strategy among many researchers in the tourism field; especially those investigating the behaviors of the tourists from a cultural perspective (Altinay and Paraskevas, 2008). It is a fundamental part of anthropology and requires in practice some empathy. I believe being a long resident of the place in question enables the research to be interpreted by the

researcher with minimum amount of meanings lost from the interviewee's point of view which makes the discussions and findings more reliable. This is to say that the backgrounds of the interviewees will be taken into account in deciphering their interviews. To tackle the time factor appropriately we adopt the same flexible strategy by using both cross-sectional and longitudinal approaches in our research which again is in conformity with both phenomenology and induction.

3.6.2 Participatory Action Research

Action research is also relevant to the question we are dealing with in this inquiry and therefore must be mentioned and clarified. It is a modern term used in the methodology-literature, formed after the II world war and usually has three meanings for a researcher (Lewin, 1946). The first is its emphasis on the purpose of research, in our case understanding the impact of collision of cultures within tourism. The second is involving practitioners in the research and their collaboration theoretically with academics, in this case with those we have selected for interviews. And thirdly research and researchers become part of an organization within which both research and change process take place simultaneously. Action research is therefore an issue that that helps in our inquiry if utilized properly. In our case to discover and determine the magnitude of impact, we interview the practitioners in communication and tourism, assuming that they are frequently faced with changing circumstances and that their suppositions are indicative and not definite. In our initial inquiry we have observed/experienced an evolving and practical theory among the practitioners in that their responses to our questions included various elements that have either

been implemented or experimented before or indicative of their views in the corrective application. A tourist-guides representative for instance have requested from the Ministry of Economy and Tourism to provide her organization with regular in the job-training/courses, so that a more effective communication can take place between them and the guests/tourists.

The need for this note on action research is because the very questions and reactions to answers in the interviews in many ways are indicative of actions and behaviors adopted in this inquiry. Our research design anticipated to be probing in nature in the process of our interviews; thus encouraging the interviewees to introduce concepts and issues of importance from their own perspectives besides the concepts and issues that have been predetermined by the researcher.

3.7 Problematic Areas/Issues in Communication Research

3.7.1 Critique of Positivism

New problems arise when we look at the methods used in communicative sciences point of view. There, we note a number of problems that directly concern our study here. They are works of a number of authors who by their understandings and discourses shaped the research in communication to a great extent. The developments are many and significant but we will be concerned here with merely the evolution of cultural studies under communication. Like many other branches of sciences communication also developed its own somehow distinctive approach to research.

Rejection of positivism within communication studies finds its most popular voice in Horkheimer, one of the prominent members of the Frankfurt School; gleaned over in the second chapter of this thesis. His main argument was that the positivists ignore the fact that the social and cultural domain within which the scientific investigation is undertaken represents a fundamental factor in the construction of knowledge. He further argues that the positivists conceptualize knowledge according to the precepts of a socially determined instrumentalism (i.e. the view that the knowledge is a matter of appropriate means for a given end) which in turn characterizes the tendency in modern industrial culture towards an abandonment of critical reflection with regard to its own nature and constitution. (Ayer, 1967, Horkheimer, 1992).

3.7.2 Methodology in Perspective for Communication

It seems that communication research is more sensitive to methods than others and one may find the literature on this more voluminous than is the case for other fields. The transition from positivism to post-positivism in social sciences and cultural studies is described as one where quantitative method employing statistical evidence and modes of verification have been superseded by a qualitative multi-method and self-reflexive approaches in which the researcher, a ‘bricoleur’ understands that a research is an interactive process shaped by his/her personal history, biography, gender, social class, race, ethnicity and those of the people in the setting.

Phenomenology on the other hand is seen not only a method for research but a basic attempt to conceptualize the processes of understanding and

communicating. This view claims that by bracketing we suspend the experience as a whole from its circumstances. This is a phenomenological reduction which is very unlike the reductionism of positivism that reduces knowledge to mere measurable quantities. Edmund Husserl who is accepted to be the founding father of phenomenology had a more ambitious intention: that of reinventing the philosophy, by closing the divide between the subject and the object which of course has been a central issue in western philosophy for a long time. (Rorty, 1979).

3.8 Methods for Tourism Research

There are a number of parallels here with extensive research conducted in assessing the attitudes of the residences in many different places but most of these studies place development as the main factor to be investigated (Harrill, 2004) whereas we propose a different perspective, that of changes of cultures and the processes of their commodification which of course does not exclude attitudes. That is why instead of a questionnaire covering a large number of people, we have preferred to use in-depth interviews with a limited number, but those with experiences in the processes. Harrill (2004) in his article on the research conducted of the attitudes of residences identified several factors with the potential to influence the attitudes but as expected failed to identify an overarching framework with explanatory power in every situation. Doxley (1976) who is considered to be a pioneer in attitudes research earlier proposed a model that alters the attitudes from euphoria in early stages of tourism development to irritation and antagonism in the later stages. Therefore Harrill extended Doxley's model further but not to an all-encompassing stage. This

suggests (Lepp, 2008) that tourism must be conceptualized as a complex system if we wish to identify multitude of factors that can influence people in encountering different cultures within tourism.

The complex system has been loosely defined as ‘a system made of interdependent and integrated parts which are connected with each other in a web-like fashion; parts of political, social, cultural, historic, ecological and legal (Ryan 1997). This complexity is evident on both micro and micro level. Examples are given as the US State Department travel advisory for Zimbabwe which had a significant negative effect on tourism arrivals in Zambia (Teye, 1986) and Nepalese peasants’ understanding of tourism which have been shaped by caste-system, unique to Nepalese culture (Hepburn, 2002) respectively. This also points to serious difficulties in predicting fluctuations within the parts of this system. Because a small change in one part may trigger unpredictable effects on other parts. This led some to coin tourism system as chaotic. It is argued that basically unbalancing in nature and therefore negative this chaotic feature can also be seen as a creative force leading the actors to adapt new ways to accommodate negative impacts. This adaptive characteristic is really a capacity to evolve, learn and work towards adjusting to their surroundings. (McKercher, 1999) One may conclude that without accepting this complexity one could not explain differences in attitudes and results in tourism in general; nor the sustainability as an objective can ever be achieved because that requires an integrated understanding of the system to start with.

3.8.1 Semiotics

Another way of showing the complexity of tourism as a system is I propose a fresh assessment of its relationship with communication studies. Accordingly, one of the major humanistic traditions to cultural studies namely semiotics calls for some elaborations here. It is defined by its founder Ferdinand de Saussure in 1916, simply as a science that studies the life of signs within society. It has become one of the most influential interdisciplinary approaches to the study of culture and communication from 1960 onwards. It covers all types of media and offers methodological procedures, theoretical models as well as constituents of a theory of science. It has contributed to analytical procedures, methodological frameworks which have lent a new form of systematicity to humanistic research on texts. (Claus B. Jensen (Ed.) 2002)

The American proponent of semiotics C.S. Peirce without knowing the works of his European counterpart F. Saussure developed and named his theory of communication as semiosis. Accordingly he suggests that human understanding is a continuous process of interpretation (Peirce, 1931). He argues that any given interpretation of signs itself serves as a sign in the next stage of interpretation. In this way when applied to communicative processes by which cultures are maintained and societies are reproduced.

3.8.2 Relevance of Culturalism

At this juncture culturalism must also be placed in its perspective within media and communication studies. Although it has followed different paths in different countries the British Birmingham School has had most international impact. (Stuart Hall et al 1980) In some respects S. Hall joined two approaches to create a more applicable strategy in communication research. The structuralism that forms the basis of semiotics joined hand in hand with culturalism that is considered relatively autonomous in itself, where some of the most important social struggles of the modern period have been conducted. The British School adopted the Gramscian (1985) view that hegemony accommodates both cultural autonomy as well as relative determination. Hegemony here refers to a dominant range of worldviews that reinforces social status-quo.

3.8.3 Critical Realism

From communication point of view then, we have apart from positivism and interpretive approaches like phenomenology, an additional view that is termed as critical realism. This, as a modern newcomer to the arena of research can be described as emphasizing its central concern with ‘generative mechanism underlying and producing observable events’ and everyday meaning systems and the links between these levels (Bhaskar 1989). Making it more applicable it is said that mixing methods is essential for the critical realism because while it incorporates the kinds of work done by interpretive researchers it also goes beyond them. It is concerned with underlying formations that organize meaning-making as well as with how people make sense of their world on a day-to-day basis. This involves according to Golding and Murdock (1997) exploring how

everyday communicative activity is shaped by differential access to three different kinds of strategic resources; material resources, social resources and cultural resources. The supporters argue that this approach is not only more comprehensive in research but more adequate for developing theories of the ways underlying social and cultural formations work to structure everyday action. To our research it is a security valve to include social and cultural realities of the realm of Northern Cyprus in the picture; because, without them the structure of the theory of encountering and identifying cultures and cultural products within the spirit of tourism would not be safe enough.

3.8.4 Semi-structured Interviews

We may conclude the methodology part of this thesis by referring to the semi-structured interviews which will be another factor that will affect our results. It has been used so extensively in the social science research that itself became an object of research. We have stated earlier our preference of relatively small number of in-depth interviews over presenting questionnaire to a larger number of respondents. Kathryn Roulston (2006) presents six issues that can be outlined in the interactions that take place in conversational settings. 1- Local versus external control 2- Recipient design of questions 3- Requirements of the answer: a-elaboration is allowed b-elaboration is pursued. 4- Establishing relevance 5- Clarification of meaning 6- Detection and repair of misunderstanding.

Here with the questions presented to each respondent I dare to suggest a seventh issue; that of faithful translation of conversation if done in a different language which is largely the case in this thesis. To achieve this, going over the translated

text if possible with the respondents individually, is suggested and partially applied.

3.8.5 Public Sphere

Another relevant point would be the relationship between civic society views and the state. By contacting the representatives of such areas of activities as transportation, accommodation, policy-making and academia we have the emergence of a real panoramic view as this marriage is assumed to have achieved by our choice of NGO's. OOI Can Seng (2005) points out that the tourism, despite its significance in shaping the socio-economic life of countries is under-examined in research on state-civil society relations in Singapore. This assertion is also valid for North Cyprus. It is admitted by the under-secretary of the Ministry of Economy and Tourism of the TRNC for instance in a recent symposium that although there are amicable relations between his ministry and civil societies, the nature and dimensions of this relationships has never been scrutinized under scientific research.(Dr. H. Kilic on his closing remarks about the symposium held in Feb 23 2008 in Merit International (Kyrenia) on Creating Perspectives for North Cyprus Tourism, the proceedings of which is promised to be published in the near future.) Exploring this relationship clearly will enhance the effectiveness of tourism. OOI (2005) argues that tourism has opened up important civil and social spaces that were once closed in Singapore.

At this juncture we pose an assertion that OOI's civil spaces are not dissimilar than the 'public spheres' of the development communication theorists enunciated, especially by J.Habermas. Accordingly a public sphere is defined as

a realm of social life in which public opinion can be formed. N.Fraser (1992) says that it can be seen as a theatre in modern societies in which political participation is enacted through the medium of talk. The theories of development communication can be looked at under four levels. It is significant to see this in order to place development in its proper perspective. At the first level as White (1994) saw it, we have the theorists who defined development communication as a process of incorporating developing countries into the world of communication system for the diffusion of industrial technology, modern social institutions and a free market model of economy and society in general. The clash of this modernization paradigm with the goals of national independence led to a second generation of theorists who looked at the state as the strongest autonomous institution in many developing countries as the foundation for the indigenous industrialization, national planning and cultural identity. Still another generation of theorists has argued that both the modernization and disassociation paradigms end up giving a privileged role to elites and these theorists suggest that authentic development must be based on popular socio-political movements and the popular culture. Currently, a fourth generation seeks a communication foundation for a model of political-economic and socio-cultural negotiation and integration. In this sense we are, at this study in the process of extending the public sphere as an integrating concept for development communication.

Another study which looks at the issues on international communication and some possible research suggestions is that conducted by Hamit Mowlana (1994). It gives some guidelines as to the main areas of research in international communication to be prioritized in the field, in the 21st century. Mowlana (1994)

points out that there will be some departure from functionalism to post-modernism and argues that the present communication model underpins the research challenges of the preceding three other models. He calls this current trend the political economy and cultural analysis model. The three previous models are 1- Mathematical 2-Social psychological and 3- Linguistic respectively.

Mowlana(1994) defined international communication as ‘a field of inquiry and research that consists of transfer of values, attitudes, opinion and information through individuals, groups, governments and technologies as well as the study of the structure of institutions responsible for promoting or inhibiting such messages among and between nations and cultures.’ It is clear that this definition has a lot in common with the modern implications of tourism and as such international communication does shed light to our inquiry here. Like most of the research, it -the communication research- too seeks to attain the knowledge needed through which to understand and to change social reality. Mowlana(1994) sees the problem that will extend well into the 21st century as the difficulty of designing concrete images of situations that can be made into reality and is in the opinion that the difficulty arises because of prevalent theoretical monomania and methodology exclusivity of communication research. It may help to comprehend the trend of this challenge to theoretical orthodoxy that the genesis of it can be traced back to 1930’s widespread questioning of prevalent modes behind the established legitimacy of both knowledge and power especially by Horkheimer and Adorno associated with the Frankfurt School, looked at earlier at the literature review.

3.9 Government Performance Assessment

In the meantime, economic and cultural integration have become the consensus of the forces of globalization by means of international communication (Edwards, 2006). In this context, cultural tourism is the means of communication/connection (Larsen et al, 2007) as well as a catalyst to achieve economic, social, and political empowerment (Cole, 2007). Therefore, the study also aims to explore whether North Cyprus, since its separation from South Cyprus, has been able to capitalize on ‘culture’ as a tourism product in order to achieve social and economic development, which can pave the way towards finding a respectful place within the global community (Craig, 1998). Obviously, the governance of cultural products, as means to establish an identity, depends on the guidance of the public sector. Therefore an examination of the public sector’s behavior is a central issue in this research. In a different context, but relevant to the discourse, this study is trying to explore the governance of cultural production through the tourism industry (i.e., economization of the culture) in the case of the TRNC. In this respect, *governance* denotes the broader means by which activities are coordinated beyond simple state regulation and control (Pratt, 2004: 124). In other words, governance refers to institutional creativity to facilitate the commodification of culture towards its economization (Pratt and Jeffcutt, 2009). This is also in line with the empowerment of remote and otherwise forgotten ethnicities through cultural commodification (Cole, 2007). As Pratt eloquently states:

‘To be sure a number of years ago the cultural economy was small [including tourism], and relatively insignificant. However, this is no longer the case. It is the case that growth has come from the increasing relative and absolute monies that people have spent on cultural activities; but, this has also

generated important transformations. .. This was termed the culturalizaion of the economy [e.g., cultural tourism] (Pratt, 2009: 496).

To achieve this specific goal, we developed a matrix for the results that emerged from an interview process much shorter than conducted for policy formulation. (See table 2) On the other hand, this is a gauge/measure of the extent that each institutional organ/agency contributed towards the final cultural production for the tourist market as well as for the revival and preservation of forgotten cultural dimensions. To complete the task, 15 respondents were contacted and interviewed who are insiders of the respective institutional organs; Altogether 13 institutions with 11 themes were involved as can be seen in the table. This has helped us in gaining further experience for monitoring the in-depth interviews some of which conducted later than this process. It provided a better background for policies and dynamic functions of these state departments together with other agents.

Chapter 4

CASE STUDY OF THE TURKISH REPUBLIC OF NORTHERN CYPRUS

4.1 Introduction

As the dynamics of tourism and globalization expands more governments are recognizing culture as an important asset for formulating new policies. The case of North Cyprus has the potential to offer a better understanding of the workings of these two powerful processes.

The island of Cyprus has, for diverse reasons, managed to remain in the forefront of world news for many years after the World War II and this naturally added to its popularity as a holiday resort even after she gained her independence from British Empire in 1960. In parallel with this popularity various projects and research studies were carried out with voluminous publications. Tourism as one of the main factors for development of the island has been subjected to close scientific scrutiny. Political division of the territory since 1974 has also attracted considerable attention from academia but two components of the land, the north and the south have not been treated equally because of legal, technical and ethnic complications involved. While the economy, and along with it the tourism industry in the southern (Greek) sector was quick to recover, the northern (Turkish) sector has grown only slowly (Warner, 1999, Alipour and Kilic, 2003). However in recent years more studies have been conducted to rectify this academic situation and in the case of a

political solution to the problem of the division this will create an opportunity for a softer passage for achieving a kind of unification (Altinay, Altinay and Bicak, 2002). Economic integration with Turkey and federation with the Greek Cypriots were considered to be two main alternatives for the North Cyprus. Although there is still no solution to the problem there has been a shift of the contested areas. The importance of both cultural identity and tourism in such a territory where conditions vary constantly is on the increase. The effects of globalization are felt strongly and these concepts manifest themselves conspicuously; making studies that cover their analysis both valuable and justified.

4.2 Short Literature Review

Most of the literature thus created center around the politics first and then the economic aspects of the situation in the island; but more recently culture within social relations of guest and host communities also appear prominently but with insufficient analysis (Gunce, 2003). Apart from external factors that constitute globalization and elements in social relationships in Cyprus, there are additional internal complications to be considered as the communication of the two ethnic communities of the island seen from different perspectives by different people often present conflicting results. On this point there exists some solid historical literature which can now be classified as classical. The works of some historians are of this nature. Various monographs on Cyprus by Claude Cobham, Sir Harry Luke, Rupert Gunnis and Sir George Hill are but more widely acclaimed works on the history of the island. Especially two studies; those of Beckingham(1958)

and King and Ladbury(1982) have also emerged as providing a somehow more objective background for the successive research.

More studies today however concentrate on the process of commoditization of localities under the process of globalization and the attitudes of the actors within it. To understand this process properly a “cultural economy” approach which consists of different strategies to transform the local knowledge into resources available for local territory has been offered (Ray, 1998). The commoditization in general refers to turn into saleable commodities, those local knowledge or resources that are identified as products with sufficient demand for them in the economic sense. This however entangles with the spirit of hospitality, assumed to be a local characteristic and not saleable. This seemingly theoretical difficulty lies at the center of the policy making in countries where sustainability is earnestly sought and where tourism is seen as the easiest vehicle for development, including in North Cyprus. In this thesis we try to establish the role of globalization as seen by the “opinion leaders” in the tourism industries on culture and its manifestations within tourism planning and policies in North Cyprus as well as adding to our knowledge on the deviances from traditional conceptualizations of small island states (Scheyvens and Momsen, 2008).

The case from the perspective of membership of the European Union (EU) as South Cyprus is part of that union since 2003 reveal similar prospects. Culture tourism in the EU generates multiple benefits for the member states, but also conflicts between tourists and locals due to the commercialization of their local cultural values. Great importance of the culture industries in many member states makes the institutionalization of a common policy framework necessary. It

is a noteworthy point that a recent study identified significant lack of co-ordination or synergies, overlapping of actions, initiatives and policies which have been promoted or are being currently promoted by the European Union. (Panagiota Dionosooulou, Dimitrios Lagos and Paris Startas, 2003)

4.3 Some Characteristics of the TRNC:

The island of Cyprus is the third largest Mediterranean island located in the Eastern half of the Sea. Since 1983, there exists de-facto, two entities in Cyprus. One state – the Republic of Cyprus (referred to as Greek side or south Cyprus) – is recognized internationally and claims to have the legitimate (de jure) government of the whole island. However, in reality, it has no power or control over one third of the island in the north. The other state – the TRNC (referred to as Turkish side or North Cyprus) wholly characteristic of a small nation state is not recognized by any other country but Turkey. It has representatives around the world including Washington D. C., New York, Melbourne, and London. The island has been divided since 1974, where the two separate parts were demarcated by a green line and enforced by the United Nations peace keeping forces. It lies 65 km from Turkey's southern coast. Other neighboring countries include Syria (97 km), Lebanon (108 km), Egypt (370 km), Israel and Greece. The total area of the island is approximately 9,252 sq km, but North Cyprus covers a total area of 3,515 sq km, or nearly one third of the whole island (see figure 2) (<http://northcyprusonline.com>).

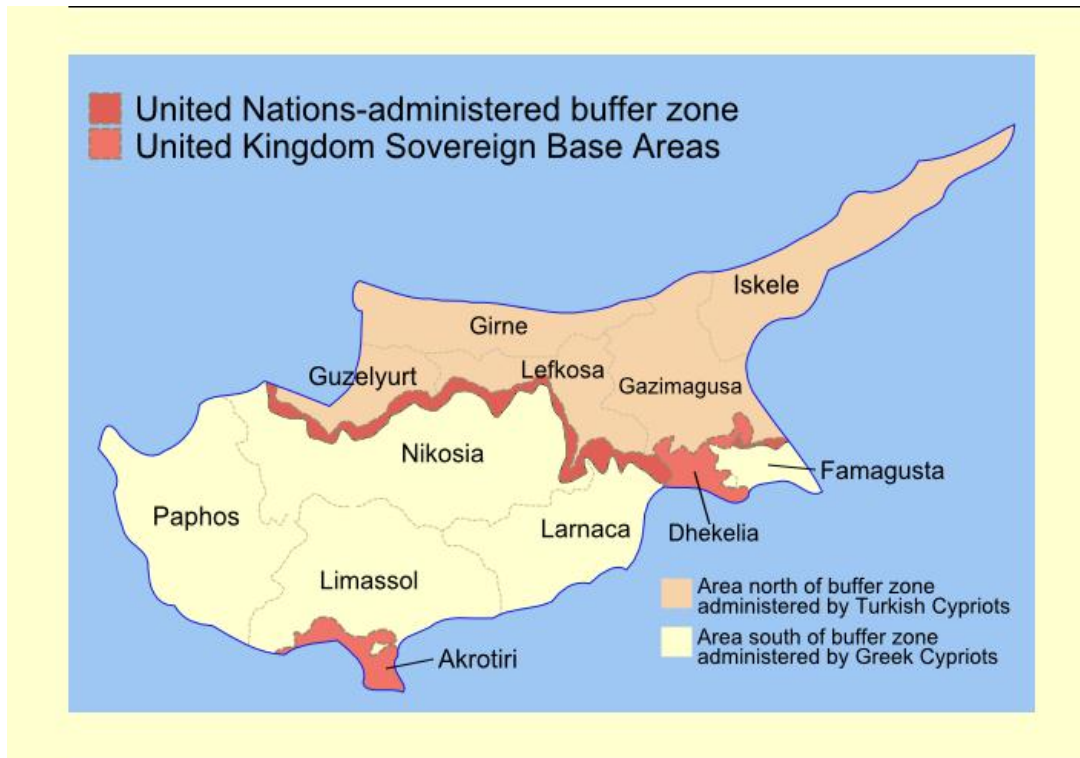


Figure 1: the map of Cyprus with the line of demarcation.

