

Improving Cultural Tourism in Bergama:
An Analysis of the Potential for New Cultural Tourism Products in Bergama including a
Cultural Route between Mytilene and Bergama.

by

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A Thesis Submitted to the
Graduate School of Social Sciences
in partial fulfillment of the requirements for
the Degree of

Master of Arts

in

Anatolian Civilizations and Cultural Heritage Management

Koç University

September 2010

Eşim H. Yener Erköse'ye ve Aileme

To my Husband H. Yener Erköse and my Family

For their Support and Trust in my Academic Studies

ACKNOWLEDGEMENTS

I would like to present my gratitude to my advisor, Assoc. Prof. Lucienne Thys-Şenocak, who always provided precious support, encouragement, guidance and understanding throughout my master's and during the preparation of this thesis. I would like to thank her for motivating and inspiring me to study this subject.

I am also indebted to my trusted advisor Prof. Dr. Şükrü Yarcan, of Istanbul University, and from who I took classes at Boğaziçi University, as he has always showed invaluable support and supervision throughout all my academic studies.

I am also grateful to my other professors at Koç University, Carolyn Chabot-Aslan, Gül Pulhan, Paul Magdalino, and Adrian Saunders for their support during my master's study.

I would like to thank all the people who helped and supported me during the preparation of this thesis; Mr. Mehmet Gönenç, the Mayor of Bergama, who always kindly welcomed my questions, Mr. Fatih Avdan, the Manager of Cunda Lines, who arranged all the meetings in Mytilene and helped me to obtain the related statistics, Mr. Macit Gönlügür who helped me to meet the local stakeholders, Mr. Sait Tez, the owner and manager of Tez Tour in Bergama, who spent a day with me exploring the Kozak Plateau and introducing me to the villagers, Mr. Mehmet Ali Öztürk, the Captain of the Cunda Lines who took me kindly to Mytilene and showed invaluable hospitality during my trip, and Mr. Felix Pirson from German Archaeological Institute who first inspired me to write my thesis on Bergama.

Finally, I would like to express my deepest gratitude to my husband, H. Yener Erköse, who stood by me with patience and understanding through this long process, and my parents, Firuzan and Bilge Göker, who provided all the encouragement and support so that I could accomplish my academic goals, and my dearest sister, Menekşe Göker for her invaluable care and support.

ABSTRACT

Improving Cultural Tourism in Bergama:

An Analysis of the Potential for New Cultural Tourism Products in Bergama including a Cultural Route between Mytilene and Bergama.

Bergama, has a strategic importance for tourism on the western shores of Turkey and a great potential to be a center of cultural tourism. Even though Bergama has various historical attractions dating to the Hellenistic, Seljuk, and Ottoman times, the local stakeholders have benefited only partially from the tourism potential of the town. In this thesis, it is suggested that through the utilization of new cultural tourism products and the establishment of a new cultural tourist route between Bergama and Mytilene, a sustainable cultural tourism movement can be initiated in Bergama. These new projects will contribute both to a flourishing local economy in Bergama and in the region, and to the revitalization and intensification of cultural exchanges between Bergama and Mytilene. Accordingly, three new cultural tourism products will be proposed within the scope of this thesis. The first product suggested for Bergama is a new rural tourism activity at Kozak Plateau. A second cultural tourism product is the establishment of a series of on-going summer schools, which will include workshops on arts and crafts, and classes on philosophy, history and languages. The third cultural tourism product proposed is the establishment of a cultural route between Mytilene and Bergama. These aim to expand the income and employment opportunities that residents of both towns could generate from tourism.

Keywords: Cultural tourism, cultural tourism product, rural tourism, art tourism, cultural route, Bergama, Mytilene, the island of Lesbos, Aegean tourism.

ÖZET

Bergama’da Kültür Turizmini Geliştirmek:

Bergama ve Midilli Arasında bir Kültür Yolunu da İçeren Potansiyel Yeni Kültür Turizmi Ürünleri Üzerine bir İnceleme