Source: http://en.wikipedia.org/wiki/United_Nations_Buffer_Zone_in_Cyprus

In the spring of 2003 a formal agreement between the two communities, officially opened the borders to allow travel between two sides (Webster and Timothy, 2006). With a population of nearly 300,000, to a very large extent of Turkish origin it constitutes the second largest community after the Greek Cypriots. The history of Turkish Cypriots in the Island goes back to the early 16th century and the defeat of the Venetians by the Ottoman Empire. Since then, Turkish Cypriots have remained and are identified by their language, customs, values, culture, religion, traditions, and a distinct way of life. There exists a vast immaterial and material heritage which belongs to Turkish Cypriots (<http://www.cypnet.co.uk/ncyprus/people/cypturks/index.html>). North Cyprus has been recognized as a political entity as witnessed by the latest United

Nations' Annan Plan which was testimony to its recognition as either a federated or confederated member of the whole island and on equal footing with the South. Despite the failure of Annan Plan in solving the Cyprus conflict, it gave legitimacy to Turkish Cypriots while registering on the world's radar as distinct culture and people deserving to have their own independent way of life. 'Under the Annan Plan, a United Republic of Cyprus would have become a member of the European Union, as an indissoluble partnership with a federal government and two equal constituent states, the Greek and Turkish Cypriots'(Altinay and Bowen, 2006: 941).

Being an island and surrounded by the warm Mediterranean Sea, the TRNC has capitalized and structured its economy on the tourism industry, (see table 1). Apart from the ratio of net tourism income to the trade balance, which requires a different explanation all other figures clearly indicate a stable progress in the medium term-run. This is all more significant as it happens within a space and period of political uncertainties. Therefore, tourism will always play a significant role in its economic development and its relationships with the outside world. However, 'cultural tourism' as a significant type of tourism, which is the aim of this study, has not received deserved attention in spite of the potential wealth of the tangible and intangible cultural resources and products.

Table 1: Tourism Share in the TRNC's Economy (1996-2007).

YEARS	NUMBER OF ARRIVALS	NET TOURISM INCOME (MILLION USD)	THE RATIO OF NET TOURISM INCOME TO THE TRADE BALANCE (%)	OCCUPANCY RATE (%)	NUMBER OF TOURIST ACCOMMODATIONS (NUMBER OF BEDS)
1996	146,668	175.6	70.0	32.5	n/a
1997	193,746	183.2	61.3	35.6	n/a
1998	209,142	186.0	55.2	36.6	8,972
1999	231,926	192.8	53.5	36.7	9,557
2000	254,448	198.3	53.0	37.2	10,213
2001	228,316	93.7	39.5	30.9	10,507
2002	285,419	114.1	43.2	37.8	10,611
2003	272,162	178.8	41.9	37.0	11,550
2004	306,244	288.3	36.4	40.7	11,926
2005	335,235	328.8	28.0	40.2	12,839
2006	368,891	303.2	23.2	33.2	13,453
2007	423,396	376.2	27.4	32.2	15,832

Source: MET, 2008.

4.4 Cultural Production and Tourism:

The TRNC is blessed with abundant immaterial and material cultural capital, inclusive of a long and rich history of the island and its traditions. Despite the progress in transportation, accommodation, coastal development and ancillary tourist facilities, deserved attention has not been paid to the 'cultural aspects' and 'uniqueness' of the people. Pratt (2004) has described the condition of cultural tourism with regard to the context of urban cultural industry and in respect of space (destination) and governance – i.e., the policy task of the government towards cultural production and consumption. The question is what

mode of governance is in place in the case of the TRNC in order to achieve collaboration between tourism and heritage, where heritage refers to converting locations into destinations and tourism while making them economically viable exhibits. Locations become transformed into museums within a tourism economy (Gimblett, 1998). TRNC's uniqueness based on its culture, yet to be defined; what makes this place different? (Gimblett, 1998).

4.4.1 Cultural Authenticity of the TRNC:

4.4.1.1 Cuisine:

No matter how routine the eating habits have become, this dimension of the cultural capital has provided memorable associations for tourists when deciding to visit a destination. 'Cooking and eating, and cuisine for that matter, provides various entry points to cultural analysis and to the question of how identities and experiences are reconfigured between and within societies' (Karaosmanoglu, 2009: 339). Cuisine can add an experiential dimension to the tourism product in the form of spatial (place-related) production of culture and tourists' consumption. This so called cultural industry, as a new economy based on tradition and heritage, will be considered as a shift from the conventional focus on sun, sea and sand or recreational tourism which is today's dominant product (i.e., lack of diversification) in the case of the TRNC. Obviously, such a shift will require new attitudes and an institutional approach towards tourism policy production and planning. One should bear in mind that such an approach to a cultural export (Qiongli, 2006) is not unique to the TRNC; however, it has been neglected with regard to its potential. This is also a shift from focusing on

tourism marginal to the focus on people themselves by communicating their intangible lifestyles and subtle cultural behaviors.

Food as a cultural agent has always been recognized by all the stakeholders of the tourism industry. Often, culinary aspects occupy a large part of the adverts for a country or region. It is accepted as a crucial instrument in the creation and representation of the past (Karaosmanoglu, 2009). This is particularly valid for the TRNC where the past is often a part of the present in many instances and, as such, creates an additional factor for recreation of history and the processes of differentiation and commoditization. Food can also be seen as a means ‘to attend to the immediacy of eating and the ways in which that immediacy is communicated, mediated ,and can be put to use in thinking about culture’(Probyn, 2000: 14). It provides many entry points to cultural analysis as well as to reconfigurations of identities and experiences within and between societies. Notwithstanding the significance of culinary attraction as a novelty (Cohen, 1988), it needs to be registered by policy makers in order to overcome the impediments (Cohen and Avieli, 2004) to its packaging, marketing, presentation, decoration, organicness, and healthiness on the one hand while uplifting its proper communication to tourists on the another hand. Because, regarding Fischler’s work, when it comes to the issues of ‘food and tourism’, tourists have shown two different tendencies: i.e., either they are *neophobic* which they dislike or *neophylic* where they are attracted to like the novelty of the new taste’ (as cited in Cohen and Avieli, 2004: 759).

One of the unique aspects of the culinary product of the TRNC is its place-related presentation and service. There are numerous historical monuments

which have been converted either to a venue for occasional classical concerts or have been utilized as dining places/restaurants. This exemplifies an effort to combine a menu with a unique environment and atmosphere. It is part of the process of rediscovering these spaces where certain meanings can be reformulated. Restaurants actively seek, and in some instances, manage to recreate places such as the courtyard of a medieval Gothic monastery built by the Lusignans from France or a segment of the ramparts of the walled city built by the Venetians from Italy in the 16th Century. Other attractions include the Tree of Idleness, made famous by the author of the novel 'Bitter Lemons', Lawrence Durrell(1957). Such venues, not only add to the authenticity of the cuisines, but habituate 'others' to the present and continuing culture of the land (Tolgay, 2006).

There are several successful examples of this activity; however, this lacks a formidable policy by the responsible institutions and their complacency has not produced a coordinated partnership between the restaurant business and the tourism sector. This revival of the past, serves not only to the tourists, but is also linked with new interpretations of the history and identity of the host community. This is in line with the views of Karaosmanoglu (2009) that the cuisine creates and recreates a past that shows itself as the new and different, as well as, the old and the traditional. In the case of the TRNC, a deliberate effort to combine two components of the cultural life (i.e. cuisine and historical heritage) has gained momentum in recent years. In some ways this is also in parallel with the views of Urry, (2000, 2002) who suggests that a restaurant space is not just a place waiting to be visited but a space which is produced because tasted and

performed in by people. It is also related to the production of history itself. This is an attempt to selling of regions by mobilizing and inventing regional distinctiveness in an age of global consumerism. As Ferguson notes, ‘Like any new social practice, gastronomy drew on a nexus of social, economic and cultural conditions. ...All of these elements-the food, the people and places, the attitudes and ideas-came together in early 19th-century Paris’ (as cited in Santich, 2004: 16).

At any rate, Mediterranean diet (i.e., part of the gastronomic tourism) (Santich, 2004, 2007) by itself is an asset amongst the array of attractions serving not only the appetite of tourists but also for their medicinal and health effects. ‘Several of the main elements of these Mediterranean diets, like olive oil and red wine, have been studied in considerable detail from a pharmacological perspective and have increased our understanding of the beneficial effects of certain plant constituents’ (The Local Food-Nutraceuticals Consortium, 2005: 353). Cypriot cuisine both Turkish and Greek have both been accepted as part of this well acclaimed diet.

4.4.1.2 Folk-dances, Festivals, Ceremonies, and Village

Theatres:

Festivals, events, ceremonies and performances have become important attractions in various destinations (McCartney and Osti, 2007). In fact, event tourism is playing a significant role in complementing the conventional tourism activities. ‘There has been a notable growth both in the use of, and demand for, cultural events for tourism development as tourists search for authentic and

distinctive experiences” (MacCartney and Osti, 2007: 26). Folk dance, cultural events, theatres, and rituals have become dimensions of authenticity reflective of destinations; not only do they identify people and their way of life, they also provide added value to the conventional provision of services and products for tourists. This is also true for the wanderlust (Gray, 1970) and allocentrics (McIntosh and Goeldner, 1990) who are in search of authentic and undiscovered destinations to fulfill their desires. Many cultural events are, in effect, an adaptation of past rituals and traditional forms created by destination managers in order to improve tourism development. In recent years there has been an intensive interest in the folklore of the Turkish Cypriot community, and they are often utilized in the introduction of the local culture to tourists. North Cyprus and its people share a diverse wealth of cultural forms and tastes; however, it is up to the tourism managers, and responsible institutions to develop a coordinated effort with the communities who are the main players regarding the authenticity of their culture. McCartney and Osti (2007:270) described the process where responsibility is inherent to tourism managers by saying:

‘However, to determine cultural authenticity and accuracy in the reproduction of the past, destination managers are required to involve the local community. Cultural events, more than other types of events, need the support of the local community and the capacity of the locals to identify themselves with what is staged’.

Village theatre is still practiced in some of the villages in north Cyprus. The cultural characteristics and values of this practice are similar to ‘storytelling’. In fact, the village theatre in the North is another form of storytelling. ‘Storytelling is intrinsic to human society. After thousands of years of development and transformation, the power of storytelling has never ceased. In the new media era, storytelling finds another powerful medium– digital multimedia’ (Qiongli, 2006

383). Village theatre can become a catalyst for creating opportunities for volunteering within the area. It is a way of dialog to promote access to education, training and employment by developing personal skills and self-confidence. Furthermore, it can promote domestic tourism and has the potential to entertain international tourists. Village theatre is a unique to the Turkish Cypriots lifestyle which can introduce this uniqueness to the international community.

4.4.1.3 Tolerance, Hospitality and Secularism:

One of the fundamental cultural and political characteristics of Turkish Cypriot communities is the adoption and implementation of secularism in their political structure and institutions. Notwithstanding its lack of recognition, Turkish Cypriots have been upholding the ideals of a democratic republic since its inception in 1983, where the constitution is highly relevant to what Stout (2008: 533) noted that ‘... political power is to be shared by the entire citizenry and that no one is to be denied citizenship simply because of his or her religious beliefs or lack thereof’. Turkish Cypriots political behavior and attitudes are highly congruent to their high degree of tolerance of tourists and visitors regardless of coming from the so called Islamic world or from western European countries. Two important values that have been imbedded into the psyche of Turkish Cypriots are secularism and gender equality (Lisaniler, 2006) which are part of the heritage of Europeanization of the island. This historical backdrop of the culture has blended with the distinct Mediterranean world where reception of and serving tourists have become an organic way of life and indeed a form of

social capital (<http://www.loc.gov/exhibits/1492/mediterr.html>). In the sea of fanaticism, Turkish Cypriot culture stands proud as a Muslim community that embraces tourism and shares its values without violating a tourist's different values. This is evident as the island has become a year round destination for all forms of tourism. A strong residential tourism, in this part of the island, is a testimony to the uniqueness of the culture, its impressive hospitality, and willingness to remake the TRNC while promoting the image of a residential tourist (McWatters, 2009) in a landscape advertised as the *corner of Earth touched by heaven*.

A hypothetical model for the flow of interactions for the TRNC derived at after the in-depth interviews described in Chapter two and literature on the subject is presented and discussed in Chapter 7 of this study. The model encompasses the ideas mentioned in this chapter as well as the role of the stake-holders in the industry as indeed in the economic life in general.

Chapter 5

FINDINGS AND PRESENTATION

5.1 Some Problems of Methods and Interpretation

One of the basic methodological questions in tourism research is that of general versus specific. This is an issue of substantive development studies as well. Dann (1999) offers a critical assessment of the research conducted in tourism until early 1980's that instead of there being a desirable cumulative corpus of knowledge that is emic, comparative, contextual and processual, what we frequently encounter is a ragged collection of half-baked ideas that constitutes largely descriptive , case confined wishful thinking. Moreover, in the few instances where there is an optimal balance between theoretical awareness and methodological sophistication, the sheer diversity of disciplinary approaches may well mean that their various representatives are rarely speaking the same paradigmatic language. (Dann, 1999) This critical assessment may be one of very few examples that theoreticians from both disciplines of communication and tourism speak within similar vein. Dann (1999) argues sensibly when he shows the way forward. He says that this is only possible by going beyond description to place greater emphasis on theory and on developing understanding. For future researchers three broad approaches are offered, namely Toffler or Futures approach, Simmelian perspective and open-ended works. The first one is so named as it attempts to search and gauge the probability and significance of the occurrence of a number of possible global scenarios, along with their differential impacts on tourism. (Dann,1999).The

Simmelian perspective on the other hand based on the works of Georg Simmel which in short relates to the idea to "abstract out the essences of phenomena, those recurring and immutable forms of reality which though combined with stand in sharp contrast to changing content"

Particular emphasis is given to open-ended studies. Here a number of strategies are suggested such as blind alleys, self-appropriation, reversing conventional wisdom, concept stretching, scope-broadening, breaking out of the case, resolving paradoxes and establishing new linkages. Each of these strategies provides new opportunities for generating new research questions and stimulating our thinking about tourism development.

Pearce and Morcardo (1999) go a bit further and suggest more radical solution by claiming that we need to reformulate this area of study; we need to ask new questions or develop a new theoretical perspective so that we do not pursue an endless litany of unconnected studies using different definitions which fail to provide a cumulative body of knowledge. Talking about the research on tourism, Simpson and Wall also express similar concerns when they state that in recent decades there has been a proliferation of studies on the impacts of tourism. Many of the findings of these studies have been contradictory and case study approaches which have often been adopted have yet to lead to cumulative knowledge or level of generalization desired by decision makers.

In many studies in question a concern on policy supporting research is conspicuous as many see tourism a quick and easy option for development and thus the number of researches with their generalized conclusions is high. These

generalized ideas and theories however are in need of further empirical evidence. (Richter 1999) Resolving this tension between calls for more comprehensive theoretical approaches to research on tourism development and those which adopt a more case-oriented approaches we need to ensure that the analysis of any particular case is set squarely in the literature, real world relevance of the problem is explicitly elaborated and more generalized applications and implications of the specific findings are outlined. This will facilitate cumulative knowledge process enabling the research to reach more comprehensive levels.

Richter's analysis of cultural heritage tourism reveals for instance that we need to accept the validity of complementarity of different approaches. We also need to have concept-broadening. In this way we can complement information from different researches so that vacuums can be minimized. She points out to a significant fact when she observes that ordinarily social scientists do not think of tourism as political socialization and communication because it takes place largely outside familiar institutions of politics; the home, church, school, media and government. Heritage destinations where cultural interactions take place may convey particular political messages-intended or unintended-that have been only rarely studied. Her conclusion on the topic is provocative in that she suggests further case studies to probe who gains and losses from heritage tourism as there are a lot of assumptions about it with very little empirical data.

Jenkins (1999) observes and identifies a 'great divide' between academics and tourism practitioners lay stress on the question of their differences of objectives and their lack of coordination of these activities. Naturally academics are more interested in theory building than implementation and that often results

inapplicable ideas and findings. As stated earlier policy-supporting research is an answer to this and indeed we note in more recent years a more integration of principles and issues of practicality in tourism. Here we wish to emphasize a significant implication of this thesis once again and that is it aims to bridge the gap between two areas of interests to researches and researchers which are growing rapidly but almost independently from each other. We mean researches of culture from communication perspective and those studies in tourism development. The proposal in the form of a question here is simple: can there be an integrated tourism communication or communicative tourism theory? In the forthcoming chapters hopefully more glimpses will be possible into these concepts and discourses.

5.2 Further Background for Communication, Culture and Tourism

It is interesting to say the least that Trevor Croft (1994) in his article on the visitors' impact on heritage in Scotland observes and aptly exhibits the situation between culture and tourism and the central issue of how to promote and communicate this heritage. He notes that "we are not in the tourism business" is a phrase often heard from the members of the National Trust for Scotland staff, especially those concerned primarily with conservation and maintenance of its properties. However with a total number of recorded visitors around the two million mark in a year (1994), an income of more than \$2, 2 million from admission fees alone and trade in shops and tea-rooms of some \$6 million it is difficult to avoid the conclusion that tourism is exactly the business of the National Trust for Scotland (Croft,1994).

Heritage Tourism or Cultural Tourism as it is also called today has become a dilemma; in the sense that the most obvious point of it all is the question of how do we provide universal access whilst at the same time seeking to conserve something which is often incapable of withstanding great pressures? It is in fact one of the most urgent yet not fully clarified questions and all the efforts are for the purpose of finding a balance between permanent preservation of cultural heritage in different forms and the need to promote access. This is not dissimilar to the question asked regarding the wisdom of mass tourism; where is the balance between the financial short-run benefits and environmental costs of it in the long-run? Sustainability arguments and principles in fact have been developed to answer such questions.

However a definition of an ‘integrated tourism’ attempted at a symposium within the European Union (E.U.) in 2003 leaves a lot to be desired and manifests a limited vision behind it (Oliver and Jenkins, 2003). In this Symposium ‘integrated tourism’ is defined as that which is explicitly linked to the localities in which it takes place and in practical terms has clear connections with local resources, activities, products, production and service industries and a participatory local community. Here an E.U. rather than a universal perspective is quite clear and integration is used to refer inclusion of the ‘local’ into ‘national’. When we use the term integrated tourism on the other hand, along with many others, we have in mind an integration of many diverse theories and backgrounds used in research and policies to understand and explain different aspects of tourism and communication; similar for instance to that of the Integrated Marketing Communication (IMC).

There are those definitions of tourism by individuals which varies greatly and those by national and international organizations with supposedly greater consensus. The UN for instance in 1994 classified three forms of tourism in its Recommendations on Tourism Statistics. 1- Domestic tourism, 2- Inbound tourism involving non-residents traveling in the given country. 3- Outbound tourism involving residents traveling in another country. Purposes of tourism are so diverse that inclusion or exclusion of one may create many legal or technical difficulties. Problems as well as efforts to overcome these difficulties naturally continue. For example UNWTO added to its definition of tourism a new dimension when it reads as ‘travel to and stay in places outside their usual environment for not more than one consecutive year, for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.’ Although it solves many cases this definition also leaves an area of contention. In the northern Cyprus for instance, there are many retired EU citizens who have been residents here for several years and receiving the benefits as well as contributing to the economics of the country. (TRNC Statistical Office) This is not a resolved problem as they are considered tourists for some purposes and not so for other purposes. Warner (1999) calls them ‘long-stay visits and second homes’.

Cultural or heritage tourism definitions generally emphasized the physical remains in forms of buildings, monuments, art objects, traditions, folklore of bygone ages and civilizations. It is only more recent years that their interpretations and effects on cultural identities at national and international levels have become more important and a distinction between physical heritage

and the people have been emphasized. Culture in this context perceived as being about the true nature of our lives past and present. Yet culture has always ridden on the back of wealth or and poverty. In this way many argue today that for many communities tourism is the force that keeps them and their cultures alive. As the economic and cultural balance shifts, it is widely feared that commercial exploitation threatens to destroy what is authentic and real. This conflict of the pursuit of truth with the pursuit of profit remains with us in cultural tourism as well. M. Fladmark rightly calls their reconciliation a 'conundrum'. (Fladmark 1994)

Scott(2002) looking at it from a more ideological point of view investigated this contention within Cyprus where cultural heritage is constructed with many and varied components each of which is responsible for different layers of reality. This is interesting because on the surface of it seems a contest for cultural legitimacy of Cypriot heritage fought by the two ethnic sides of the island for propaganda purposes; in fact it also represents as Scott points out a battle where world heritage is constructed and consumed: between on the one hand as landmarks of a 'global landscape' mediated through the virtual mobility of the cyberspace, essentially freed from 'place' or location; on the other hand as the place bound focus on nation-building projects, where narratives of 'destiny' of nationalist mythology confront the serendipity of modern states boundaries. Scott concludes that this contest can be linked with two contrasting models of citizenship, one of which is rooted in the ideal of inclusive democratic world citizenry, whilst the other is tied to more exclusive notion of citizenship attached to membership of specific nation-states , riven by boundaries of ethnicity,

religion, state and class. The first group acts and reacts to colonialism and use archeology and its findings as part of their national consciousness. It is well documented how these objects of arts, buildings and ideas have been used by the Greeks of Cyprus to enhance this national identity. In the case of Turkish Cypriots utilization of history and archeology for their patriotic purposes have manifested itself comparatively recently as a response to pressures from majority community and is claimed by some groups as an instinct for communal survival. This is the cultural heritage of the ‘other’ that of the Turks of Cyprus. This background is essential for understanding of the later effects of other cultures on these communities.

5.3 Data Analysis:

5.3.1 Introduction

The method of study has been based on the canons of qualitative research where ‘qualitative research genres have become increasingly important modes of inquiry for the social sciences and applied fields’ (Marshall and Rossman, 2006). In a way, this is a method of interactionism or ethnomethodology which is second to none in situations where the researcher intends to delve into the ethnographical structure and behavior of institutions. This is perhaps the most pragmatic method in such situations and we tried to engage in a systematic reflection regarding the conduct of the research. This provided a holistic view of our case and relied on complex reasoning that guided us dialectically between deduction and induction (Marshall and Rossman, 2006; Rossman and Rallis, 2003). To achieve our goal, we developed a matrix for the results that emerged from an interview process, as stated earlier conducted on two different levels

(see table 2). To measure the public sector's performance we aimed at specific answers; which would be a gauge/measure of the extent that each institutional organ/agency contributed towards the final cultural production for the tourist market as well as for the revival and preservation of forgotten cultural dimensions. To complete this section of the study which is mainly concerned with the cultural structure of the state, a further 15 respondents were chosen and contacted and interviewed who are insiders of the respective institutional organs; with 13 institution and 11 themes. A purposive/purposeful sampling process was applied, which is highly effective method in this type of study (Bryant and Charmaz, 2007; Bryman,2004) . This second wave of interviews was developed somehow later in our research and not to be confused with the earlier in-depth interviews explained in the methodology chapter their applications however were concurrent. The results of the in-depth interviews presented here in a tabular form for easy reference covers the main points only and lack elaborations. Analysis with comments would come in Chapter 6.

5.3.2 Tabular-form Presentation

Presentation of the Data from In-depth Interviews in a Tabular Form

Table 1: Tabular-form Presentation

Theme	Job Title	Variations	Short Explanation
A- Within case analysis	1- Construction of the culture of the TC. Dominated by:	a- Ottoman Turkish	Suggested that 308 years of direct rule of that Empire was most effective in the formation of the TC culture
		b- Colonial British	Suggested that more recent rule of the British lasted until 1960 with its institutional influences was more effective
		c- Local	Emphasized local and direct day to day as well as continuous relationships with other groups of the island thus constructing a unique culture
	2- Uniqueness of the Political Structure:	a-International Unrecognition	TRNC is not recognized de facto or de-jure by any country in the world except Turkey. This creates a number of insurmountable difficulties. Cultural embargoes create a special culture
		b- Dependence on Turkey	A heavy dependence on Turkey is the result. This dependency however increased the yearning of the TC for more international contacts
		c- Small island State	There are some common features of small islands like TRNC within the Mediterranean basin as well as Caribbean and Pacific islands e.g. transportation, limited resources etc.

Theme	Job Title	Variations	Short Explanation
		d-Strategic Geographical Location	It is well known and accepted fact that its strategic location makes Cyprus always a spot of contention
		e- Rich Socio-Political Heritage	Very rarely such a rich combination of ethnic and cultural heritage can be found within such a small place.
	3- Dynamics of Cultural Diversity:	a- Long and Varied History	10 000 years of history with all the major civilizations leaving marks on the island/There is an ever present multi-culturalism in the island
		b- Ethnic Traditions	the ethnic issues become sensitive because of domination but various ethnic traditions still continues in Cyprus
		c- Importance of External factors	All economic, politic and cultural plans are part of a larger plan . USA , UK and EU are part of the problem of Cyprus and this involvement find repercussions in the cultural development and expressions
	4-Administrative and Technical Deficiencies	a- Lack of a vision in general and Tourism master-plan	State and private sector lacked a proper vision of the tourism for the island. Almost two decades passed and still no tourism master plan due to lack of political will
		c-Insufficient Coordination	Despite various efforts coordination of the activities of interested parties have not been sufficiently utilized and coordinated
		d- Economic and Cultural Embargoes	No matter what you do in the TRNC economic and cultural embargoes are always there and may nullify all the best efforts

Theme	Job Title	Variations	Short Explanation
	5-Alternative Types of Tourism Available	a- Mass tourism	Most projects aim for mass tourism. However the cost of and sustainability of this type of tourism is being questioned recently
		b- Special Interest	Various special interest projects can easily be undertaken such as sub-aqua diving, endemic flowers, birds watching etc. Some considers casino tourism under this heading also
		c-Eco or Village Tourism	Hitherto neglected eco or village tourism has lately produced promising results from a number of experimental projects
		d-Others	Faith tourism involving holy places for Judaism, Christianity and Islam in the island, dark tourism perhaps involving horrors of war and Othello Castle as well as Congress and education tourism
		d- Economic and Cultural Embargoes	No matter what you do in the TRNC economic and cultural embargoes are always there and may nullify all the best efforts
		e- Culture	Culture in both narrow and wider sense will ever be present in all these different types and support the most appropriate types
B-Cross-case Analysis	1-Comparisons	a- Uniqueness of every case	We have been looking at others and try to emulate them. In reality each case is unique and we need more studies on the local conditions and then try to fit in within the external situations and opportunities

Theme	Job Title	Variations	Short Explanation
		b-Other Small-island states	Similarities can be found with similar cases of small island states both within the Mediterranean basin as well as Caribbean and Pacific islands
		c-Conflicts of theory and practice	There are exceptions but in general theoreticians and governments have not been good guides in the industry
C- Outcomes		a- Globalization	This concept has proved in initiating and developing localism with some patriotism. In most social activities local identity is struggling to fit in this global change taking place and manifesting itself in communication, political and cultural arenas. Globalization process involves extra importance for the TRNC as it lacks International recognition
D- Strategies		a-Multiple Approach	Though relatively small country the TRNC require a multiple approach to tourism problems related to culture such as identity dimension and its harmonization with the rest of the world, political isolation and very unique social and cultural features of the society
		b- Solutions to the deficiencies	Deficiencies mentioned in Section A Part (4) must be rectified. Universal consensus on the tourism policies is essential
		c- Pro-action planning must support reactive policies	Risk of dependency can be avoided by marketing strategies spread on different countries. Sustainable socio-cultural tourism which replaces culture of arrogance with culture exchange must be aimed

5.3.3 Public Sector Performance

In addition, a focused group of academicians, managers, and activists, which was composed of 8 respondents, were contacted to explore their views in relation to the cultural institutions' activities. This helped us achieve increased validity for the themes that were generated by means of open coding and the application of the categorization process. A semi-structured questionnaire was applied, which is a specialized form of in-depth interviewing. This method is used in much of the ethnographic interviewing involved with thematic or topical issues. The advantage of this method is that interviewee has a great deal of leeway in how to reply; however, all of the questions were asked and a similar wording was used among interviewees. In the meantime, we remained open to the participants' own views regarding their perception of the cultural world that surrounded them. Interviews were conducted in the native language of the respondents. All the interviews were recorded, transcribed, categorized and coded. The research has followed the process where data collection, analysis and formulation of theory have been highly interrelated. The research methodology and data analysis have followed an inductive approach which is a pre-eminent qualitative research method (Bryant and Charmaz, 2007) and is grounded in systematically analyzed data, where human agent is the source of understanding institutional behavior (Strauss, 1987; Haig, 1995). Data analysis has been based on a procedure known as coding and theoretical sampling which is composed of deciphering/interpretation, naming of concepts as well as detailing of the discussions (Flick, 2007). Open coding was practiced to break down, examine, compare, conceptualize and categorized data.

As coding and recoding progressed, patterns began to emerge. The aim was to produce concepts that fit the data. For example, the interviewees' perception regarding the commoditization of cultural products for tourist market was one of the concepts that emerged. This particular concept categorized as selective coding of a category revealed a 'core' character. The process continued through open coding to selective coding. This process allows incidents to be compared to other incidents in order to establish uniformity or varying conditions; this allows emerging concepts to be compared to many incidents; and finally, emerging concepts are compared to each other with the purpose of establishing the best fit between potential concepts and a set of indicators (Bryant and Charmaz, 2007).

Figure 2: Data Analysis Canvas

view themes.	Code	The weight of each institutional agency's respondent to the interview theme.													Value/Weight
		Culture, Directorate of	Research, And archives National	Symphony Orchestra.	State Theatres.	State Theatres.	Antiquity & museums.	Associations	Art and Cultural	Independent Government.	Local Government.	Universities.	Museums & Archives.	Festivals.	
Culture as an identity.	CI.	Strong.	Medium.	Weak.	Medium.	Weak.	Weak.	Medium.	Medium.	Weak.	Strong.	Weak.	Weak.	Weak.	4.15
Cultural Uniqueness.	CU.	Medium.	Medium.	Weak.	Weak.	Medium.	Weak.	Medium.	Weak.	Weak.	Medium	Weak.	Weak.	Weak.	3.15
Institutional Disarray.	ID.	Medium.	Weak.	Weak.	Weak.	Weak.	Weak.	Medium.	Medium.	Weak.	Medium	Weak.	Weak.	Weak.	2.92
Cultural Planning and Production.	CPP.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Medium.	Medium.	Weak.	Medium	Weak.	Weak.	Weak.	2.69
Cultural Commoditization	CC.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Medium.	Medium.	Weak.	Medium	Weak.	Weak.	Weak.	2.69
Cultural Tourism	CT.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Medium.	Medium.	Weak.	Weak	Weak.	Weak.	Weak.	2.46
Heritage Development.	HD.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak	Weak.	Weak.	Weak.	2.00
Cultural Development Funding.	CDF.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Medium.	Medium.	Weak.	Medium	Weak.	Weak.	Weak.	2.69
Inter-agency cooperation/coordination	IAC.	Weak.	Weak.	Weak.	Weak.	Weak.	Weak.	Medium.	Medium.	Weak.	Weak	Weak.	Weak.	Weak.	2.46
Tourism and Culture Nexus.	TCN.	Medium.	Weak.	Weak.	Weak.	Medium.	Medium.	Medium.	Medium.	Weak.	Weak	Weak.	Weak.	Weak.	2.76
The Significance of Cultural Tourism.	SCT.	Strong.	Medium.	Medium.	Strong.	Medium.	Medium.	Strong.	Strong.	Weak.	weak	Weak.	Medium.	Weak.	5.61

Note: Each respondents' views analyzed based on three levels: strong=10; Medium=5; Weak=2. Value/Weight (Mean) calculated in relation to each theme. Values (mean) lower than 5 is an indication of institutional weakness in relation to each theme

Chapter 6

ANALYSES OF THE FINDINGS AND RESULTS

6.1 Verbal Presentation and Discussions of the Data

In Chapter five a tabular presentation was given to put the views of the respondents in our study in a compact form. Now we discuss those responses here a bit further adding limited and some explanatory comments to make the views clearer.

6.1.1 Culture as a Vehicle of Communication Perceptions

All our respondents mentioned the complexity of culture and stressed its varying degrees of revelation and understanding as well as its various component factors. Three thought that history played the most important role in forming the Turkish Cypriot culture. As a result the three together with all the other respondents with one exception considered that there cannot be a pure Turkish Cypriot culture as such but an amalgamation of several cultures that somehow influenced this geography and its people in the past. Two respondents thought that as the last colonizing power, the British (1878-1960) influenced the TC culture most. Two other respondents thought the Ottoman-Turkish component of the TC culture to be the most apparent and significant. Two pointed out some common characteristics with the Middle Eastern (possibly Arabs, Jews and Armenians) people especially in religion and architecture. Two respondents agreed with C. Geertz's view of culture

as ‘webs of significations’ through which people understand and interpret events and actions. They emphasized the ‘totality’ of culture, one respondent stressing the difficulty of excluding anything from its formation the other pointing to things people make that constitute culture such as institutions, ideas, buildings etc. Today cultures are already multi-cultures and conflicts and collisions are unavoidable and in fact inseparable parts of them.

Participants in general agreed that sociologically people form cultures with their responses to specific situations that arise. When they meet they are inevitably affected by each other. How much and how long depend on many factors. Here apart from history, availability of land and property for development and membership of the country as a whole to European Union changed the value people place on them and thus helped shape the political aspect of the culture during the last five years. Contention is clearly seen as a significant democratic element in forming ideas and thus cultures. Perspectives are formed by geography, language, religion and mass media. Patriotism in the North parallel with many other places in the world is on the increase according to four respondents. Location of the island and its strategic significance is a point to be always remembered.

6.1.2 Tourism Perceptions

As to the concept of tourism there were various perceptions by the respondents. It is seen by all as a vehicle to transmit local cultures. It is described variously as ‘visiting places outside the geography one normally lives’, ‘traveling and encountering situations one normally does not experience in everyday life’, ‘a peace

operation between nations'. All respondents agreed that tourism is a major chance for economic development of the 'TRNC' since it is a part of a small island and it is especially well equipped to deal with tourism effectively. Furthermore all agreed that the multi-cultural heritage was an important aspect of this equipment.

All agreed that tourism is also a complicated issue and certain characteristics need to be projected and a framework established if positive results are targeted and achieved. It is a process that affects every aspect of life within a community. Four respondents stressed the tourism activities that affect us in the TRNC in such a way that we don't even notice it in the short run. Five of the opinion leaders explained that often there is a conflict between 'local' and 'universal'. While tourism encourages some traditional crafts to survive it destroys many other habits; for example while some local traditional cuisine is encouraged to appear in hotels and restaurants, youth is rapidly moving to fast-food feeding habits. Again all respondents agreed that many changes within the Turkish Cypriot community like many other peoples are also very much influenced by the process of globalization. Some respondents saw globalization as the main cause as others accepted increased tourism activities as part of that process. Effects of mass media industries on communication accordingly created a double effect on many communities and societies. While a unified world in many ways is projected, it also promulgated a curiosity to know one's own history and culture. Three respondents saw risks and danger in this dual effect while two considered differences as richness.

Two interpreted the exchange of cultures between tourists and the hosts within their theoretical framework of 'self' as the center and 'tourists' as others. They saw the relationship between tourists and hosts no different than other social relationships and argued that the framework of 'self' and 'other' can explain human interactions on a holistic manner yet is capable of adequately describing individual cases as well. These respondents equated the impacts of interactions between different cultures as results or responses to specific events, threats or opportunities. According to this view tourism is just one factor that shapes our culture and behavior and there are certainly others like political and economic conditions.

All respondents agreed that there are many different reasons for traveling for different people. Those traveling to North Cyprus come here mainly from Europe and Middle East. This is because apart from other reasons they find some common cultural features with the locality and the people here. History is seen to be the common tie in many areas. The Crusaders and the Christian tradition and heritage attract many Europeans while an early connection with some holy personages of Islam such as the aunt of the prophet Mohammed who died and buried here attracts the people of the Middle East. In this connection one respondent pointed out that interest of the Israel in Cyprus can be traced back to both ancient times as the Jews constituted majority of the population in the island under the Roman Empire and more recently the exodus of the Jews from Europe after the II World War.

6.1.3 Types of Tourism

Types of tourism created some problems. Uniqueness of the place was once again stressed in this connection by all respondents and three main features were listed: 1- there is a very large number of foreign students in higher education in the country. Over 40 000 students studied in five universities in North Cyprus during 2007-8 academic year. Over 70% of them came from other countries. 2- Its historical association made it a place for retirement for mainly but not exclusively British who are also termed as 'long-term residents'. This created unusual circumstances for tourism purposes. 3- Political un-recognition of the country which is the result of long standing dispute between the two ethnic peoples of the island reflects itself on the tourism for northern part of the island as a continuous propaganda often against its very existence. This greatly affects official direct accesses of the country to many individuals and institutions including transportation which is unquestionably a vital element for tourism. All respondents thought it necessary to have adequate policies to direct activities in tourism and culture as well as providing a framework within which investors would feel comfortable about the future of their investments. All expressed concern about the negative effects of gambling but five were in the opinion that if managed properly casino-tourism is not any worse than other types of tourism and that by laws its segregation is also a protection as locals are not admitted to casinos. In this and some other respects one objected the idea of using 'demonstration effect' and 'cultural carrying capacity' concepts as unsociological concepts that are forced onto a sociological activity such as tourism and this is not acceptable.

All agreed that there should be a distinction between mass tourism and alternatives yet there was no such consensus as which would be most adequate alternative for North Cyprus. Alternatives varied from ‘culture, village to horror tourism’ with a common feature of their consideration for environment and sustainability. Four argued that today 90% of the tourists travel for relaxation and budgetary considerations are very important for them whereas only 10% travel with the motives of learning and exploring other cultures. Especially those respondents from the industry thought this is a reality and it will be so for some time to come and therefore mass tourism cannot be disregarded altogether.

6.2 Some Characteristics of Turkish Cypriots

Another observation majority of the respondents made was that the Turkish Cypriot community is open to the influences of the tourists as they are no conservatives and although they are well educated in general, with a high rate of higher education graduates, they value personal contacts. They consider that internet is no alternative for human encounters. For construction of the Turkish Cypriot case in Chapter 4 elaborations of the interviewees were used indirectly on some instances. Their adherence to laicism or secularism was a point in question. A very rich and long history and equally renowned cultural heritage were common points raised by many of the participants during the interview processes not only in in-depth ones but also in those conducted later in assessing public sector performance.

6.3 Marketing Strategies

Respondents saw close relationship between image projected abroad about the place and the people and the present state of culture and tourism in the country. Even if it is only for marketing purposes the damaging image administered by the propaganda of south Cyprus authorities that a perpetual military control exists in the place needs to be challenged. It has been suggested by three respondents that two aspects of this response is carried together; that of building a tourism culture at home and a professional promotion and advertising campaign abroad. Two respondents explained that we accept sometimes unreasonable demands of the tourists and their domineering attitudes because we have not yet established a firm base for tourism culture. One for instance observed that the way some tourists interfere with local food is unthinkable in France or U.K. Certain nations affects certain concepts in host communities. For example the Russians changed the concept of prostitution in the island.

Political structure is relevant in forming not only a tourism culture but also proper tourism policies. All participants agreed that partisan policies have been damaging tourism in the past and that an independent body is a great necessity for taking into account the long-term needs of the industry and achieve sustainability. Universal popular culture is a phenomenon created mainly by mass media and brand names are sought everywhere. This, it is argued, creates the dilemma of advocating universality but killing the local crafts.

6.7 Crude Solutions Offered

Five respondents suggested strongly that three components of the Turkish Cypriot community must participate and aim for maximum benefits from all aspects of tourism as a cultural transmitter, namely 1-Government departments, 2-Business community and 3-Public. Here not only an efficient coordination but also a willing participation are prerequisites for success. It is up to the industry to show the positive aspects of tourism to the ordinary man. All respondents agreed that development cannot be stopped and yet conflicts within that concept must be minimized. One of the conflicts for the Turkish Cypriot community which is closely associated with cultural development as well is the conflict between universalism and nationalism. Three suggested we should aim for the former but concluded that parallel with the developments in the rest of the world the latter is more realistic for the moment. One person expressed it as 'my heart is with universalism but mind with nationalism'. Another argued that different nations are richness for the world and the problems can be solved if this complementarity can be conceptualized and explained properly.

The problem of choice between mass and alternative tourism types that stands in front of the decision makers was addressed by two respondents and solution proposed that they can co-exist. Two argued that incoming tourism must be controlled vigorously and passing of anything which is no 'good' and beneficial should not be allowed until such times as the world would be a more equal place. Another on this issue suggested that it is up to us to accept those we consider good

and reject the rest. This argument continued that it is impossible to create culture(s) by force in the long run as we have witnessed in the case of the USSR. Ideologies need time to be effective. Within this context all agreed, that a master-plan is essential for any success in this field.

Naturally misunderstandings and misinterpretations abound in tourism activities especially so, as we look at it as a means to transmit different cultures. Marketing techniques can help us here by ascertaining certain national characteristics and making sure that they are understood by all concerned. A sharp example was given as a young male waiter interpreted a British female tourist's smile as an invitation to go to bed. Another was the case where the local taxi driver had difficulty to understand the complaint made against him by a French customer who claimed that he was hit on the arm by the driver. The same man was most popular by the British customers who saw his paddling as cordiality.

Retrospective evaluation of the five respondents was that until 1980's majority of the tourists were seriously interested to learn the history and culture of the community and unspoiled land was a great attraction. Since then however economic considerations took the priority for incoming tourists. General agreement was that it is not realistic to assume that all tourists are good intentioned, educated and considerate people and that there is no way to know this beforehand and therefore a firm stance with regard to local values is necessary for avoiding negative consequences. This is especially valid for the large number of overseas students who pursue their education in the universities here. This, they pointed out is being

done by individual universities but needs to be better coordinated nationally. It is also mentioned that this process is thus especially difficult for those long term residences who are often retired people with firmly established attitudes.

Being an island makes air transportation particularly important and political unrecognition was most effective in this field. Impossibility for direct flights from major markets was seen to be one of the main reasons for relatively poor performance of the country. Recently privatized national airways Turkish Cyprus Airways (CTA) needed to be restructured and its privileged position ended with more competition. This again, was seen by majority of the respondents as closely linked with political solution to the Cypriot issue at large.

Chapter 7

A HYPOTHETICAL MODEL FOR THE TRNC

7.1 Rationale

The proposed model demonstrates and guides the conceptual argument of our study where tourism development in an Island state like North Cyprus is fundamental to economic development (Alipour and Kilic, 2005; Yasarata et al, 2009; Altinay and Bowen, 2006) and there are multi-dimensional relationships between culture and tourism within development strategies. In the meantime, the tourism sector, through commodification of cultural heritage and traditions (Cole, 2007; Chambers, 2009), opens the doors to the global community and functions as a catalyst for the TRNC to present its identity as a newly born nation state (i.e., since its declaration in 1983), despite international political obstacles towards recognition. Some inspirations and ideas from in-depth interviews are hereby acknowledged in constructing this model.

7.2 Suggested Model

The model (see figure 1) is structured upon two reciprocal and foundational pillars, '*nationhood*' (Tonnesson, 2009; Tombs, 1991), and '*development*' (Daly, 1996; Kemp and Parto, 2005). This is to say, that development and nationhood will mutually support each other for the eventual recognition and empowerment of the TRNC (Sofield, 2003; Blundell, 1993; Scheyvens, 1999). Emphasis that can easily

be seen in all the in-depth interviews without exception on the political recognition and tourism's role within economic growth and development provide us a parallel approach with the theory in this case.