Bergama, Türkiye’nin batı kıyısı turizminde stratejik bir öneme ve bir kültür turizmi merkezi olmak için çok büyük bir potansiyele sahiptir. Bergama, Helenistik, Selçuklu, Osmanlı dönemlerine dayanan bir çok sayıda tarihi çekim merkezine sahip olmasına rağmen, yerel paydaşlar kentin turizm potansiyelinden kısmen faydalanmışlardır. Bu tez çalışmasında, Bergama’da yeni kültür turizmi ürünlerinin ortaya çıkartılması ve Bergama-Midilli arasında yeni bir kültür yolunun oluşturulması ile sürdürülebilir kültür turizmi hareketinin başlatılabileceği önerilmektedir. Bu yeni projeler, hem Bergama ve bölgede yerel ekonominin gelişmesine hem de Bergama ve Midilli arasında kültürel alışverişin canlanmasına ve yoğunlaşmasına katkıda bulunacaktır. Bu bağlamda, bu tez çalışması ile üç yeni kültür turizmi ürünü önerilmektedir. Bergama için önerilen ilk ürün Kozak Yaylası’nda yeni bir kırsal turizm hareketidir. İkinci kültür turizmi ürünü, seri olarak düzenlenecek olan klasik sanat, el sanatları, felsefe, tarih ve dil derslerini içeren bir dizi yaz okulunun kurulmasını önermektedir. Önerilen üçüncü kültür turizmi ürünü ise Midilli ve Bergama arası bir kültür yolunun oluşturulmasıdır. Bu ürünler, her iki şehrin sakinlerinin de turizmden, gelir ve iş fırsatları bağlamında yararlanmasını amaçlamaktadır.

Anahtar Kelimeler: Kültür turizmi, kültür turizmi ürünleri, kırsal turizm, sanat turizmi, kültürel rota, kültür yolu, Bergama, Midilli, Lesvos adası, Ege turizmi.

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ABBREVIATIONS

BKTM	Bergama Culture and Tourism Directorate / Bergama Kùltür ve Turizm Müdürlüğü
ETC	European Travel Commission
GAI	German Archaeological Institute
ICOMOS	International Council on Monuments and Sites
IKTM	Izmir Culture and Tourism Directorate / İzmir Kùltür ve Turizm Müdürlüğü
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	World Tourism Organization
TCMB	Turkish Republic Central Bank / Türkiye Cumhuriyeti Merkez Bankası
TEMA	The Turkish Foundation for Combatting Soil Erosion, for Reforastration and the Protection of Natural Habitats / Türkiye Erozyonla Mücadele, Ağaçlandırma ve Doğal Varlıkları Koruma Vakfı
TKTB	Turkish Ministry of Culture and Tourism / Türkiye Kùltür ve Turizm Bakanlığı
TTYD	Turkish Tourism Investors Association / Türkiye Turizm Yatırımcıları Derneğı
TUIK	Turkish Statistical Institute / Türkiye İstatistik Kurumu
VFR	Visiting Friends and Relatives
WWF	World Wildlife Foundation

INTRODUCTION

Tourism is among the largest revenue generating industries in the world. It has a potential of transforming a city, a region or a whole country by contributing to its economic development and growth. The paradigms of the tourism industry have changed globally since the introduction of mass tourism following World War II. Since the 1970s, in what is called the era of post-Fordist production, alternative types of tourism with branches such as heritage tourism, cultural tourism, rural/eco tourism, and space tourism have emerged.

Today, cultural tourism is among the major economic means to revitalize the economy of a region which possesses natural, cultural and historical values and has the potential to enhance the intercultural dialogue between the tourist and the host community.

This thesis aims to explore the ways to bring out the potential of Bergama in İzmir region for cultural tourism through suggesting new cultural tourist products. This thesis emphasizes domestic and international promotion of these products through the establishment of a cultural route between Mytilene and Bergama. A cultural route will tie these regions together again culturally and economically, after a hiatus that happened with the population exchange of 1923-25 between Turkey and Greece.¹ The revitalization of a cultural route between Mytilene and Bergama will serve both cities by creating economic and social sustainability development and possibly an “intercultural nirvana.”²

Chapter 1 of this thesis is an introduction into the cultural tourism concept, and its various aspects. The accounts of non-governmental and inter-governmental organizations such as ICOMOS (International Council on Monuments and Sites), UNESCO (United Nations Educational, Scientific and Cultural Organization), UNWTO (World Tourism Organization), and Europa Nostra are investigated to review the extent of cultural tourism trends in the

¹ Kemal Arı, *Büyük Mücadele, Türkiye'ye Zorunlu Göç (1923-1925)*, İstanbul: Tarih Vakfı Yurt Yayınları, 1995, p. 6

² Jack Gavin and Alison Phipps, *Tourism and Intercultural Exchange. Why Tourism Matters*, NY: Channel View, 2005, p. 12.

world. From these sources dealt, it is clear that cultural tourism is preferred increasingly to the sea, sun, sand (3S) tourism activities that are concentrated on the coastal regions, whereas the global tourist is now in search of something more than 3S tourism.

Further, in Chapter 1, the dynamics of a tourism economy in Bergama are briefly explained. A major shortcoming of the tourism economy is that the current tourism operations in the city focus primarily on the Hellenistic acropolis of Pergamon. Within the current tour programs the foreign and also the domestic tourists come to visit the acropolis for only a few hours, and the other cultural and historical sites of Bergama including those from the Seljuk and Ottoman heritage are almost largely ignored.