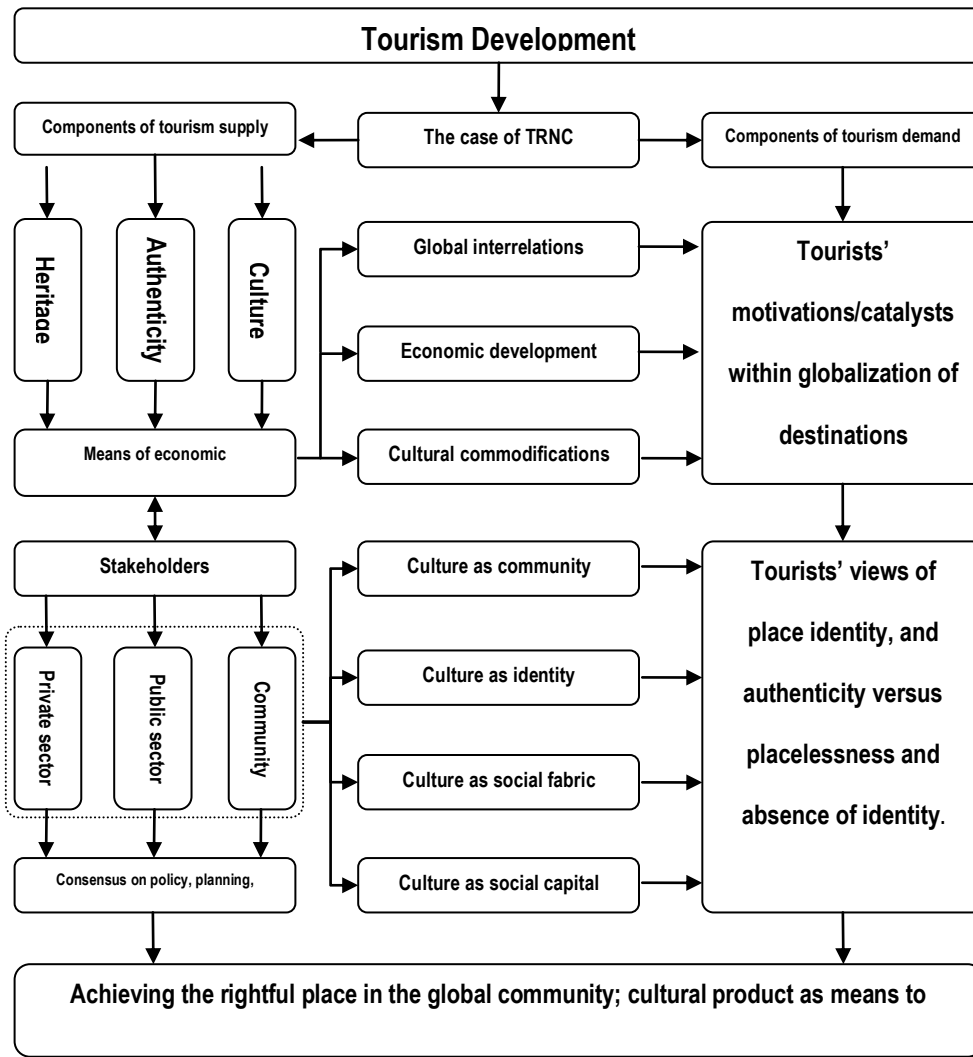


Figure 3: The hypothetical model of linkages of communication

7.3 Culture Nexus

In order to place the issue of 'culture' as a tourism product (Smith, 2003) into the process of the model, two components must be understood. The component of demand (i.e., tourists and visitors), and the component of supply (i.e., sectors involved in the development of destinations) (Gunn and Var, 2002; Hall, 2008). It is important to emphasize that the tourism industry established itself as a social force , 'which include improving individual wellbeing, fostering cross-cultural understanding, facilitating learning, contributing to cultural protection, supplementing development, fostering environmental protection, promoting peace and fomenting global consciousness which contributes to the formation of global society'(Higgins-Desbiolles, 2006: 1196-1197).

In this model, the main focus is on the issue of 'culture' as a product/commodity in the supply chain of the tourism sector (Zhang et al, 2009; Sigala, 2008; Sigala and Leslie, 2005); and on the demand side of the tourism sector which includes mainly international tourists. Therefore, the model proceeds with the components of supply and the underpinning aspect which is the cultural product. This product is analyzed in terms of heritage, authenticity, and normative day-to-day cultural aspects (i.e., a generic reference to culture). Not to overlook that the general cultural behavior in every destination can bear its own uniqueness, no matter how much it is influenced by global forces. Global economic development and cultural commodification are inevitable parts of a transaction which is taking place between tourists and destinations where culture is both experienced/consumed and paid for. 'Culture and

commerce have clearly become intertwined in the postmodern world of global consumption. Culture has become a commodity to be packaged and sold much like any other' (Smith, 2006:2).

7.4 Dynamics of the Model

However, the question that the model poses and the study tries to investigate is whether the stakeholders/developers –specifically the community, government, and private sector- have agreed upon a strategy to uphold the uniqueness of cultural assets by valorizing and sustaining their marketability? To achieve this, a consensus on policy, planning, conservation and preservation of cultural commodities for tourists' consumption is required. This often includes domestic consumption as well. Such a consensus demands a strategic commitment by the supply side, via managing and sustaining a constant interaction with the global customer/tourists through culture as commodity, culture as identity, and culture as social capital that is essential within the social fabric. This process eventually will result in an expansion of social capital. In Putnam's words ; “ by bringing people together in formal and informal networks, social capital builds confidence and leads to increased awareness, knowledge and trust; it enables people to build communities, to commit themselves to each other, to feel a greater sense of belonging, and to knit the social fabric” (as cited in Sharma, 2005).The opposite of destinations, tourists' views are formulated into 'place identity' versus 'placlessness' (as cited in Smith and Robinson, 2006) which by this means the valorization of authenticity is upheld. Because in Selwyn's terms, 'authenticity may lie as much within the experience of

the consumer as in the genuine object or event itself, in his categories of ‘cool authenticity’ (genuine and real) and ‘hot authenticity’ (admittedly fake but enjoyable) exemplify’ (as cited in Smith and Robinson, 2006:181).

The final stage in the model deals with how a destination like the TRNC can find its rightful place within the global community by upholding its cultural values as an instrument of empowerment as well as authenticity of its cultural products for both international and domestic tourist consumption.

7.5 Objective in Perspective and Conclusion

Finally, the purpose is to add one more string to what Urry meant in his seminal use of the phrase ‘tourist gaze’, where the notion of gazing on difference remains an important motivating factor (as cited in Knox, 2008: 258). When it comes to the manufacturing of identity, Knox (2008:258) elaborated that ‘Serious leisure is about the processes of identity creation and an extension of general leisure patterns indulged in at home, such that the holiday becomes not so much a break in activity as a short period of increased accumulation of cultural capital’.

Nonetheless, the dimension of stakeholders (community, public sector, and commercial sector) holds a special position in relation to our study’s research methodology. This is because they are the main movers and shakers in relation to the whole process of cultural tourism. The research tries to reveal the extent of institutional support to channel both the aesthetic creativity and collective ways of life (Butcher, 2006). The role of museums and commercialization of heritage are

often part of debate regarding national identity in ways that mass tourism is not; however, in Butcher's (2006: 21) terms:

'whilst the provision of cultural tourism attractions may be just one aspect of a national or regional cultural policy, it has become important, especially with the growth of leisure travel, a development that effectively makes the objects of cultural policy - museums, galleries, festivals etc. - also the objects of the tourist's desires, and hence a vehicle for economic development and regeneration'.

Furthermore, 'while cultural globalization results in the homogenization of cultures around the world, it simultaneously brings about increasing cultural differentiation. People can use cultural commodification as a way of affirming their identity, of telling their own story and establishing the significance of local experiences' (Cole, 2006: 92).

Chapter 8

CONCLUSION AND CONTRIBUTIONS TO THE RESEARCH

8.1 Some Results and Trends of the Study

There exist several studies on the tourism activities in North Cyprus but none that looks at the issue from a general culturally communicative perspective and this seems to be one of the outcomes of these in-depth interviews conducted with the opinion leaders of the territory. Different views expressed by the respondents provided a whole and more realistic picture and a wealth of information for further analysis. Here we give the conclusions that may indicate direction for managers of different areas of these vast industries, the value of which is enriched by the participants' direct experiences in the field.

Both concepts of culture and tourism are so many sided and both in theory and practice present so much variations that we must accept them to be complicated yet manageable socio-economic phenomena. Theoretical studies elsewhere substantiate this and the case of North Cyprus is no different. Retrospectively one of the main motives for visits to North Cyprus until 1980's was curiosity to learn the people and the place in every sense; the main attraction been its position of being at the center of an international dispute and yet naturally virgin place. Since then however mass tourism has been aimed at, as was the case in the South Cyprus and returns on

investments and sustainability together with alternative tourism forms occupied the discussion platforms of the policymakers, academics and practitioners in the country. In this study it has been confirmed that human factor is of essential importance for the industries concerned and educational system and mass media have significant role to play. Many conflicts between short-sighted economics and sustainability can be solved by proper comprehensive planning. In this regard lack of a (tourism) master plan and an independent coordinating body are matters of complaint and work done by different governments are issues of contention as official line argues that a master plan is ready but not yet applicable due to political circumstances. This is an ongoing debate. In N. Cyprus natural and cultural conditions are appropriate for many alternatives but mass tourism cannot be disregarded altogether. The participants believe that the size of the country allows shifting resources from one type to another without much difficulty and it is advised to have such flexibility as the fluidity of political situation continues; and not just in North Cyprus but in the whole region. Alternative types range from sub-aqua archeology to endemic wild flowers and Casino tourism that creates negative effects that can be controlled once it is properly understood and confined to specific places. Division of responsibility between public and private sectors is still a problem as infrastructure is expected to be completed by the governments and private investors require special incentives to invest under unsettled political circumstances.

All indications are there for higher education to be an important part of culture and tourism policies as well as associated industries in every sense. Relative large number of overseas students; over (40000 in a total population of less than 300000)

is already helping the territory to integrate with the rest of the world culturally, financially and politically and provides an area of expansion. Universities that generate this population can produce sustainable solutions to utilize this resource more effectively. The existing casinos provide employment but create ethic problems and therefore the existing segregating rules should apply vigorously. Diversity is not only possible but desirable in both culture and tourism activities but the solution to avoid harmful clashes lie in harmonization of the local with the universal.

8.2 Limitations and Future Research

It is a new and not yet settled framework that we have presented in this paper for a case study. Methodologically in-depth interviews applied with little scrutiny and if expansion of it is intended this will be necessary as culturally differentiated principles are needed for application in different cases. Theoretically as well as industrially we must tackle the problem of reconciliation between globalization and internationalization of the industries and the need to preserve cultural identities with further research in this field. Reflections of some theoretical conclusions on the industries concerned also require further empirical evidence specially when directed from macro to micro level.

8.3 Conclusion

This study has revealed that commodification / commercialization of culture via tourism, in the form of cultural tourism, need not be a negative undertaking. In fact,

as the literature revealed, there are numerous cases/destinations where a reciprocal interaction between ‘tourism’ and ‘cultural revival’ for tourist consumption in the globalized world, have brought certain positive externalities. The prominence of tourism in general and cultural tourism in particular to worldwide accumulation of wealth, economic development of destinations and management, has been established (Chao et al, 2004; Cole, 2009; Chambers, 2009). The behavior of the tourism industry has also evolved and new trends are reconfiguring its structure and impact. Today, ‘Tourism does not simply reflect upon culture and the environment; it also serves to alter and re-create both’ (Chambers, 2009:353). Moreover, the change can be seen in the profile of the new tourists from rapidly developing economies. They are seeking ‘the representation of culture and place for self-improvement through learning about other people and places and, more important, through recognition of the interconnections between peoples, and between people and their environments’ (Chambers, 2009: 353).

The aforementioned realities have also become a platform for identity within the global community as a ‘people’ and as a ‘nation’. In the meantime, such a platform has become a catalyst to communication as tourists and hosts interact. ‘This prevailing global orientation will incorporate the values mentioned above-environmental sustainability, human equality, and cultural diversity-just as these values are already firmly entrenched (in theory if not wholly in practice) in most of our international institutions, such as the United Nations, various conservation and economic development organizations, and of course the World Tourism Organization’ (Chambers, 2009:354). Negligence of cultural capital and its

commodification through tourism industry (Meethan, 2001; McKercher et al, 2005), not only will result in missed opportunities for economic and community development in the destinations such as the TRNC, it also can result in the disappearance of certain cultural features and heritage which are fundamental pillars of national identity and pride (Smith and Robinson, 2006; OECD, 2009). This study has tried to establish a plausible argument for the case of TRNC in terms of its institutions' efforts regarding the development of cultural tourism for the purpose of economic development as well as means of communication with the global community. These aspects are legitimate concerns for a small island state in transition. However, the thesis's main emphasis has been about the responsibilities of the institutional agencies in charge of tourism development. And the emphasis has been narrowed down to 'cultural tourism' in the case where cultural assets and heritage products are highly present. The study process and results have been complemented by professional experiences as well as the long term residency of the authors in the field. The study revealed that albeit the legal and physical presences of various agencies in the area of culture and tourism exist, the materialization/realization of cultural products have remained underdeveloped and underutilized at best. Conservation and commoditization of cultural capital/assets, as recognized by the authors in the interviews, were the main failures. Interagency cooperation and agreement on a unified vision towards this end remained the weakest link in the institutional undertakings. The study has revealed that the authenticity and uniqueness of various cultural dimensions, ranging from cuisine to archaeological sites, not only failed to be established as cultural identity of *place*,

they have also been neglected by the authorities and *culture* related institutions' lack of vision towards the commodification of cultural products for the purpose of *tourism*. The result has been a diminishing of the quality of a visitor's experience. The author has observed this in numerous informal conversations with tourists who are frequent visitors and vacationers in the TRNC. It is recommended that all the agencies within the *culture* related institutions re-evaluate their responsibilities by valorizing tourism as a cultural product and re-define their legitimate role in promoting cultural tourism.

8.4 Contributions to the Cultural Tourism Research

8.4.1 Introduction

The overall purpose of this thesis was to establish systematically the close relationship between the commodification of culture and tourism development in the TRNC and its applicability elsewhere. Tourism as an effective way of communication has been repeatedly stated in this study. Any research of this type can contribute to the knowledge and literature on this topic three different ways and forms. It could add new knowledge to the world of tourism and culture, new theories and ideas can be formed and new methods of investigations suggested. (Easterby-Smith, Thorpe., and Lowe. (1997). The contribution can be in one, two or all forms. The results of our research have been in all of these areas and therefore contribution in all forms can be claimed as discussions in this respect are presented below.

8.4.2 New Knowledge about Tourism and Culture

There has been considerable research on both tourism and culture but combining the two always involved more complications. Even within cultural tourism while most research has focused on either hosts or guests and a few on both studies on hosts-guests interactions and interrelations are rare (Dann, 1999). This study has focused on issues that involve both culture and tourism, thus providing ‘rare ‘ information necessary for better understanding of these two major popular concepts. Although the TRNC was chosen as a good case where interaction of hosts and guests is visible in many instances knowledge thus gained can apply to other similar cases as major goals of tourism are now becoming common universally under the ever-present globalization. Sustainability for example is an issue curtailed by the partisan politics in the TRNC. It is discovered that there are alternative types of tourism available for the country and further research would guide us as to the best and most appropriate one for this region. For the first time this study uses a systematic method to of estimating the public sector’s readiness and awareness in contributing to the cultural enhancement of the people of the TRNC and valorizing this unique culture in the tourism arena. It provides the main areas of contentions and deficiencies in the industry we now named cultural tourism and offers some solutions extracted from the accumulated experiences of the insiders of that industry interviewed. The research question that sought to discover the nature and extend of the close relationship between culture and tourism has been unequivocally established with this study within the framework of Cyprus case. Culture is not just a commodity or resource for tourism but also an important part of the identity of the Turkish

Cypriots. Some of the cultural heritage is authentic which makes the identity unique as well. This area has also been explored comprehensively in our thesis.

8.4.3 New Ideas New Theories

Previous literature on the subject of cultural tourism has focused on the commodification of cultural authenticity and its marketability for the purpose of economic tourism development. Our study has taken a step forward and discussed the multiple functions of culture in context of tourism. Identity formation and heritage preservation are but other two aspects of culture. Thus, for the first time a multi-faceted and multi-dimensional approach and a serious real need for it have emerged from this study. Private and public sectors participation as well as appropriate type of tourism to be supported by the state have been new dimensions of research in this field. Also, the authenticity issue, together with its possible adverse repercussions, has clearly been recounted.

The most innovative finding however which is hoped to lead to more research and new approaches and finally a new theory altogether is the need for more integration of various aspects of tourism and culture. Their multi-faceted characters make tourism and culture to cooperate more than is the case at the moment. If this necessity which is clear to this study is accepted by more agents of these industries which definitely includes academics as well then an integrated tourism communication theory (ITCT) is suggested and strongly believed to be feasible. The case of the Integrated Marketing Communication, (IMC) which is shortly defined as “simply tuning the elements of marketing communication to a single message to the

total conceptual harmonization of organizational efforts” (George E. Belch and Michael A. Belch (2004) can be taken as a model in this respect. As promotion is best viewed as communication function of marketing in IMC; it is possible to view tourism the same way as the communication function of culture. Due to rapidly changing circumstances in the world both in terms of technology as well as the cultural formations of both hosts and guests an integrated approach has gaining constant importance to achieve more efficient and effective communication programs.

8.4.4 New Methods of Investigation

As in the methodology section of this study which describes the various methods adopted for such a research that aims to clarify a complex relationship between tourism and culture amply indicates more than one single approach and strategy has been used. Action Research has been added to the literature in this field to include change processes as the research progressed simultaneously. This has been a further step in the research activities of cultural tourism. It provides researcher and the practitioners in the hospitality industry with a deeper knowledge of real life complexities. Our suggested theory of Integrated Tourism Communication (ITC) is the result of such an approach. The Grounded Theory which encourages generating a theory from the data in the process of conducting research has shed light in our study but application of it in this particular case may be considered new and unique. North Cyprus’s cultural tourism has never been looked at from this perspective before. The Multiple approach has also clarified and explained the dilemma that

although a sustainable tourism development has been in the agendas of all governments of the land without exceptions for a long time institutional performance to this end measured here in this study for the first time found to be inadequate for such high objectives to be achieved in the short run. A matrix presentation of this performance partially explains this failure in tourism in the TRNC.

In this study for the first time also attempts have been made to integrate various concepts used in cultural studies of communication into tourism and hospitality research. The analysis of the Birmingham and Frankfurt Schools and their relevance for tourism has been looked at which is missing within the extant literature.

The Integrated Tourism Communication (ITM) suggested here is admittedly only a suggestion and requires much work to be formulated and accepted as an independent theory, yet this mere suggestion can be seen as an expression of a common desire of many researches we met in our study. Its formation and formulation is entirely a different task.

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APPENDIX

Appendix: A

Interview No: 1

Translation of the original as attached

Introduction

The interviewee is the representative of one of the pillars of tourism structure Hotelliens Association and his personal views expressed in this interview as well as those of that association which he represents are of immense value to have a better perspective of tourism both in the TRNC and the world at large.

Representative of the Hoteliers

Question: How do you view the encountering of cultures within the framework of tourism? What are the negative effects of it? How do you evaluate the long-term residents and students in this country within this context?

Answer: Thank you for giving me this opportunity of expressing my views and those of the association which I represent. There are conflicting views on the concepts of it but a general agreement that our land has been endowed with natural, historical and climatic features that makes it one of the best places where tourism, in its broadest sense, can be performed with high standards. All the necessary ingredients for a perfect tourism are there. All those who ruled here like Lusignans, Venetians, Ottomans and British among others have left their signs on our characters. Being on the Mediterranean basin also shaped our past and will affect

our future. What do we mean by encountering of cultures? It may be an easy way out but I must say that due to lack of a strategic plan and sustainability communication has become very important here. So really in this land we can only do tourism services efficiently. But if you dont know what to sell tourists then you have culture conflicts. If you look at your 9000 years of history from religious and entertainment points of view only then you start to form your culture that way. If on the other hand your starting point is nostalgia than you start imitating those monuments of the past. I am trying to learn our neighbours and have been looking in the South Cyprus for several years now. How do they market Cyprus? The answer is in its pure form. There may be some cosmetics but they dont add anything to it. Yes the requirements of the new technology may be attended but they are very careful about the image. So what is the result? The created image is that Cyprus is an island in the Mediterranean Sea and Aphrodite's land. Good example is Aya Nappa resort; you have natural beauties and climate and the people have their own characteristics.

In this case I dont distinguish Turkish and Greek Cypriots because we have a number of common features but everything has changed in 1974. On that date they told us to start everything anew. They started with 2000 and us 2000 bed capacity and now (2008) they have 100 000 with 2.4 million tourists and us 15 000 and 300 000 tourists. In our net Tourism Income we have surprisng results. It is calculated on the basis of 10 days duration. The world average is between 600-800 US\$ and ours is 1000US\$. How do you explain this when we know that we offer less for sale here than many other places? The only explanation is the Casino Tourism.

Yes we are racing with the South but on different categories. I give you another example. They have done well because they started with some advantages. However we had a number of advantages as well and the reason we have performed so poorly is partly our own fault. I don't say that the two communities are very different in this respect. What I am saying is that we are similar in cultural interactions in tourism. We think in a similar way but I see there is a constancy and stability in their policies whereas ours change frequently. I am just trying to draw the picture of the time of the beginning of this race. Lately I believe our incompetence is gradually becoming apparent.

We have this imitation tendency ; we try to emulate everything. In reality people like original things. If you want to eat Inegol Meatballs you go to Inegol, lahmacun to Diyarbakir; to see Eiffel Tower you go to Paris etc. Everything is enjoyed better in their own environment and settings. Yes we have today proliferation of virtual realities but you don't and cannot copy Las Vegas for instance. We were taught for instance during my studentship at the Fine Arts Faculty that all our senses must be used to enjoy something fully. For instance you cannot describe and convey the real meaning of onion peeling someone. You have to do it. A ceramist cannot do anything without clay. When I go to British Museum my desire to see those objects in their own settings is stimulated. Objects from Egypt, Anatolia, Cyprus take me there. In short from tourism point of view virtual realities should stimulate our curiosities. Broshures we print International Fairs we attend Folk Dances etc. must also serve for this purpose.

Yes, I am aware of the rumours that too much have been spent on these advertising campaigns and that they have not been very fruitful and that there must be something different to attract people. This is important that for real attractions your background and suprastructure must be adequate. Then you ask the question what are the requirements for special-interest tourism? For instance you must provide them with differences so that you attract interested tourists. Those who come to the TRNC also follow the same procedure. If we don't understand this we come to wrong decisions.

Another point related to our subject is "all inclusiveness". It has become popular all over. It is my observation that many people opt for it but they cannot be happy as they expect because they don't share things. This is also related to culture and investment. Investments made in a country must take care of the environment, culture and climate of the place. You don't build a Taj Mahal here. Kaya Artemis must also fit within the environment here. At the moment we invest without a master plan or follow any other criteria. We invest for other reasons. We must be careful about investments.

The term "tourist" must also be used carefully. If in your state prison 90% of the inmates are tourists then there is something wrong with the use of that term. So we have to redefine tourist. I give another example of this. In 1974-5 we had a period of "blankets" The export firm in Spain was puzzled to learn that a small country like TRNC with a population of 150 000 people and hot climate order millions of

blankets. They didnt know that were marketing for over fifty million .So the cultural things are also similar. We have to reflect our image correctly and that is something difficult to do. In our case you are both a tourist and worker at the same time. On this we are undecided and in fact not correct policies could be produced so far.

We take the case of the British residents; why are they here? We are not sure. It could be because they love the land or some other special interests. But in Cyprus we have undergone a transformation within the dominant character of the Turkish Cypriots. As a result what we are reflecting out in the destination market may not be the real and right picture. There are also large immigrant communities say in Dubai, Emirates, Saudi Arabia etc. but because they are not in direct contact with the host community they are not affected by it. Here it is different; we must try to preserve those cultural things that belong here. So more important thing is the question of what kind of image we have and how do we market it.

Cyprus has been considered as the prostitute of the Mediterranean Sea. Always you have some people interested in her. It has been ruled by many and on a small point about her you have big arguments. External forces have always some vested interests in her and the case still continues. There are several power centers for her. For instance if I do investment I must have a saying in it. Where and how it will be done? This is true for tourism as well. I just give the example of Caglayan Park in Nicosia. It was named in this manner. If my analysis is correct and this is the

situation I am not going to defend one party against the other. But one must realize that you alone cannot shape your destiny in this country. Furthermore we don't have only one type of TC. We have TC living in the South, TC in London, those who remember the old days etc. Therefore we don't have a homogenous culture here.

Question: Is there a gap between practices and the academia in this country?

Answer: I don't think there is great confidence in academics among my colloquies here. First of all the needs we have in the industry and the graduates from our universities don't match. Why? Because either the internship is done in an entirely different spirit or expectations of them don't correspond. Another example is the recent World Bank report on the TRNC. Each party concerned interpreted the results of this report according to their own views. It is clear that there is no confidence in some sectors of the economy. It is true that in an ideal situation the academics should have a prominent place in such deliberations but this is not an easy thing to achieve when you have conflicting cultural interests. What is the biggest portion of the Cypriot Problem? It is the "property ownership". If you don't touch that the existing apathy continues. Even for academia and for that matter for the Annan Plan property occupies a critical place. This Annan Plan has divided the family in this country. On the one hand we have the father who wants to save his honor and on the other the son who thinks his future. We have a number of insurmountable problems here. Political will, academia social and cultural views are all different. Plus we have a heavy going bureaucracy; inefficient and ineffective.

I also try to understand Casino Tourism here. Before the year 2000 we had casinos in Cyprus but no problems. In that year we had many new casinos and problems started. In fact first it was thought that competition would bring quality as well. They for instance brought their own marketing techniques, promotions with them and gamblers from Israel, Russia and South started to come. But something is wrong with this system. Normally we have hotels with casinos but lately we started to have casinos with hotels. Control of the casinos rests with the Ministry of Finance and Ministry of Tourism cannot interfere at all. This is an irrational situation. There is a different management system within them. As a result I can say that we Cypriots and the Hoteliers had very little saying in the development of the casinos in this country. But an image has been created which is basically negative and it is difficult to reverse it now.

In Turkey the year 2009 has been declared to be Cyprus Year to promote this country. In old days when Cyprus was mentioned in Turkey Peace Operations were remembered. Then it was a place for Turks where cheap Pyrex could be bought; Now a place of Casinos. We cannot compete with casinos easily. We also of course have Congress Tourism and it is true that it is on the increase because of the casinos. In fact we should be able to distinguish all these issues and deal with them separately. For instance we can build a casino center somewhere in the Mesarya. Nowadays two casinos near completion in Nicosia why? Because we want people from the South.

Question: What is the most urgent problem as you see it in tourism industry today in this country and in general?

Answer: Cyprus is a unique and privileged country. If we solve the problems of transportation and political recognition then the next problem would be moving away from its origin. Paris has not moved from its essence for decades nor has Egypt or India for instance; but we have. This moving away from your origin is an easy thing. We also have been used to get spoon-feeding. We wait the others to do things for us. We say 2009 will be much better but we don't say for instance that the year 2008 was a terrible year. Domestic value added is not calculated. Now we have new openings at Lokmaci and others. We have 1000-1200 people crossing over our side daily. This means 360 000 people yearly. This can be more fully exploited than is the case at the moment. Before we use to have couches from the South, coming with their own guides, touring around the country and spending nothing here. That has changed now and we can exploit this situation.

Lastly we have no state policies on tourism in this country. The minister concerned in the cabinet often cannot find the necessary support for his policies. The politicians see the tourism incentives for instance from a different angle. They have often been used by all parties for their partisan purposes. Coordination among different but somehow related departments of the governments is either non-existent or very little indeed. Thank you very much.

Appendix: B

Interview No: 1

Giriş:

İlgili kişi turizm sektörünün en önemli ayaklarından birini oluşturan Otelciler Birliğinin genel kabul görmüş temsilciliği ve sözcülüğünü yapabilecek 20 yılı aşkın bir tecrübe ve birikime sahiptir. Görüşleri hem bağlı bulunduğu kuruma ait olması ve hem de daha geniş bir perspektif oluşturabilmesi açısından önemlidir.

Representative of the Hoteliers (Original)

Soru: Turizmde kültür karşılaşmaları nasıl sonuçlar doğurur.Negatif etkiler sizce nelerdir? Uzun vadeli yerleşikleri ve öğrenci nüfusunu nasıl değerlendirirsiniz?

Cevap: Bana bu fırsatı verdiğiniz için teşekkür ederim. Turizm hepimizin hemfikir olduğu bir kavramla ön planda tuttuğumuz ve icra edilmeğe çalışılan, edilen diyemiyorum, çünkü kesişen bir coğrafyada olmamız, akdenizliliğimiz ve Türk olmamız, gerekse farklı kültürlerin etkisi altında kalmamız, Lüzinyan, İngiliz gibi yani Avrupalı olmamız ve bunların hepsinin alışkanlıkları ki ben tüm bunları olumlu sayarım, şahsi düzeyde bazı negatif etkileri olsa da , bu faktörlerin tümüyle biz Kıbrısta mükemmel bir hamurun oluşturduğu bir kültürle ancak turizm yapabiliriz. Kesişen kültürler ne anlama gelir? Herşeyden önce, belki biraz kolaycılığa kaçacak ama, sürdürülebilirliğinin olmaması, ve stratejik planların olmayışından ötürü etkileşimin ön planda olduğu kanısındayım. Şöyle ki eger siz Turizmde ne

satacađınızı bimiyorsanız, bir kltr karmaşası dnemsel olarak ortaya ıkmađa başlar. Eđer 9000 yıllık tarihini ve onu dini boyutunu veya eđence boyutunu ele alırsanız rnnz farklı bir Őekilde oluřturmađa başlarsınız. Ya da bunları grmemezlikten gelirsiniz, birŐeylere olan zlem, hasret veya gıptadan dolayı onun taklit boyutuyla birŐeyler oluřturursunuz. Esasında son 10 yıldır Kıbrısta yařanan bu. Gney Kıbrısta komřunun durumunu inceliyordum Kıbrıs nedir nasıl pazarlanıyor? Kendi z yapısıyla. Hibir Őey katmadan. Ssleyici makyaj mahiyetinde birŐeyler olmuř olabilir. Teknolojiye gre tketicinin eđilimlerine gre deđiřtirebilirsiniz. Dikkat edilmelidir de mesela Aynappa bir rnek oluřturabilir. Ancak tketicisi Gneyi alırken Őyle sylyor: Akdenizin ortasında bir ada, ne adası? Afrodite adası ne var orada?... İřte ok gzel dođal gzellikleri havası var. Bir de kendine has zellikleriyle bir halk. Burada Trk ve Rum ayrımı da yapmıyorum.nk pekok ortak ynmz var. Bu her zaman byle deđildi fakat 1974 de bize dediler buyrun herŐeye yeniden bařlayın.Onlar 2000 biz 3000 civarında yatakla yarıřa bařaldık. Őu anda onların 100,000 yatakları yıllık 2.4 milyon turisti var, bizim 15,000 yatak ve 300,000 turist. Net turizm gelirlerinde ise ilgin bir durum var. Bu 10 gn vadede hesaplanır ve dnyada ortalama 600-800Dolar. Bizde bu rakam 1000Dolar stnde. Tketim yapmayan bir profil nasıl olur da Gneyden ve Fransa'dan daha fazla gelir getirir. Bu Őunu gsteriyor. Farklı kltrlerle yaptığım hesaplamalarda eđilimin nasıl oluřtuđunu anlamađa alıřıyorum. Bir rnek. Bizdeki bu rakam anormaldir. Bizdeki insanın yaptığı harcamayla buraya gelen gazino turisti arasındaki farkı gsterir bu.

Bir örnek daha vereyim. Biz ve onlar evet aynı anda yarışa başladık ama farklı sikletlerde. Birisinin giydiği elbise .ayakkabı vs. Hep ayrı idi o sebeble onların hızlanması doğaldır. Bunu söylerken biz çok gerideyiz. Beceriksiziz anlamında söylemiyorum. Ancak son 34 yılın son yarısında bir beceriksizlik ortaya çıkmaya başladı. Belki bu yarışa başlarken avantajlarınızla bu yarışı yakalamanız gerekirdi. O kültürler arasındaki farkı iyi gözlemlememiz gerekirdi. Ben bu ayrımda bizim çok üstün diğerinin geri olduğunu söylemiyorum. Kültür etkileşiminde çok yakın olduğumuzu söylüyorum. Ancak şu ana bakarsak biz. Onlar değil. Çünkü onlar olduğu yerde duruyor. Hep aynı çizgiler. Örneğin sembollerinde Afrodite varsa bunu hiç bozmadılar aynen muhafaza ettiler. Mukayeseli avantajlarını kullandılar. Bizim durumumuz farklı. Onlarda ne varsa incentive turizmi, özel ilgi turizmi hepsi bizde de var. Hatta artılarımız da var. Şimdi bu işin bir boyutu. Yarışa başlarkenki durumun resmini çizmeye çalışıyorum. Bir de son zamanlarda bu beceriksizliği örtbas etmek için giriştiğimiz taklitçilik faaliyetleri var. Eğer bazı ülkeler mukayeseli avantajlarını kullanarak başarıya ulaşmışlarsa bizim bunu taklit etmemiz bize başarıyı garantilemez. Şöyle ben İnegöl Köftesini İnegölde Lahmacucunu Diyarbakırda Artemis tapınağını yerinde görmek isterim. Eiffel Kulesini Pariste vs. Herşey yerinde hissedilerek zevk alınır. Bunların kopyaları hiçbir zaman orijinalleri kadar güzel olamaz. Belki bazı konularda bunu yaparsınız ama ms Las Vegası kopyalayamazsınız. Bu çok önemli. Evet bugün sanal ortamlar çok yaygınlaştı sexin bile sanal ortamı var, ancak benim esas eğitimim güzel sanatlar ve orada biz 5 duyunun da fiilen çalıştığı zaman tat alınacağını öğreniriz. Mesela soğan

ayıklamağı kitaptan öğrenemezsiniz. Gözünüzün yanmadığı sürece ne olduğunu anlayamazsınız. Seramikçi de öyle hamursuz birşey yaratamaz. Ben de British Museum'a gittiğim zaman o eserlerin orjinal yerlerini görme arzum daha çok kamçılanır. Kıbrıs, Mısır, Anadolu eserleri beni oralara götürür. Yani sanal ortamın turizm açısından kamçılایıcı olması gerekir. Broşürler. Fuarlar hep öyle. Danslar yapılır, yemekler, kıyafetler vs. bu sayede kültür oluşturursanız satabilirsiniz. Benim inancım bu. Bundan edindiğim sonuç şu: Aslında bir furyadan da söz edebiliriz. Aslında son zamanlarda çok dillendiriliyor. Farklılaşmak cazibesidir turizm. Eğer farklı iseniz o sizi cazip yapar. Fuarlarda da öyle. Farklı iseniz bu sizi farketiriyor. Farklı olanla belirlenir turizm. Yani diğer şeyler mükemmel olarak onlarda da var. Sizi çeken farklılıktır. Özel ilgi alanlarınız sizin bu konudaki kararınızı etkiler. Kayak yapacaksanız ona göre güneşlenecekseniz ona göre karar alırsınız. En iyisi hangisi diye sorarsanız ilgi alanınız neyse ona göre karar verirsiniz. Önce ülkeyi sonra kenti ve oteli secersiniz. KKTC ye gelen de aynı şekildedir. Bu konuda oluşan yanlış kültür bizi çatışmalara da götürür. Mesela son zamanlarda “**all inclusive**” konsepti popüler olmakla beraber tatmin edici değildir. Bazı insanlar ekonomik sebeplerden bunu seçer fakat paylaşılmayan şeyler gibi bu da mutluluk getirmez. Kùltürler burada çatışmaya başlıyor. Kùltürler kendilerini nasıl sunuyorla? Tabi ki buda yatırımla ilgilidir. Niçin yatırım yapıyorsunuz. Kaya Artemiz örneğinde yatırım iklime uymalıdır. Akdenizde bir Tac Mahal beklentisine gidilmemelidir. Yatırımlar farklı kùltürleri kaale alarak yapılır. Şu anda yanlış bir uygulamadayız. Master plana bakmadan ,fiziki planlamaya kulak asmadan yapıyoruz. Bu da bizim

mukayeseli avantajımıza uymuyor. Kùltür yapımıza da uymuyor. Bir örnek siz herkese turist dersiniz. Girne limanına turizm limanı deyip sonrada orada yakalanan kaçakçılardan bahsederseniz, durum biraz gariptir demektir. 2. sizin hapisanenizde 300 kişiden 90% turist ise bu terim çok yanlış kullanılıyor demektir. Tekrar bunu tarif etmemiz lazım. Bir örnek daha: 1974lerde bmare baddaniyeleri vardı. Çok güzel ve çok popüler. Firma çok gariptedi. 150,000 kişilik nüfus sıcak bir iklim, milyonlarca sipariş veriyor. Bu da onun gibi bir şey kùltür çatışmasına zemin hazırlıyorsunuz. Doğru yansıtılma çok önemli. Doğru imaj ve etkileşim sizin arzunuzla ve gerçeklerle uzlaştığı ölçüde başarılı olur. Aksi takdirde farklı oluşmaları önleyemezsiniz. Bunlar çalışacak. Hem çalışan olacaksınız hem de turist. Bir de tabii bizim yansıtmaya çalıştığımız kùltür. Bu sektördeki insanların farklı olmasından dolayı doğru yansıtılamıyabilir Çok tatmin edici bir noktada değiliz. Kararsızlık bu farklı kùltürleri bir araya getirmek istememizden öyle oldu.

İngilizler neden burdadır? Belki tatminden belki özel ilgiden buraya gelmişlerdir. Diğer taraftan işçi statüsüyle gelen Osmanlı kùltürüburadaki hoşgörölü kıbrıslının dominant olma durumunu sona erdirdi. Bu, bir başka ülkedede olabilir. Dübai de yoğun bir yabancı iş gücü var. Ama iletişim engeli konmuş onlar kimliklerini ve dominant olma özelliğini korudu. Bozulmadılar. Biz bu dış faktörleri kendi içimize injekte ettik. Türkle İngilizle çaresizlikten bir iletişim vardır. Artı 40000 öğrenci. Nüfusu çok etkili olabilir. Yeni bir müşteri profiline mi ihtiyaç var? Ancak bence daha önemlisi nasıl bir vizyon yaratılmalı. Ve pazarlamalı ve hükümet bu konuda ne yapıyor?

Sosyal boyutuyla Kıbrıs Akdenizin fahişesidir. Herzaman birileri onunla ilgilenir. Pekçok değişik dönemi vardır İngiliz Türk vs. İradenin aslında kültür yapımızdan da yapılıyor olması ve bunu nasıl yansıtacağımız önemli. En küçük konuda yaygaralar başlıyor. Tartışmalar oluyor. Tek bir irade söz konusu değil. Dış güçler hep Kıbrısla ilgilenmiş ve buna devam edecekler. Bu Turizmde de böyledir. Eğer yatırımı ben yapıyorsam istediğim yerde ve şekilde olacak. Misal Çağlayan Parkı nasıl oluştu? Parayı ben veriyorum ismini ben koyacağım. Eğer durum bu ise ben herhangi bir gurubu savunacak değilim. Ancak nasıl giyindiğinize ve yatırımınıza karşılanacaksa bunu kendi iradenizle şekillendirmeniz zor bir hale gelir. Zaten tek bir Kıbrıslı insan tipi ve anlayışı yok. İngilteredeki Kıbrıslı.Türk. Güneyde çalışan KT; işte 60'ın üzerindeki, hep farklı olabiliyorlar. Yani homojen bir kültürden bahsetmiyoruz.

S.: Sizde akademi ile pratikte bir boşluk varmı?

C: Teorik kısma bizim camiada çok büyük güven olduğunu söyleyemeyeceğim. Bir kere üniversitelerden mezun olanların ve bu sektördeki ihtiyaçların pek fazla örtüşmediğini yaşıyoruz. Neden? Ya staj farklı bir ruh haleti içinde yapılıyor, yada beklentiler çok farklıdır. Başka bir misal Dünya Bankası raporu açıklandı. Siyasiler işlerine geldiği kadar , sendikacılar yine öyle, değerlendirdiler. Büyük bir kesimde güvensizlik olduğu belli oluyor. Liberal bir düşüncede teori ve akademinin ön plana çıkması lazım ama çıkarlar söz konusu olunca bu kolay değildir. Kıbrıs sorununun en önemli kısmı ne ? Mülkiyet sorunudur. Ona dokunulmadığı sürece

nemelazımcılık hükmeder. Akademisyen de olsam yine aynı. Annan Planı da öyle mülkiyet çok önemli. Annan Planı baba ile oğulu ayırdı. Bir tarafta onurunu geçmişini düşünen baba diğer tarafta gelecek beklentileriyle oğul. Tartışmalar hep bu yönde. Kimse kimseni malıyla ilgilenmesin. Bir güvence var. Özel sektör bazan akademiyle hemfikir olamayabiliyor. Siyasi irade farklı birşey. Politik kültür de farklı birşey. Ama bu sektörde dıştan ziyade bizde hantal bir yapı var.

Ben Gazino turizmini anlamağa çalışıyorum. 2000 yılından önce de Kıbrıs'ta gazinolar vardı. Hiç sorun yoktu. Sonra aniden bir sorun başladı. Oysa gazinolar gelince onlarla beraber kalitede de bir yükselişten bahsedilir oldu. Starlar geldi, kendi pazarlama yöntemlerini buldular. TC, İsrail ve bir miktar Rus. Promosyonlar yaptılar. Bizler bu konuda hiçbirşey yapamadık. Gazino turizmi bir anda ön plana çıktı. Negatif bazı şeyler de oldu. Burada bir tenakuz var. İzin ve denetimi Maliye Bakanlığı yapar. Turizm bakanlığı karışamaz. Sonunda otellerin gazinosu olacağına gazinoların otelleri oldu. Bunun ayrı bir işletme anlayışı var. Gazino amacı bizim dışımızda gelişti ve bunu bizimle mukayese etmek haksızlık olur. Bizim kültür için ayrı bir girişim yapmamız çok zor. Bir imaj yaratıldı ve bu kolay değişmez. 2009 yılı TC de Kıbrıs yılı ilan ediliyor. Eskiden Kıbrıs deyince akla Barış Harekatı gelirdi. Sonra pyrex takımları onun yerini aldı. Şimdilerde ise Gazinolar geliyor. Siz onlarla kolayca rekabet edemezsiniz. Bir de Kongre Turizmi var ancak buda gazinolardan dolayı tercih sebebidir. Bunları ayırabilirmiyiz? Mesela Mesaryada ayrı bir kumar turizmi inşa edilebilirmi?

2 tane Lefkoşa gazinosu var. Neden yapıldı? Lefkoşada Güneyden gelenleri kapmak için yapılmıştır

S: Turizmde sizce en ciddi sorun ne?

C: Kıbrıs çok ayrıcalıklı bir ülke. Eğer ulaşımve politik tanınma olursa en büyük sorun özünden kaymaktır. Paris hiç çizgisinden kaymaadı. Mısır da öyle Hindistan da . Teknik sebebler ayrı. Özünden kaymak. Bu düzeltilme potaya girme kolaydır. Bizde şimdi taklitçilikten çok hazırcılık da gelişti. 2008 2007den çok daha iyi olacak deniyor. Ancak 2007 rezalet bir yıld bu söylenmiyor. Katma değer hesaplanmıyor. Dahası Lokmacı barikatı açıldı. Günde 1000-1200 kişi kuzeye geçiyor. Bu yılda 360000 kişi yapar. Bunlar hep istismar edilebilir. 2003 de otobüslerle insanlar geliyordu. Güney diyordu ki bakın biz sizi 12 saatte gezdirdik. Bu yanlışlıkları masaya yatırmalıyız. Turizm devlet politikasının olmadığı bir ülkede yaşıyoruz. Kabinede turizm bakanları destek hiç görmedi. Siyasiler turizm fonunu da çok başka amaçlı olarak düşündüler. Çeşitli departmanlar arası koordine ya çok az ya da hiç yok.

Teşekkürler ederiz efendim.

Appendix: C

Interview No: 2

Introduction

The Interviewee was the **Minister of Economy and Tourism** of the TRNC and therefore had rich and high level direct experiences on the issues we presented to him. Not actively in politics anymore he nevertheless is still very much interested in tourism and social problems. His ministerial experiences were less than ten years old and therefore relevant.

Note:

The questions were presented before the interview on the phone and the interviewee stated that he understood all the questions and issues in the prologue of the interview and that he would be happy if he is not interrupted frequently for the sake of constancy and

Logic and we respected his request as much as possible.

Ex Minister:

First of all we have to look at the background of the people History shows that our country has been influenced by a number of cultures, starting with Byzantium and Lusignans and Venetians coming to the British and Ottomans and the Greek people

from Greece. So we have a combination of different cultures already existing in Cyprus, even though we have only two main ethnic groups, Turkish and Greek Cypriots. They have been influenced by these past cultures as well. Although it is an island and islands are unique because they have certain characteristics and difficult to change. They are not very open to outside world. But Cyprus is different than other islands. You cannot compare it with islands in Indian Ocean or in the Pacific. It has been at the center of politics and culture right from the beginning. This is because of its location. Tourism in this sense has a role to play. Although the people are open not publicly for instance, but they are familiar with many other cultures and therefore look out what they can get from other cultures. So here we have to look what sort of tourists we are talking about and how they affect others.

Who are these people? They are not from S. Africa or S. America or Far East they are from Europe, Middle East and Turkey. They are interested in us. The others are not. So why do they come here? Firstly because of the 3 S's. (Sea, sand and sun) Secondly they have something common with them, for eg. British have ruled here and they have some roots. Italians come because of their history and French because of the Lusignans. So our tourist profile has direct or indirect relations with Cyprus. They are the ones who come here. They already have something here. Americans don't come here because they don't find any relationship. Nor do the South Americans. They prefer Spain and Portugal because they consider them as motherlands. Chinese don't come here; Japanese prefer larger places. So people from Europe come here. Christianity is another factor here. Norwegians come not

only because of 3 S's but also for Christianity. The same thing applies to ME people as well. They come here because of Hala Sultan Tekke for instance. This is the case for 90%. The 10 % only explore things. The rest don't care.

Out of the two ethnic groups here the GC's are not as open as the TC. I am not sure about the reasons. It could be the education the church or something else. Here in N. Cyprus religion is not that strong. They are affected by Greeks from Greece.

So tourism definitely affects cultures. The ways tourists talk and walk and behave are different. If you want them to come to your country you have to cater for them, Chinese restaurants for example. How do we do it? First; by understanding them. The hotels design their facilities according to the wishes of the tourists. So it the tourism that cause planning of the industry. Everywhere tourists are effective. I give an example. In the UK nobody goes out on Sundays, before. But by seeing the others enjoying themselves they also started to go out on Sundays. The shops are now open etc. People are moving fast and this affects everybody. We are all parts of a puzzle. People from different countries are all parts of a whole. We naturally learn a lot from communication but actual contact with people is different and most important. It happened to me personally. Until 2003 people thought that N. Cyprus was a military place, soldiers and camps everywhere. If I tell you that there may be a military coup in a country would you like to go there? Not until an adventurous person goes there and says that no; it is not true and the real picture is different; others lies about this place. So the result is that it is important to go and see the

place. For this we must give a true and effective message and encourage them to come and see us. Once they are here they must be encouraged by the people here. Visiting cultures have no worries or considerations about other cultures; they come for the 3 'S's'. Especially older generations may think that way. They (over 65's) think that Cyprus is continuation of the past, You can see that from their talk. They express themselves in a domineering way. They think they are still the rulers. The young generation is not like that naturally.

We have 2 types of people from Turkey. 1. Tourists 2 immigrants. They both affect us. For example... you go to a restaurant. You find olives as meze on them there are red peppers. This is not TC culture it came from SE turkey. In the s. Cyprus you don't see that. This became part of our life in recent years. Another example is the mesjid I have seen at the airport Ercan. You could not see that before. Many Turks come from Turkey to gamble in the casinos. They are the people with money and they also talk rather domineeringly. Another habit is kissing the cheeks.When a Cypriot goes to the UK he does not want any change in their way of living. When a British visit France it is the same he does not want any change. But when a British comes to Cyprus he wants things he is familiar with. This rich Turks also want to see things he finds in Istanbul. Unfortunately the TC accepts this type of things. Why is it like that? We got a bit of cultures from all of them. Can you do that in France? Go to a French restaurant and make fuss about the food? No they don't want this and they won't change. Here in Cyprus we have seen so many changes we have in fact never been left alone. Tourism and cultural effects must be taken

together with the past. History must be taken into account. As a result we are also close to our motherlands. Therefore we are influenced by the changes in those countries. We are dominated by them but we are also different than them. The concept of 'motherland' makes them more vulnerable. Until 1974 we could have been influenced by education, but now everybody knows everything. No respect for authority and knowledge. Education and background is important. EG the CTP is the ruling part now. Most of their leaders studied in Lise and ordinary state universities in Turkey. ODTU and Bogazici are different. The rest are the same. They all have same ideological views. For many years these leaders have suffered as communists and socialists. But they kept saying they are Europeans and they are in power now. But in reality they don't have anything common with Europe. They wanted European education they could not do it. European vision stopped. These are the people who tell us what to do, what is right and what is wrong. We must be careful and this is why I say that the best educated should lead the country. You must have a sound educational background to be able to build a vision. So other people can build other things on it. The ruling people and the ruled have conflicting characteristics here. For instance the Turkish people like strong characters as their rulers. The Cypriots like soft fathers not authoritarian. AKP in Turkey is successful because they act that way. In Cyprus Denktas was also like that. But here although many people like him there are also many who hate Denktas because he dictated things. Here TC had more liberal upbringings.

Coming from other countries also have effects on our cultures. Russians changed our attitudes about prostitution for instance. They act, dress, walk differently. This has been happening for a long time now. We change after a while though. We don't change just like that. E.g. we don't go to beaches topless because we see that some tourists do. What is the interrelationship here is that we form a culture of tolerance. We don't resent them. We tolerate, then we accept and only afterwards we apply i.e. we change. Religion is part of the culture here. It has strong influences on people.

Apart from casino and long-term staying tourists we also have ordinary visitors. We also have influences when the TC visits other countries, for instance UK and ME. This is called imported culture. I again give a personal example. When I visit a country and I see something nice or good I wish to apply that in my own country when I return. More importantly perhaps we talked about education. Is it possible not to bring all your experiences of your education from another country? Same way when tourists go out and see ordinary people they are affected by them both ways. They are affected according to their educational capacity. Most go and enjoy themselves and come back from Europe without bringing anything. Only 5-10% brings something back. Others see nice buildings, interesting places and come back. Many eat their own food over there and therefore as a result they learn very little. They don't get anything out of their travels.

TC for instance have small and limited mentality for their enterprises. Businesses start as family enterprises and after they are shared among brothers and sisters and

become smaller. This is cultural. It is like the Cyprus republic and the government. We have created it together but divided it and both TC and GC want it according their own understanding. This is a cultural thing and against the general trends in the world (Could this be the pressure they lived through the years between 1963-1974?). So communication becomes most important. That is the way you learn about the others. Here actual contact, face to face communication, is essential and there is a real need for this.

Interviewer: What about the actors in communication and tourism?

Commodification is there as well as globalization. That creates brand names. Tourists today seek brand names in food in clothing etc. They come and ask for coca cola not local drink, McDonalds etc. They will sell N. Cyprus in the main streets and not in the side-streets. Now we have more chances to change and obtain these. People today go to big markets not to small corner-shops, because more choice is available there. Likewise small hotels don't built big hotels therefore we need brand names to start new hotels; they are in fact doing it. When we have brand names more tour operators will show interests. But TC culture resists this international capital coming in. Unfortunately this cannot be rejected. This is globalization. This is the change. International brands are dominating everywhere. What is not denied is that we are all affected by it. Like small-shop owners. Globalization cannot be stopped, it must continue.

We must decide what we want. If we want tourists we must build new hotels . My heart says small hotels but my economic mind think differently. I want people come here for culture and quality etc. But again my mind is different. With 7000 bed capacity who would come here? Transportation also requires higher numbers. (Economies of scale)Not enough people to fly economically at the moment. So, mass tourism seems inevitable. MT we see in the South have incredible results. Drug addiction is a big problem and it frightens me a bit because drug addiction is increasing among TC also. In the UK many students used to smoke hash. Among them Israelis and Turks were highest. Here at the North we have 30-40000 students and obviously many of them have this habit and that can affect TC as well.

To suggest solutions we must mention what a) business community b) government and c) people do in this respect. We first of all have to look into the composition of population of the country. The existing situation already creates pressure for the TC. Population movements must be controlled. Second important thing is education. At the moment the educational system is a t a very low level. We must have a situation where people can decide what to take and what not to take. Also the businessmen, they must sit down and think how to save Cypriot culture. Short and long0term interests and planning must be taken into account. We must be part of the world. We must change .This must apply to all parts of the community. We must realize that our community is not the end and the process of development continues. People's acceptance of change comes from education. Give you an example from Management Accounting. There the questions are long and the answers are short.

You are required to find the relevant staff. You must realize what is required of you. In culture it is similar situation. You must find what is good for you.

The way we communicate within tourism become very relevant. Face to face encountering is the most important. My culture shock for instance came when I visited Turkey for the first time when I was eleven. We were taught that Turkey was a rich country but when I saw children shoe-polishers I was shocked. I also think that people are divided into two; those who wish to have national identity and those who wish to have world citizenships. I think the second is better but the first one is more realistic. As soon as you go abroad the nationalism is abound. They keep their national identities. They are English, French, and German etc. So you also must keep your culture but not in a fanatical way, but by respecting the others as yours.

We thank you very much indeed.

Appendix: D

Interview No: 3

Introduction

The interviewee was Vice Chancellor of a local University in the TRNC at the time of interview and he also held the position of the chair of the School of Tourism of the same place. His experiences extend to a large geography and include sectoral as well as academic and administrative work as can be gleaned from the interview. He is not a native of Cyprus but clearly he knows the land and its people well.

Vice-Chancellor

Question: We have spoken on the phone and told you the areas we are interested to gain from your views and experiences....

Answer: Yes, yes... First of all thank you for selecting me for your interviews. Cultures obviously affect each other. If you consider that everything is somehow related to each other we are obviously affected by tourism. If you define culture to me then I will tell you how we are affected. For instance we change only if we want to change. That is most important because tourism is based on differences. That is how it all started. If same, you would not have interest, you have to be different. Traveling was quite common before as well. People traveled for different purposes, all kinds of reasons.

Cyprus is unique in many respects and people traveled to Cyprus for many reasons in the past. British ex-patriots here are here because of the past. They have special interest with Cyprus. Like myself for instance my father worked here for many years and I happened to like it. So after many years I decided to come and settle here. How does that affect the local people? Well yes some of the people still think that they are still the rulers here but majority of people who come here for tourism I believe think differently. You have to know history and when you do that you see that Cypriots have been affected by a number of cultures in the past including of course by the British. It is inevitable that we are affected by each other after so many years we lived together. But as I said before the differences are attractions. This can be seen in food clothing habits etc. But this kind of influences has been there before tourism was and it is seen as part of the development efforts.

Colonialism is of course a view and at one stage it was a powerful influence. but now economics is the main issue. Technology is responsible for making it all possible. Mass tourism now is the order of the day. In many ways that imposes its demands on us. We construct our ways of life according to these demands because of our high expectations from it.

The classical tourist will be interested in 3 S's , will calculate the times and the costs of the flights find the cheapest and nothing else and unfortunately we seem to be in that market. This is not the result of a specific research but of a long time observation. But I guess what I am talking about here is desirable market, where

people are interested in the unique aspects of Cyprus, its history and historical monuments and of course recent history as well; the history of the last war, Turkish intervention, and religious history for religious holiday etc. So it is not just national or historical aspects but there are many recent stuff one can develop. For instance copper mine industry, one can develop many things in that respect. In the UK one can go down to mines and tour and see different aspects of mining. One can establish a mining museum for example. You can start from ancient times down to recent years. There are so many things to see for instance in Lefke many polluted remains. You can turn something which is embarrassing i.e. pollution into something interesting. Tourists will wish to go and see these places, but these wont be the main reasons. But again this sort of things attracts people. There must be one for the Jewish community as well, exodus, Jewish farms and settlements and cemeteries etc. Question: How do you see the Mass tourism as well as niche tourism developments here in N. Cyprus.?

Answer: I see a challenge there for N. Cyprus. We started here as far as our main markets are concern with a big disadvantage. We also have embargoes. Of course that may be a blessing in the sense that it saved our environment. In the early years the governments were very proud of the underdevelopment saying that they did not exploit the nature like the terrible Greeks etc. They can't do that anymore they try but it is no longer possible to use that argument. Of course there are many beautiful sites still in South Cyprus but not any natural areas. Akamas is an exception I think.

Question: Can we go back to communication?

Answer: Yes yes... I gave the example of the farmer who is given a building permission of the land. Our challenge here is to convince him that there are benefits for him in preserving his farm. In Africa the local farmers are battling with the people who are preserving the natural life there i.e. National parks. Now if the farmer does not use the soil he will starve, so his participation is somehow essential. He must see the direct benefits from tourism in order to accept and participate. They should not see it as more tourists harming their livelihood. Now I don't have a solution but I think national thinking is essential. This is sophisticated economics. You have to benefit the society as well as the individual. At the end of course it is the individual that rules. At the moment we are talking about tourism as heritage. Developer is happy, it is profit for him, individual land-owner is happy it is half a million \$ or something for him. How can we preserve it is the question and challenge. Maybe the solution is in communicating with each other. At the moment the farmer sees it as half a million \$, But if he is told that if he keeps the farm many tourists will come and visit. Like UK for example people go and stay in the farmhouses. Have breakfast there and walk around introduce animals to their children. This is unheard of here. So you have to prepare for this. I know that something is going on in Buyukkonuk. I think that is great but it is only one or two. For instance I know that straw bricks are used in many house in Cyprus. Perhaps we should create a whole village with that. This could be a tourist attraction. It could be built half way between Nicosia and Famagusta somewhere near Dortyol. It could be

semi-commercial. Preserving the culture but gaining money as well. Some buildings I find fantastic, even though they could be moderate buildings.

Q: You have touched upon many points. One of my last questions, is there a gap between practitioners and academics. Do they listen to us? Is there a big gap between the theory and practice?

A: Yes and no. You see before I was an academic I was an advisor to the UK government on tourism. They certainly listened to us. They didn't do always what we suggested. One reason that they listened to us is they paid us in the first place. You see this is cultural. There should be continuity between academics and politics or if you like developers. In fact many academics are interested in producing interesting papers or articles rather than finding real solutions to the problems. They try to impress their peers. In many cases that is more important to them than finding solutions.

When I came here first I had interviews with other universities as well. When I wanted to be more comprehensive they stopped me and say oh no don't make the things more complicated. This is again cultural I suppose. Academics do things which are often boring, time consuming, theoretical and these are not always acceptable to the governments or producers. So we used to spend a lot of time competing with each other. Some universities are more prestigious than the others. It is a challenge. There is a gap. I believe it is up to the academics. If they have

something practical to offer they have to find a right way of communicating it to others. That involves the understanding their political culture, business culture and their priorities and also show them that they often take decisions based on inadequate scientific evidence. This happens all the time and that means taking bigger risk. Therefore academics must prepare rigorous conclusions, to be more effective because their conclusions may be interpreted in different ways.

Q: So there is not enough evidence for certain important actions.

A: Oh no. There is a story about it. A mathematician an engineer and a operational research consultant were given a challenge. 3 girls standing over there were to be moved over here by steps each of which is the half of the previous one. Mathematician declared that is impossibility and she can never get here. The engineer after long calculations decided she can come as close as so much. The consultant lifted the girl and moved her over here. The other two complained oh no that is cheating. But he said half the solution is better than the right solution.

Q: What do you see as the most pressing issue in tourism and communication both in the world and here in North Cyprus?

A: In communication you have to have a clear message to communicate. I suspect that large part of the problem is the method or the media of communication and differences in cultures and understanding. And this is a complex point whatever the

solution is. It is many faceted one. Identifying what it is and communicating it in a specific way is important. If you do it in an academic paper this may not be effective. Unless you hope that someone reads it. The whole business of communication is that you don't know who you are communicating with or you don't know whether you communicating correctly. Unless you have feedback and there you go I told you what you told me etc. and this goes on forever. I don't know whether that is communication and even you confirm that what you have communicated is correct you still cannot be sure. It does not mean to say that it has been communicated correctly. I say to you for instance that it is important that you get a fair wage. What I say you agree with but what is fair wage we don't know. In tourism it is similar; we want it but what is it that we want we don't know. It is conceptual and cultural. What a developer is saying is that I develop, I consider environmental issue but I do the right thing. So the issue is that we have to rewrite and represent communication again. We have to find other ways to communicate the message absolutely clearly to all parties concerned.

Thank you very much

Appendix: E

Interview No: 4

Introduction

Interview with the Head of the School of Tourism and Hospitality Management of a local University in the TRNC. She has graduated from a British University and her research interests include sociology of tourism and sport. She represents both academic and administrative colours of our spectrum.

Academic

Question: Are cultures affected by tourism?

Answer: It is rather complicated question here. It depends on how you see the tourism. We can perhaps generalize and say that tourism development will have impact on environment, certain effects on the social cultural structure of the society, might change the family, community relationships, norms and values, it will influence language, relationship between men and women, children and parents, it will have economic impacts and they will be positive and negative. As I said if we want to answer it more deeply we have to look what type of tourism we are talking about. It is obvious that casino tourism will achieve different effects than say eco tourism. Mass tourism etc. In reference to N.Cyprus.at the moment we have student tourism even though some people argue differently I consider that a type of tourism. And its impacts again will be different. We also have residential tourism in some parts of

the country eg Kyrenia Ex patriots British form that. Some of them retired who worked here before. This extends to Karpas area in recent years. Mine's brother eg is bulding many sites around Yenierenkoy and they are bought by foreigners. Some spend one month some one year some disappear we can call it second home tourism. Not only British but I know personally many TC who live in UK buy these houses as well. They come, spent some time here and they go back to UK. I guess we can consider them as second home residential tourists as well.

If we come back to their impacts obviously the students have more impact on economy; they create jobs etc. They use restaurants. But they also change the environment. Traffic, etc. They caused alot of unplanned constructions. We are talking about 15000 students in just EMU and 40000 in the TRNC. We have Nigerians, Palestinians, Pakistanis just in the STHM we have students from 26 countries. They definitely have impacts on the culture. My students made some research and tried to see the cultural effects. One of the local interviewees was saying; it is unbelievable how Famagusta changed since the arrival of students. He mentiones how boys and girls were going in and out of the next door and how this was unheard of before. Night life is very common. Intermarriages taking place. These all change the local culture. If you walk along the main road here you see most of the restaurants are Turkish based not Cypriot one. The local crafts are not in demand.

Casino tourism is again very problematic area. In my opinion there are many problems Gambling goes hand in hand with prostitution and drugs and we already see some of that happening in TRNC as well. I am not saying that there was no prostitution before but this increased that a lot. Since the construction of hotels in Bafra two nightclubs appeared on the road already. Apparently there is a demand for that. I teach this in my courses and give the examples of Thailand and child abuse there etc. But I have been told the examples are nearer now. Even though the gamblers have limited contacts with locals they are affected by the ways casinos are marketed. Another effect is of course on the environment. They are often located along the beautiful beaches and prevent the others to use the coasts. To me that is not a sensible investment. Also most prostitutes are from ex communist countries that is to say outsiders and that is another dimension of it.

Q: Is there a conceptual problem here? How is the communication?

A: I give you another example from a research. Some residents from Tanyal Construction sites found that many of these people are interested in the community life as well. They spent a lot of money to build a Health Centre in Yeni Erenkoy with equipment. They contributed a lot to create a library there. They give books pens, pencils to children. There are some communication between them; Some would attend weddings and other social gathering as well. There were however some complaints from the locals. They would say that if they visited British friends unannounced they were not received nicely by them. It was puzzling for them.

There was also another problem when one house was sold to a gay couple. There were conflicts and culture clashes here. So if you stay in a place longer than a period you become friendly with the locals. Plus you start to ask the services of the locals, the mechanic, the gardener etc. So you see some communication is unavoidable. They are for some people also good examples because they are clean tidy helping for community services ie health center etc. In this study overall both sides were happy with each other .

I am a sociologist and I make sure in my lectures that students are aware of the negative aspects of tourism as well. So really if we built 5 stars hotels which are owned by international corporations and bring their own staff with them and use the locals as cheap labor only, is it good for this country? In big countries you can build all kinds of tourism. But here in TRNC because of our size I don't believe the most beneficial form is mass tourism. What I mean by Mass Tourism is I suppose hotels that have been built along the Karpas and Kyrenia. Huge standard buildings. Paying little or no attention to the local. For Cyprus I like to see special interest tourism. We have also of course student tourism with 40000 students already here. We can develop that as well. Maybe we can focus more on sports tourism. If we look at the facilities we have this can be done. This is a growing area. Sports training. And you don't need so much investment. Special interests would include watching Carettas, Orchids etc. You can develop religion and village tourism. We can do nature tourism as well. You see we have many facilities here.

Q: Why cant we do that? Who are the decision makers here?

A: What is missing here is planning; this is partly the responsibility of the government because at the end of the day permissions are from government. They are talking about it all the time but they have little planning. Local people dont have planning or they think in short terms. They want to make a lot of money and now. The projection is for the year 2015 but what happens after that not many people are interested. Lack of coordination is another problem.

Family structure is changing I keep hearing men leaving their wives for foreign girls. But more in term of development of tourism now they have more job opportunities, If local people work there this will change the life syles. Older generation like to go to quite places for picnics. They would not go to big hotels; like my parents for instance. We can guess what will happen from other countries. Community relations, family structure will all change.

Of course these changes take place not just because tourism developments but also as a result of globalisation. There are some ideological repurcussions as well. For instance a friend of mine was saying that in English language paper Cyprus Today is full of moaning and grouning and complaints about Cyprus and if they didnt like it why dont they go back to their countries. It was rather nationalistic remark but shows some potential problems there. The experiences of long term residences in Malta of the Britsih however are different. By settling there they created a cultural

ethnocentric community who made the locals to appreciate their own cultures better. They would value the local arts and crafts more. What is happening around Kyrenia I am not sure. It may go both directions.

Tourism is an effective way of communication.

The hosts and the guests the organizations, governments and academics and the media. Media could include many aspects it could be used for educational purposes. The speed of tourism development becomes important. Without planning, respect to locals responsibility to environment, we cannot go far. There is some lack of communication between academics and practitioners. We must improve it. Increase cooperation. In Cyprus we miss meritocracy. People here come to positions without any ideas what that job involves. Also structures of politics is important. These are stages of capitalism. Seen from Marxist perspective. Things have to change.

Environment is to my mind most important issue. And planning is the solution. In the case of Kaya Artemis these things were not taken into account. The locals were forced to do a number of things. People were asked for instance to get rid of their animals or move ten miles away from the resort. These are not nice at all. How can I milk my animals?

One more thing that I wish to add is the rate of crime and tourism development. It has been established that the rate of crime has gone up. Prof. Hasan Zafer Dogan is

very good in this respect regarding retaining local crafts. Prof. Doxy is also relevant he is the one that claims that when there is only small number of tourist the response of the host community is euphoria acceptance apathy annoyance etc. You also have social benefit theory. Massai people have been liked to the villagers in Bafra when the new hotel was built. Massai people were also affected when they were asked to participate in National Park building. Very important issues indeed.

Thank you very much

Appendix: F

Interview No: 5

Introduction

The interviewee is the director of the oldest, independent travel agency of the Turkish community. He has held international administrative posts within FAO and served as Undersecretary responsible for Tourism some years ago in the TRNC. He is honorary chairman or member of relevant institutions in this country. At the time of the interview he was an adviser to the government of the TRNC on tourism issues.

Doyenne of the Sector

The questions were read to him on the phone and issues discussed briefly so he preferred to answer them immediately after we met.

I started tourism as early as 1949. After graduating from the University I managed the only Turkish-owned hotel in Kyrenia Cyprus. I sued the Cyprus Government for it in 1973. You see I was the first agency to have inbound tourists in North Cyprus. My slogan in my mind has been that tourism is a peace operation. When in 2003 the barricades were removed I contacted many GC tour operators as my slogan was still tourism is a peace operation. That will be my slogan forever. When tourists come and meet foreign people they see their way of life, how they conduct their businesses, how they manage them, their habits, their attitudes, and their past. They

have to adopt several cultural points from the past. So when they meet they are culturally and psychologically affected both ways. For example when a tourist meets a taxi driver, a waiter or other tourists in a historical site they affect each other naturally.

People who come for casinos I don't consider them as tourists. They create problems. For example some hotel reservations are cancelled because of them. As regards to mass tourism we also have incentive tourism. Trekking by foreigners for instance cause the locals imitate that as well and also conserve the environment. Yes in the Mass Tourism you have contact with only the hotel personnel but even then you have contact with public by what you eat and drink i.e. their drinking habits, their roads etc. If a tourist goes to entertainment there he also learns how the locals entertain as well as showing the locals how he entertains himself. We learn from him. With regard to culture buildings, historical places are kept clean and upgraded because of tourist's criticisms. Handcrafts are kept alive because they buy them and that craft also gets improved. If a tourist sees that a tool is not used properly he shows the local how to use it correctly. I have observed it personally. People also travel to make/find friends. If and when that happens that affection affects both countries naturally positively. We don't want tourists from underdeveloped countries even if they are rich. We want quality tourists; that should be our target. It is the target of every company and should be the target of the TRNC. If that is not the case the reverse happens. This is interesting because we don't want them to influence us negatively (culturally). This is what we fear. When they come and we

talk to each other they convey messages; ideas and ideologies. It is very interesting for instance as Barossa and Olli Rein (two high level representatives of the European Union) are also tourists. Because whenever one spends one or two days away from his homeland for business and other purposes he is a tourist as far as I am concerned.

Businessmen come to Cyprus, see and form their opinions. I don't consider long term residents and students as tourists. They become residents; that is why, also laborers are in the same category. They go around and they contact with the locals but they have other purposes. Even one-day tourists have more contacts with the locals than the long term residents and students. Their contact areas are limited.

Q- What about the use of the cultural heritage?

Look at the history of Cyprus. They both (GC and TC) did wrong. They both lie. Unless they both start to say the truth we won't have a solution to the problem. Tourism can contribute a lot in this process. Tourist guides must tell the truth. The present situation must be reversed. Tourist guides must correct their knowledge and start telling the truth to each other and to others. We come back to quality tourists. Respective governments must educate the tourist guides and others. This can only be achieved if politics is kept out of tourism. There must be an independent organization to coordinate tourism activities. So far because tourism has been conducted by a ministry of the government structure, this has not been achieved.

Even when they talk about cooperation of the two sides and a win-win situation I don't believe this would be the case. There was a research on this recently but I disagree with their findings. The people who conducted the research are not telling the truth. Maybe they could not have contacted the right people.

The students in the UK for instance, looked from international point of view, are not considered tourists.

When the two sides of Cyprus come together they always have disagreements. For instance the Greek side wants the Greek guides to tell their tourists about the historical places etc. Therefore mutual understanding and truth is essential for cooperation and a solution. Yes nationalism is an obstacle also for solution like unrecognizing the north. The Greeks wish to dominate the Turkish side. And this is also a problem.

Governments are the main actors in tourism perspective because they regulate and can manipulate it. The two sides are very adamant on this level. The second actor is their organizations (professional). In the south on this respect we hear one voice but in the north we hear several voices. We wish two different organizations for tourism under one umbrella. I personally managed for instance to include our side into UFTA (International Organization of Travel Agencies) as a member under Cyprus along with the Greek Cypriot Travel Agency organization. A large problem was thus solved when both sides accepted reconciliation. Both sides now are represented

in an international organization with both having voting rights. This is acceptable because I know that if we had a joint organization the Greeks would dominate us in a short while.

Local participation is also essential in a success story of tourism. You cannot do without it. I have been to 114 different countries in the world and therefore I feel qualified to speak on these topics.

As far as I am concerned past and present living styles of the people and interests in them constitute cultural tourism. I see lack of proper cooperation between countries on this as the biggest problem and obstacle to achieve a more positive world.

Many thanks.

Appendix: G

Interview No: 6

The interviewee is engaged in teaching in the Faculty of Communication and Media Studies of a local University. He has an academic career with Turkish and American background. He was selected to represent communication point of view of tourism and culture in our study.

Academic

Question: What is culture to you and what are the contentious issues there within the perspective of tourism?

Answer: I will start with the second question, which is about the contentious areas. What is contentious in my mind is the perception of culture. I was thinking culture as a totality rather than Cypriot culture, Turkish culture or American culture, and so on. I think what needs to be clarified in this respect is whatever of this cultures we consider there is already a multi-culture; that is to say kind of effects we are talking about that would come presumably after tourism is already at work there is a collusion of cultures already within the cultures itself, therefore culture is already a contention because a conflict a process already is there. Culture simply means that things that are made by us. Institutions, ideas, buildings, things that make up societies, relationships, and making all these things are always points of contentions. There are always different views, situations, and situatedness in the determination of

what is done and how it is done. Therefore in this respect the question can be reformulated. You see there is tourism as if it is outsider impacting inside. This is not the case as the globalization is part of it.

You see if we look at the history some studies suggests that the world was already globalized. We had empires, empire buildings, associations, corporations' dissolution etc. Therefore those forces interacting relating to each other sometimes in a friendly manner sometimes not so friendly is the social life in some sense.

Q; How do you see the place of tourism within that perspective?

A: On the one hand I generalize tourism so that it may help us or enable us to proceed. There are different ways of doing this. One the other hand I will make it more specific. I start with specific. What goes by the name of tourism especially as an industry a vibrant industry? In many countries it is seen as a vehicle for development. That is something specific. It is very specific; we are dealing with some kind of economic relationship which is interested in development. Here in N Cyprus that aspect of tourism is very prominent. That is understandable to some extend because of embargoes, unrecognition etc. Cyprus is special in many respects. You cannot trade in the normal way you cannot sell easily and therefore tourism is seen as an alternative that will overcome the limitations you experience. So in that sense it is geared to that end.

Now if we leave it at that and come to generalization again; tourism somewhat is traveling. It goes to different places meet the others. That is how I like to generalize it. By contrast the tourist is contrasted with the one who is settled; one who is centered. One who is identified with the place. Unlike the host the tourist is not necessarily identified. I wanted to specify the traveling aspect of tourism. We may identify tourist in two different ways We can do it by centering him to a place and therefore a tourist is alienated, distanced from that place of his own only temporarily. So here we are dealing with self, self-identified with a place that gives us one definition of a tourist. It is not the only definition. We may also have a definition related to one who wonders adventures, tours. With this regard we may think of migrants. They also travel with many reasons.

If I continue I will come to those points that concern you more like hospitality. In order to do that, I have to make out these different conceptions. When we conceptualize the self as an identity with a place, there are some consequences. When we don't the same way there are other consequences. Non centered self is set in nostalgia. The place left behind is like a detour you travel to find yourself to find themselves. It is a colonizing way you use the other to find yourself, to consolidate to re-center yourself, which is not a very hospitable way of relating to other people. You are not opening yourself to other people or place you are traveling. You may be widely traveled but still not opened yourself up to these places and the people you have met as a result of this. I was a professional tourist guide as a university student. I took tourists around. One of the most intriguing things was that all elderly Dutch

people very strongly religiously motivated. All they were interested was holy trails. Anything that would not fit that picture they were not interested in. Similarly people who traveled in the Middle East had this oriental picture in their mind and again anything that did not fit that they could not take. Including their guide if he was not oriental (whatever that was) would not be interesting. This is what I mean by not been open. That is not been hospitable to the other the otherness of the other. It is a more ethical stance. Here is another example for Cyprus. When a big corporation comes and invests here they are also not open. What happens is that you go to a different place and instead of accepting what that place offers you; you impose your own design. Tourism industry has to go through the other in order to make money, but this going through the other in this particular sense is one which is not open to the other which is not hospitable to the other which enables one to make money on this otherness. We may jump to the effects of tourism. In this case the reactions are factored in the calculations. That is a factor that must be taken into account by the PR departments making sure that they explain that what I am doing is beneficial and not harmful.

Q: Is there gap between the tourism and communication, because many people from communication pay very little attention to tourism?

A: I see that you register a complaint here. I understand and but we see anything related to social and cultural to be communicative as well. A social being cannot not communicate. Principally because we are social. I go even further and say that it is

about communication and more than that this about intercultural communication. That is why I introduced self and the other is also centered and the other in this process becomes other than the self. And tourism becomes important here traveling in a place we see that he is centered in one place in diasporic replacement. That is why I say especially political refugees; the song goes “neresi sila bize neresi gurbet, yollar bize memleket” There is another formulation life is conceptualized as a tour. Uzun ince bir yoldayim. So we can view this as an intercultural communication. Because different people are coming into contact as a result of this tourism activity. The existing cultures are clashing with incoming of the other. They both meet and collide at the same time. What determines what happens in that process depends on how we conceptualize all these parties with the identities self and the other. That is important and that is why I was problematize culture as if it was a totality. That needs to be problematized. I am talking about N Cyprus and it is especially important for it in fact for the whole island it is itself a multi-culture, markedly. That is to say this kind of interactions is N. Cyprus. To begin with. so this impact of tourism is not totally new etc. different forms already exists. I see a danger in totalizing tourism as I see a danger in totalizing culture. Those people that are complaining about negative aspects of tourism they are not in fact complaining about tourism per se. what we are talking about is certain capitalist, economic initiatives. They could be related to tourism sector or any other sector. If wall mart decides to come and build one of those boxes here we will be concerned about what sort of impact that would have on us. We are not talking about tourism but we are

talking about same kind of relationships, so the negative impact we are talking about wall mart or a big corporation here is no different in this regard and therefore we should distinguish what we are complaining about. It is not tourism per se. We have to pay attention to differences of tourism here. Divisions as we do to culture in plural. This is the part where alternative forms come in. We should separate sustainability from economic. A certain capitalist investment may be a better diagnosis may be better identified than for instance tourism per se in that case. Economics should not be monopolized by any ideology... Economics does not mean today what it meant to the original Greek. Home management was the meaning, today those people that work in homes are excluded from economics. Women are excluded in some survey as part of the economy/. There are two contradictory ways of conceptualizing economics. So I was hesitant to accept your reference to economics.

Q: Is there gap between theory and practice in this respect?

I don't want to belittle the policy making if you are talking about theory not keeping up with practical concerns I find that distinction very problematic. How are we going to distinguish practical from theoretical in the first place. This distinction is and cannot be resolved to the benefit of one or the other. We have to live with it their differences are irreducible. There will be theoretical concerns and also always some practical concerns. How do I know? This age old problem empirical v rational sensibility v intelligence on the one hand you don't want to end up with

pure ideas, because those ideas can only be meaningful when in specific circumstances. Looking from other perspective now those physical circumstances can only be meaningful if they can be identified. I cannot reduce that difference. We should not take the side of one in contrast with the other. The difference is not reducible.

Thank you.

Appendix: H

Interview No: 7

Translation of the original as attached.

The interviewee is currently the chairman of the Turkish Cypriot Travel Agency Organization KITSAB. We conducted our interview in Turkish and translated it into English. The questions were also discussed earlier by phone. The original is also attached.

Representative of the Travel Agencies

To my mind not only the tourism but all kinds of travelling creates an interaction of cultures. For instance we have here in the TRNC Venetian, Lusignan and Ottoman cultures among others. We the Turkish Cypriots claim to come from the Ottomans but we also show signs of Venetians and Lusignans as well. We see their remains in our cultural heritage. Let me first of all talk about the positive effects of the cultural interactions. Food culture for instance . It makes our cuisine richer. If we look at these points we have a better vision for the future. In Cyprus for the last forty years we have a British dominance. A foreigner sees us the cypriots not like Turks or Greeks but British. Because our people have chosen the British culture. He has shaped his character and actions accordingly. For instance Erdem Ozcay has worked for the British and then established his own successful business. In order to be successful in the business world you must have strong principles.

Nowadays you have many tourism promotion activities but ordinary people don't care much about them because he doesn't see any benefit for himself in it. If we see something nice we like to do the same at our homes. Likewise if a tourist likes something here he wishes to practice that at home. So really it is the same in Tourism. What have we taken? We have taken the discipline of the British. In every contact we have an interaction of cultures. We as KITSAB (Cyprus Turkish Association of Travel Agencies) say that if you bring a tourist from a country here you must know the culture of that country; so that you design policies and programs accordingly. You must treat the British different than German. For instance a German is more formal, more serious than the British. The British wants jokes, he is tolerant etc. At the end you learn other cultures and treat each one differently. If you wish to be successful in tourism you must practice this principle unreservedly. We should know how to treat different people. We say for instance don't joke with the German at the first meeting. Don't put the glass straight on his table. It must be upside down. If we adopt this we please the tourist and serve the tourism industry. I give you a real example from my own experiences. We had some French tourists sometime ago. We were so nice to them yet when they returned France they have written negatively about us. They said your driver is crazy he hits us at the back. This behaviour we observed was very popular with the British; they like to be paddled but for the French it was different. We identified the driver and called him. He explained that he was doing this for years and the British loved it. "I don't understand what happened" he said. So we have to understand and explain different

cultures. Again if we dont joke with the British they may think that we have had enough of them and not interested in them anymore. We must be aware of these differences of cultures of incoming tourists. This is a richness and sooner we understand it better we would perform in tourism. Italians are also more tolerant to physical contact. Therefore cultural interaction is there and easy; the important thing is that both sides must accept the behaviour concerned. If they accept they will repeat in their country; if we do, we will practice it here.

In Cyprus a section of the community live with British culture; likewise in Turkey a group with German culture. This is because of the contacts with them during the I and II world wars. They adopt their language as well and practice their way of living. Therefore your question is very important and extremely relevant in the sense of changing cultures everywhere. When we look at Cyprus it is a treasure land indeed. Starting with the Helens we have 9000 years old history. Lusignans, Venetians, Ottomans all left something here. Our ancestors all lived this. They perpetuated those principles they liked. For example the Ottoman said to the Cypriots look I dont care or interfere about your beliefs and religion, I just want your taxes, you just accept my sovereignty you have no problems. On the other hand you had pressures during the Crusaders. If people accept imposed things there is no problem but otherwise you are bound to collapse. This is what happened in Russia's Soviet Union and the Orthodoxy is on the rise again. It is a new force there. In cyprus we have a rich culture; but people must accept it otherwise it may corrupt people. Narcotics for instance a problem that is imported this way. Culture works

two ways. Aya Nappa in the South is a center for drugs and illegal sex. In the TRNC we experienced something similar recently. They informed our association that a young waiter was accused of harrasing an English girl in a restaurant. We called the boy and questioned him. He appeared to me to be innocent. He was told he said that if a girl smiles at him she is ready to go to bed with him. These negative things are usually related to sex and drugs.

Of course the results od cultural interactions are also related yours and the touristsinner situations as well. Ideologically I dont believe tourism is effective. Maybe you learn something from a tourist but ideologies take a long time to form or change. You can not take it from a tourist in a week. For example an Irish comes and tells you how important is your national flag; a British tells you to take care of your money; look he would say we are still using sterling. A Dutchman says you must try to be a goog world citizen the rest is not important. French, although co-founder and member of the EU refuses to accept its constitution. So you see it is not easy to affect your ideology. It is not like changing your clotheh. That takes one day ideology require slong time.

It has been said repeatedly that this country will develop with tourism; yet the man in the village didnt believe this. But when tourists come to the village interaction begins. Furthermore if the villager realizes the benefits of tourism then rel communication and influences start. If there is something negative you dont support tourism. If you dont have electricity and good water at your home and in the hotel

next to you you have glittering lights and swimming-pools full of tourists, you don't like it. So your infrastructure is so important. The state comes in here. A villager usually accepts tourism policies especially if he sees its benefits for himself. His participation is usually essential for success. You may impose something on them but if they don't like it it won't last. Tour operators are extremely important on this as well. A good example is Kenya. They say you must keep your lion population at a certain level and we help you with this. Here the Tour Operators are protecting their own interests but the natives are also happy because their lions are protected. So an amicable cooperation exists.

We may have some problems here like transportation but the important thing is customer satisfaction. Very few people today travel for just culture. Majority of the people decide their destinations on economic grounds. He has a list of places in front of him and chooses the one that fits best to his budget and income. The country is far less important for him. In 1988 when I first started to work in this sector things were different. Tourists would come to Cyprus because of Cyprus. They were curious about our culture and history. Under such circumstances interaction of cultures were more intense. Now, if they come they do so because it is the cheapest destination. Tourist profile has changed. Before they come they used to read and learn about us. Now we still have that but it is a very tiny portion of the market. Out of a market of 45 million only 2.5-3 million do it today. For them money is not important the place is. Therefore cultural interaction has dwindled lately. We now have, especially in Antalya region "all inclusive" concept which

killed the cultural interaction almost entirely. People who come there don't see the locality or the locals at all. We must however be careful. Cheap rates exclude a number of travel insurances. , you cannot be ill for instance.

On the other hand you have the tourists coming to Efes. They come to learn your culture. But as I said this is a small portion of the whole. Likewise when we travel to other countries we export our culture there and contribute towards forming an image there. For example the Turkish Cypriots in the UK. Those who went there in 1940's, 50's and 60's were cultured people and created a positive image. And that still continues. But natives don't like the Turks in Germany Holland or Denmark because I believe those who went there first were not cultured people. And created a negative image about Turkey. I give you a personal example 20 years ago some British friends used to say to me. They love us because of slow tempo of our living. Now the same people are saying i work too much. What happened ? Has my culture changed? Yes it has. Before I used to have supper with my family regularly; now I don't because of work. Expectations have changed. If you wish to pursue this standard of living you must work long hours.

Those incoming tourists are also different . One comes and reads his book all day long. This type does not take much from you. Then you have other who give you negative things. Americans are like that; they fight in a country for ten years and don't know that country in the map. This is American culture. They showed this on the TV. Majority of Americans didn't know where Iraq is. This is usually because

they are egocentric people They think there is nothing outside me and my friends. In the old days we used to inquire about our parents; if you do it today they would think you are crazy.

In short we must have proper tourism policies. Where do we need investments should be clear in these policies and programs. What would be our short and long-term strategies? We have to think all these...Yes cultural tourism is on the increase but this is a relative evaluation. We must continue with mass tourism as well. Within mass tourism we may have alternatives. We must choose the one most suitable for us. We must also ensure the participation of the villagers; the negative and positive effects must be separated and treated differently.

Of course we also have casino tourism; there is a conflict and question. Can they go together? I believe they can but the two must be separated and we must do it in an amicable way. In tourism the state, the sector and the community must work together in harmony. When you have tourists you must accept that some will be of inferior quality. But you need those for keeping your transportation system alive. If your infrastructure is not complete then mass tourism may create extra problems. The community may reject the programs you make.

We must make our plans for long periods that is to say they must be sustainable. We must have our master plan put into practice as soon as possible. How many beds we need and how we solve the transportation problem must be attended. We need to

discuss this openly. To me we need a million tourists yearly in order to be solvent in this country. This can be deduced from 50% bed occupancy of our capacity for one year. To achieve this we need 5750 flights that is 15 flights daily. CTA (Cyprus Turkish Airways) cannot do this alone. ; so we must find ways to realize this target. Marketing of our tourism products become extremely important here.

Students and long-term residents are indeed also very important. In the long run students come back to visit us and stimulates the economy and in the short run students parents and friends who come to visit the functions the same way. Long residents also undoubtedly pose some benefits but there are also some problems. I think they are so important categories that they need to be investigated separately.

Thank you very much indeed.

Appendix: I

Interview No: 7

İlgili kiři halen Kıbrıs Türk Seyehat Acenteleri Birlięi KITSAB başkanı olup turizmin en önemli ayaklarından birinin temsilcilięini üstlenmiş durumdadır. Mülakatın soruları daha önceden kendisine iletilmiş ve Türkçe olarak yanıtlayacağı tarafımıza bildirilmişti. Mülakat İngilizce tercüme ile birlikte verilmektedir.

Representative of the Travel Agencies (Original)

Bana göre sadece turizm değil her türlü seyahat kültürlerin etkileşimini sağlar.KKTC de mesela Venedik, Lusignan ve Osmanlı vardı. Biz örneğin Osmanlılardan gelmeyiz. Ama burada aynı zamanda Venedik ve Lusignan kültürlerinin kökenlerini de görürüz. Önce pozitif etkilerden bahsedilebilir. Yemek kültürü , bir olaya bakmaları insanların kendilerini daha iyi yönlendirmelerini sağlar. Örneğin bizim Kıbrısta son 40 yıldır bir İngiliz kültürü hakimiyeti söz konusudur. Bir yabancı bizi bir Türk gibi hatta bir Rum gibi değil bir İngiliz gibi görür. Çünkü insanımız bu İngiliz kültürünü benimsedi. Ona göre kendine bir disiplin ve ağırlık verdi. Örneğin Erdem Özçaę hem ingilize çalışmış hem kendi işini kurmuş başarılı bir iş adamı. Başarılı olmak için iyi prensipler gerekir. Bugünlerde turizm etkinlikleri oluyor fakat halk buna raębet etmiyor. Çünkü herhangi bir çıkar görmüyor. Biz güzel birşey gördüğümüzde onu hayatınızda

uygulamak isteriz. Turizmde de bu böyledir. Bir turist bizi öğrenince bunu evinde uygulamak ister. Biz ne alırız? Mesela İngilizin disiplinini aldık. Dolayısıyla karşılıklı bir etkileşim sözkonusu. Her temasta bir kültür var. Örneğin biz KITSAB olarak şunu soruyoruz. Buraya bir turist getirecekseniz önce o ülkenin kültürünü bilmeniz gerekir. Alman davranışınız ve İngilize tavrınız farklı olur. Alman katıdır, iş ilişkileri içindedir. Oysa İngiliz konuşma ister, arkadaşlık ister. Neticede siz turizmde farklı kültürleri benimseyip ona göre ayarlarsınız. Eğer turizm geliyecekse bunu benimsemeniz gerekir. Her ülkenin kültürüne göre hizmet vermeliyiz. Onlar bize bu sistemi ve düzeni bırakırlar. Biz de her acente bazında farklı ülkelerin kültürlerini benimseriz ve ona göre davranırız. Bunu genelleştirecek olursak bunu yaymanız gerekir. İşte eğer Alman turist gelirse şunlara dikkat edin. Arkasına vurmamın bardağını ters koyun düz koymayın. Bu sayede bunları öğreniriz ve başarılı oluruz. Yine kendimden bir örnek Fransızlar gelmeğe başladı bir ara. Bunlar döndü ve aleyte yazı yazdılar. Sizin şöförünüz bize şöyle davrandı, arkamıza vurdu vs. Bu bir İngiliz için teşekkür edilecek bir durumdu fakat Fransız için farklı bir olay. Şöförü çağırdık sorduk. Bize dedi ki ben bunu 10 senedir yapıyorum hiçbir şikayet almadım. Bunu iyice anlamak ve anlatmak lazım, onların beklentilerinin farklı olduğunu belirtmek lazım. Aksi halde ters tepki yapar. Mesela İngilize de aynı şekilde soğuk davranmanız' aman bunlar artık büyüdü bizimle ilgilenmiyorlar' diye düşünebilir. Dolayısıyla gelen turistin kültür farklılıklarının bilincinde olmamız gerekir. Bu bir zenginliktir ve bunu anladıktan sonra da bu yönde başarılı oluruz. İtalyanlar da mesela daha kolay benimser elle dokunma davranışını. Dolayısıyla

turizmde kültür etkileşimi çok kolaydır ancak benimsemek esastır. Hem bizim hem de onların bunu kabullenmesi gerekir. Eğer onlar kabul ederse gidip ülkelerinde bunu uygular. Eğer biz kabul edersek ona göre adapte olmağa çalışırız. Mesela Kıbrısta belli bir kesim İngiliz kültürüyle Türkiyede ise Alman kültürüyle yaşar. Bunun sebebi 1 ve 2. dünya savaşlarında onlarla yaptıkları işbirliğinin sonucudur. Onların dilini benimsemişler ve onu uyguluyorlar. Dolayısıyla sorunuz ve mantığımız doğrudur. Kültürler değişirler.

Kıbrıs'a baktığımızda bu açıdan adamız çok zengindir. Yunandan başlayarak 9000 yıl kadar önce lusignan, Venedik ve osmanlılar hepsi birşeyler bıraktılar. Biz yaşamadık ama atalarımız yaşadı. Kabul ettikleri kültürleri devam ettirdiler. Ör. Osmanlı dedi ki ben sizin dininize karışmam, siz verginizi verirsiniz gerisinde serbestsiniz. Sadece irademi kabul et. Diğer taraftan baskılar sürdürüldü. Mesela Haçlı Seferleri. Ancak orada da halkın benimsemesi söz konusu. Rusyada baskı vardı ama halk benimsemediği için yıkıldı. Ve Ortodoks dini yine kuvvetlice ortaya çıktı. Kıbrısta çok zengin bir kültür var ancak halkın benimsemesi söz konusudur. Aksi halde halkın bozulması da mümkündür. Uyuşturucular, vs. Yani etkileşim iki yönlüdür. Ör. Aya Nappa'da şimdi bir uyuşturucu ve fuhuş yaygınlaştı. Biz de de bir olay oldu ve beni çağırdılar. Bir İngilizize sarkıntılık yapıldığı söylendi. Garson bana hiçbir kötü niyeti yokmuş gibi göründü. Kendisine eğer bir İngiliz kızı sana gülerse seninle yatmağa hazırdır demektir demişler. Bu menfi etkiler genellikle zevkle ve özentiyile ilişkilidir. Seks ve uyuşturucular gibi...

Bu etkileşim hem getirdiğiniz turistin ve hem de sizin iç psikolojik durumunuza da bağlıdır. İdeolojik yönden turizmin etkili olduğunu sanmıyorum. Belki ondan fikir alabiliriz, birşeyler öğreniriz ama ideolojinin değişmesi uzun vadelidir. Kısa vadede olmaz. Onu bir turistten bir haftada almak olmaz gibi bir şey. Mesela bir İrlandalı gelir bayrağımıza sahip çıkın der. İngiliz gelir paranıza sahip çıkın der bakın biz halen sterlin kullanırız der. Hollandalı gelir bunları boşverin dünya vatandaşı olun der. Fransız AB nin taraftarı ve kurucularından ama Anayasasını inkar eder reddeder. Dolayısıyla burada ideolojiyi etkilemek kolay değil. Bir kıyafetin değişmesiyle bir ideolojinin değişmesi aynı değildir. Biri bir günde olur , diğeri olmaz uzun zaman ister.

Bu ülke turizmle kalkınacak dendi ama önce köydeki insan buna rağbet göstermedi. Ancak turist köye geldiği zaman bu etkileşim başlar. Daha da ileriye gidersek köylü turistten bir çıkarı olduğunu anlarsa etki ve tepki de başlar. Eğer olumsuz bir etki söz konusu ise turiste yakın durmazsınız. Mesela sizde elektrik yok su yok yandaki otelde turistler havuza girer heryer ıslıl ıslıl. Altyapı varsa etkileşim olumlu olur. Yoksa yerli kültür alış verişi yapmaz. Bu açıdan altyapıyı oluşturmak için devlete büyük görev düşer. Bu altyapı hazırsa etkileşim olumlu olur. Köylü turizm politikalarını benimser ancak içinde kendi çıkaraları da söz konusu ise. Onun katılımı bu sayede olur ve işbirliği de gerçekleşir. Onlara bazı şeyleri empoze edebilirsiniz ancak halk bunu benimsemişse. Tur operatörlerine bu açıdan büyük görev düşer. Ör. Kenyaya giden tur operatörleri der ki sizin aslan popülasyonunuzun korunması için ben şu kadar para veririm. Burada amaç kendi

ıkarlarının korunmasıdır, ünkü o o turlardan para kazanmaktadır. Ancak Kenyalı da bundan memnundur zira aslanları korunmuş olur. Burada ahenkli bir iřbirlięi sz konusudur.

Burada bazı sorunlar olabilir ancak mhim olan mřteri mutluluęudur. Mesela ulařımda nemli bir sorun var. ok az insan sırf kltr iin seyahat eder. Byk oęunluk bugn ekonomik sebeblerle karar verir. nnde bir liste var o btesine gre bu listeden seer. lke onun iin ikinci plandadır. Kıbrıs'a kıbrıs olduęu iin deęil btesine uygun olduęu iin gelir. Ben 1988 de bu mesleęe bařladıęım zaman durum farklıydı. O zaman turist Kıbrıs'a Kıbrıs olduęu iin gelirdi. Tarihimizi, kltrmz merak ederdi, o sebeble kltr etkileřimi daha yoęun ve daha etkindi. řimdi durum deęiřti en ucuz olduęu iin gelinir. Turist profili de deęiřti. Eskiden gelmeden nce ok Őey okurlardı, merak vardı. řimdi yokmu? Evet yine var ama bu genel pazarın ok kk bir kısmı. 45 milyonluk pazardan ancak 2.5 veya en ok 5 milyon. Bunlar iin para mhim deęil. Gideceęi yerdir. Dolayısıyla kltr etkileřimi ok azaldı. Ms Antalya blgesinde artık kltr etkileřimi sz konusu deęil. Herřey dahil sistemi bunu bitirdi. Turist gelir otele ve bir hafta sonra geldięi gibi dner. Grdę herřey bildięi tanıdıęı Őeydir. ok az temas sz konusudur. Burada yine ekonomik sebep vardır ancak ok sakıncaları da vardır. Ucuz fiyat bazı nemli sigortaları dıřlar. Mesela hasta olamazsınız. Daha pekok Őey yapamazsınız. Ancak Efese giden bir turist ondan ok farklıdır. O senin kltrn grmek ister. Ancak bu rakamlar ok ařaęıdadır. Bizim lkemizden ihra edilen en nemli Őeylerden birisi de kltrmzdir. Bizler yabancı bir lkeye gittięimiz zaman oradakilerin bizim

hakkımızda bir imaj oluşturmalarını da sağlamış oluruz. Örneğin 1940, 50. v e 60'larda İngiltereye giden Kıbrıslı Türkler orada bir imaj oluşturdular. Bu olumlu bir imajdı ve halen devam ediyor çünkü onlar kültürlü insanlardı. Oysa Almanyada ,Danimarkada neden Türkleri sevmiyorlar? Çünkü ilk gidenler kültürsüz insanlardı ve yanlış bir imaj yarattılar. Beklentiler çok farklı olduğu için kültür etkileşimi azaldı: fakat durum önceleri böyle değildi. Mesela şahsi bir örnek daha vereceğim. 20 yıl kadar önce bana İngiliz turist derdi ki size hayranız, sizin hayatımız rahat, herşeyi yavaştan alıyorsunuz vs. Ancak bugün bana diyorlar ki 'Dear Friend, bu kadar çalışma . Ne oldu kültürüm mü değişti? Evet. Değişti. Eskiden hep beraber akşam yemeği yerken şimdi bunu yapamıyorum. Geç saatlere kadar çalışıyorum. Dolayısıyla şartlar çok önemli , beklentiler çok önemli ve halkın kabullenmesi çok önemli. Çelişki şurda eğer aynı hayat düzeyini yaşamak isterseniz bu böyle olur. Ailemle beraber olayım dersiniz farklı. Ama şartlar sizi aksine zorlar.

Gelen turist de aynı durumdadır yani derki ben kimseye karışmam, kitabımı okurum o kadar. Böylesi sizden birşey almaz. Diğer taraftan size birşey verir ama olumsuz. Amerikalılar böyledir. Bir ülkede 10 yıl savaşırılar ama o ülkenin yerini bilmezler. Bu Amerikan kültürüdür. TV de sordular Amerikalıların çoğu İrakı bilmiyor. Bu insanların ben merkezli olmalarından kaynaklanmaktadır. Dünya yoktur ben ve benimle olanlar vardır. Eskiden tanıştığımız insana anne babasını sorardık. Şimdi bunu yapsak adamı döverler, sana ne benim anne babamdan derler.

Neticede turizm politikaları oluşturmamız gerekir. Bunlar bize hangi dalda yatırım yapmamız gerektiğini de gösterir. Uzun ve kısa vadeli politikalar ne olmalıdır? Bunların da düşünülmesi gerekir. Kültür turizmi evet artıyor ancak bu göreceli bir değerlendirmedir. Mass Turizmi devam ettirmek mecburiyetimiz vardır. Ancak Mass turizmi de kendi içinde ,bunu iyi planlamamız lazım. iyi ayarlamamız lazım. Köyü ve katkıyı da ayarlamamız gerekir. Evet yarattığı menfi noktalar var ancak bu ikisini ayırt etmek gerekir.

Bir de gazino turizmi var. Bu da bir gerçektir. Arada bir zıtlık var.Birlikte yürütülebilir mi? Evet, ancak ayrı ayrı tutulmalıdırlar. Bunu bir uyum içinde yapabilirsek başarılı olur. Turizmin yararlı olması için sektörün, devletin ve toplumun bir uyum içinde çalışması lazım. Kaliteli turisti alırken kalitesiz turisti de almak zorundasınız. Çünkü ulaşım sisteminin dönmesi için ona ihtiyacınız var. Ancak altyapınız tatam değilse Mas turizmin menfi etkileri artar. Toplum turistten rahatsız olur. 'Sevmem ben bunları' der.

Özetlersek Plan ve politikalarımızın uzun vadeli olması gerekir. Master planımızın şehirlerimizinkiler dahil bir an önce çıkartılması gerekir. Nerede ne dar yatak yapılacak? Ulaşım nasıl çözülecek? Bunların tartışılması lazım.

Örneğin bana göre bu ülkenin bir milyon turiste ihtiyacı var. Bunu mevcut yatak kapasitemizin yıl boyu 50% doluluk oranıyla çalışacağı varsayımından hesaplayabiliriz. Bunları taşımak için de 5750 uçuşa ihtiyaç var. Bunu sağlamak

için günde 15 seferin gerçekleşmesi lazım. Ancak bunu KTHY yapamaz. Oysa bunu bir şekilde çözmek mecburiyetindeyiz. Çünkü bir milyon turist şarttır. Bunun için alt ve üst yapılar birlikte yapılmalıdır. Bir şekilde bu otelleri kullanacak yatırımı değerlendirecek turisti bulmanız gerekir.

Öğrenciler ve uzun vadeli ziyaretçiler konusuna gelirsek, bu gerçekten çok önemlidir. Onlar hem uzun vadede geri gelerek turizme katkıda bulunurlar ve hem de aileleri sayesinde de kısa vadede de yararlı olmaktadır. Ancak tabii ki öğrenci profili turist profilinden çok farklıdır ve buna özen gösterilmelidir. (Bunun ayrı bir çalışma gerektirdiği ima edilmektedir.)

Çok teşekkür ederiz.

Appendix: J

Interview No: 8

The interviewee is an academic specializing in planning and policy-forming in tourism with teaching experiences in the USA and Cyprus. He has articles published on planning in tourism.

Academic with Planning Background

Question: What is tourism to you and its relationship with culture?

Answer: Regarding your first question obviously tourism is a powerful phenomenon affecting the cultures in various ways. It affects the family, the women, it affects the way we behave, the relationships of the community. It affects the destination tourist no doubt about it. It affects it many ways and this can be measurable. These are socio-cultural, economic, environmental and obviously they are interlinked as well. If we want to look at the cultural impacts specifically then we have to identify some indicators to look at. Or cultural changes, Those indicators that show the changes in people's beliefs, relationship, behaviours, families, dress we can easily see the impact of it on culture through these indicators.

Q: Can we say whether they are positive or negative?

A: That is another point there will be impact on the cultures of the destination. Obviously some of it will be negative. But as far as we are concerned the positive impacts are much higher, far outweighs the negative impacts. Generally speaking we can say that the impact has been and always will be positive. For the negative effects the planners, decision makers can take necessary measures, precautions for them so that they are minimized. Some impacts are going to be seen as negative by some people anyway. I guess they can be demonstration affect as it is termed in the literature. So tourists can affect the young generations. Perhaps there are tourists coming to this country whose behaviour is not pleasant and they affect young generations in imitating this may create some frictions. It may be seen by older generation as threat to their way of living, traditional relations etc,

Tourism plays the agent to expand the effects of globalization. It is a good agent to transfer them to remote areas and traditional communities. Through tourism relationships are expanded. Food, dance, music and various other traits of cultures are transformed and transplanted. Numerous communities have been affected by western cultures.

Q: Why western ?

A: Because no matter what; the main tourist generating countries are westerners and either attracting or sending tourist that are dominant. Their revolution in technology and communication and education caused an expansion. And their cultures are going

to affect remote areas. These things are happening in Cyprus as well. Because it is an island and small country the impact will be even stronger. Because tourism touches upon every aspect of life, its smallness makes the impacts inescapable. We can see also in terms of behaviour, norms, traits that have been affected by tourism by any type and form of tourism. But of course in case of Cyprus, because of the dependency on tourism as the main agent of development economics and environment also created an easier adaptation to tourist and tourism. And that is why perhaps that the conflict/friction between the local and the tourist in this country especially in TRNC is minimal. If compared with other countries and areas. But that doesn't mean that there hasn't been conflict in some island states but here it could be its history its background, special character and structure. It has been strong and positive.

Q : Where do you put the students and long term residential tourists?

A: You are talking about residential and educational tourism and I consider them tourists because they fit in the definition. Long term residents open the locals' eyes and minds to different cultures and behaviour. There are interactions between them. By exposing the locals to different religions, different customs, behaviours etc. they affect them. I have personal experiences, the locals learn through dialogues, information about other cultures. These contacts in some ways undermine the conservatism that exists in some degree in these small countries. They are much more aware about outside world, they come out of isolation. Isolationism was one of

the main characteristics of these small countries in the past. But now that has changed in North Cyprus. Positively. We see marriages between locals and foreigners. I personally know some. This again affects the locals positively. It helps bring them into global culture. That is the case here I guess.

Q: Do we have a clear definition of culture?

I believe the extent and strength of face to face encountering contact is extremely superior than interaction through the internet etc. No doubt technology in communication facilitates this interaction transaction but no technology can replace the impact of face to face contact. Yes through the internet you may meet a new person have a rendezvous with him but only when you meet the person you have the impact. I believe that and also with regard to the definition of culture I say it is useful especially when you teach environment and ecology which says culture is everything after our biology, anything outside our biological structure is culture. Almost everything. We are surrounded by culture. And we are cultural as well. We are a species that has this faculty. The major difference is that we have culture. And it is culture that brought us this stage and this place. I think this is a good definition. We can specify some specific negative impacts of tourism. In case of N Cyprus. They were caught up unguarded. All of a sudden there was a big speculation booming of the construction sector. This probably created a frontier economy, tourism all of a sudden there was explosion in car ownership etc. But this frontier capitalism created also some negative impacts, in terms of lack of planning, lack of

management, lack of organization, haphazardness, greediness, all of these can be attributed to some kind of tourism, this euphoria may also caused some kind of neglect of the environment, superficiality in this rapid growth of income. these economic effects cannot be separated entirely from the cultural effects. Cultural consumerism has become very strong. We sell our culture to others in any kind of tourism we don't have to have a culture tourism as such. One other tourism is gambling tourism. We can say that two types of tourism deal to a large extent with culture casinos and sex tourism which are both very active in TRN. One can easily see the impacts of it. The community has been exposed to sex workers we have even seen marriages. Gambling also affects family and others.

Q: What is the importance of culture heritage?

A: In cultural heritage we so called tangible things which are monuments historical sites etc. On the other hand we have intangible things like the characters of the people eg TC are very peaceful people, they are very tolerant to different religions and people, lack of crime within the community, informal transactions these are traits which I find praiseworthy. However in this age of commercialisation and commodification, some of these traits have been undermined. These forces are active and generated some negative effects consumerism, greediness disrespect are some of these effects. Lack of proper planning and education and failure to include people's participation created this situation. It is possible to talk about more recently. Opening of the gates created a number of problems and also see the

realities as well. Before they were influenced by propaganda but now we can see things ourselves.

Q: Would the mass tourism solve our problems here in Cyprus?

A: In the case of TRNC unfortunately despite the fact that tourism is an important part from planners and governments side there is no clear vision of how to utilize this factor properly, sustain it in the long run with no risks to environment. In the short run there are plans to run tourism, building etc. For the long run there is a big question mark in my mind. Secondly these expansions of casinos, nightclubs moneymakers in the short run may have devastating effects in the long run. Worldwide we know that tourism will expand in the long run. It will go beyond. For example space tourism will be very common. Tourism will contribute towards globalization of the whole world. There are some research showing us that it can undermine all the positive aspects as well. There is for instance a new book called the 'pro-poor tourism', which talks about poverty that may be created. The question is how and how much tourism reduces poverty? The discussion is can tourism help in this matter. Another issue is how is tourism and crime associated? There are many forms of crime that inflict damage to the community. It is important and discussed under ethical tourism by various groups and religious organizations. Plus tourism affects environment negatively. Can we separate the issue of environment from culture? Aren't the behaviour of the people towards environment connected?

Q: Do you see conflict between academics and practitioners.

A: Here in N.Cyprus definitely. We have good resources in academics. But unfortunately the bond between policy-makers and academics is poor. Policies are not made in vacuum. If policies exist they are away from research centers. So this resource that we have have not been tapped properly.

Do you have anything to say before we finish?

We have to use this mechanism of city planning, community planning which is at the heart of the development. A multidimensional system of management is very important. We have to be principled and disciplined and have a participatory system. By doing so we may avoid wasting resources achieve sustainability and minimize negative effects. We need a planning system where sustainability is the main aim. To achieve this we have to have the participation of the community. The aim is to raise the standard, to better the community.

Thank you

Appendix: K

Interview No: 9

Record of the only written response as it was received.

Dear Participant,

We would be grateful if you kindly respond to the questions below, designed as part of an academic study to determine cultural impacts of tourism in North Cyprus. You could use English or Turkish in your replies.

Questions:

How do you see the impacts of tourism on cultures in general and here in North Cyprus in particular?

I don't see things in terms of 'impacts', but rather on active responses to particular events, threats or opportunities. For example, the response of people (individuals, groups, governments, businesses) to tourism in northern Cyprus has been shaped in the context of the changing political situation with regard to the division of Cyprus, EU membership etc., which has affected things like the availability of land and property for development, (and consequently the value people place on them), the availability of other (non-tourism) opportunities, the type of tourism product that is offered. Local tourism is shaped by the networks, priorities and constraints of and

on local actors, rather than impacting on a passive local culture or population, and is just one of a number of influences (others include global media and its influence on consumption, locals' own experiences of travel as tourists, migrants etc, globalized communications and global economic trends).

5- What do you consider to be the main areas of contentions both in theory and practice that is conceptual and sociological?

I think the whole area of 'culture' and its epistemological status is contentious. Coming from the discipline of social anthropology, I see culture more in Clifford Geertz's terms of 'webs of signification' through which people understand and interpret events and actions. But these webs are actually continuously respun by the actors themselves, so they are constantly being made and re-made in response to events, rather than constituting a set of rigid 'cultural rules' that determine behavior. 'Community' is another contentious area – it has so many assumptions that are taken for granted in the tourism literature. It is often assumed, for example, to be co-terminous with a 'culture', in a way which makes little allowance for heterogeneity or the porosity of boundaries. Culture and community are often used in completely unsociological ways, in association with other unsociological concepts such as 'demonstration effect' and 'cultural carrying capacity', which in my view simply reduce human social organization and activity to aspects of the environment. Another problem with this approach is that it intends to privilege tourism

analytically as the motor of change, without looking for the presence of other factors.

6- What are the changes that the host community undergo (a continuous process) as a result of these encountering of cultures in North Cyprus.

Well as I've outlined above I don't really see these things in terms of the result of cultural encounters. For example, changes in gender relations, morality and ideologies of sexuality are often assumed to be the result of 'cultural' encounters, but this is an oversimplification of a set of complex conjunctures which are as much social and economic as cultural. I wrote about this in my paper in *Annals* in 1995, and a chapter in 'Gender, Work and Tourism' (edited by Thea Sinclair).

7- What would you suggest to the parties concerned for maximum cultural fulfillments to all as a result of such cultural encounters in tourism?

I don't think there is any recipe for this, or really what cultural fulfillment is – the best guarantee of a vibrant culture, in my view, is a strong civil society of active citizens, uncontrolled by party interests, in which environmental, social and cultural values can find their expression. The greatest threat to this is the unfettered self-interest of developers and big business, which are just as likely to be local – i.e. from the same 'culture' – as outsiders.