As a result of the limited sites and museums tourists currently visit in Bergama, the local stakeholders do not benefit from the social intercourse that should actually arise through the host and tourist encounters. In addition to that, the revenues generated by the heritage tourism movement leak out of the local economy of Bergama and cannot be integrated into the local economy. Indeed, such revenue is very crucial to develop if a region aspires to have sustainable and continuous cultural tourism development and it motivates the host community to maintain, protect, and present their heritage properly. At present, the national and international tour operators dominate the tourism operations in Bergama and capitalize the economic benefits stemming from the cultural and historical heritage of the city. The economic benefits are largely one-sided, firstly as the generated revenues do not circulate within the local economy, and secondly Bergama's potential for cultural tourism has not been fully explored and used.

This thesis proposes that the introduction of new cultural tourism products in Bergama will both foster cultural exchange between Mytilene and Bergama and will create economic benefits for the respective local communities. Therefore, features of the cultural tourism products and different types of cultural tourists that are in search of these products are

defined in the first chapter in order to better determine what is needed for Bergama to develop sustainable cultural tourism.

Finally, the concept of a cultural route is analyzed through an analysis of ICOMOS' recounts about Cultural Tourism Routes and through investigating current cultural routes between Turkey and Greece.

In Chapter 2, various aspects of the cultural and economic life in Bergama, along with the city's current tourism activity are analyzed under three headings. The first and second sections of Chapter 2 focus on the general background information about the city, including information on the physical aspects such as location, climate, demography and socio-economy, along with the history and heritage of the city, which constitute its primary assets and produce the tourist circulation. These data determine what Bergama possesses in terms of its core products and what it is able to present to its potential visitors.

In the following part of Chapter 2 several aspects of the tourism market and activities in Bergama are presented. It analyses the tourism demand and supply for/of Bergama. The tourism demand for Bergama is investigated separately for domestic and international visitors and also on the basis of the seasons (months). These will contribute to target marketing and to the development of promotional activities for the new cultural tourism products analyzed in the thesis. To understand the current tourism supply conditions and demand in Bergama, different types of tour programs of the major tour operators and local travel firms in Turkey are investigated. Further, the tourism supply of Bergama is assessed according to the supplementary products of Bergama such as its accommodations, food and beverage facilities, tourist souvenir shops, and local travel firms.

Tourism statistics of Turkey, İzmir and Bergama are analyzed and interpreted in order to better understand the position of Bergama in the general tourism market of both İzmir and Turkey. A comparison is made between the antique sites of Ephesus and Pergamon, as

these are two of the major tourism destinations and sites in the Aegean region of Turkey, other than Troy.

The accommodation facilities of Bergama are evaluated and compared to Dikili and Ayvalık. Such a comparison is useful since the tourism potential and dynamics of the broader region directly impact and complement the tourism activities in Bergama.

The last part of Chapter 2 focuses on the island of Mytilene. General tourism information is provided for the island to determine what it can offer to its visitors. Information on the geographic location, history, demography, socio-economic condition of the island inhabitants, cultural heritage of the island, and the transportation facilities is provided. This is accompanied by information on the tourism activities in the island and specifically in the harbor town of Mytilene, the island's capital. Tourism statistics for Mytilene are also presented to better understand the potential for cultural tourism in Mytilene and Bergama for the development of new cultural tourism products.

Chapter 3 starts with a brief description of the concept of the cultural tourism product. This thesis proposes two new cultural tourism products for Bergama. The first of these products deals with rural tourism development at the Kozak Plateau. There are 16 villages in this densely green region that is very rich with pine forests. The region can be considered and offered as a heaven for nature lovers. The possibility of starting an eco-tourism movement based on rural tourism at the Kozak Plateau is investigated with its various aspects.

The second product deals with a Bergama Summer School. This proposes various courses from philosophy to language accompanied by workshops and other recreational activities. Similar schools are to be found elsewhere at such historical sites in Turkey and the proposed Summer School is structured along the same lines.

This thesis uses both quantitative and qualitative methods of research. There are three methods of research employed in the thesis: use of secondary sources, gathering official statistics, and fieldwork. First, research on cultural routes and archival study examines the official statistics on Bergama's economy and social condition. Tourism statistics are presented for Mytilene and Bergama as there is an ongoing relationship between two cities. The statistics are derived from the Turkish Ministry of Culture and Tourism, Izmir Directorate of Tourism and Culture Office, and the Bergama Chamber of Commerce. Finally, in the qualitative research, through the fieldwork, stakeholders (hotel, restaurant and small establishment owners) as well as the local authorities (Mayor, President of Chamber of Commerce), NGO's (Bergama Culture and Tourism Association etc), local travel and transportation firms in the town are interviewed. Interviews of the local, regional and some of the national tour operators and travel firms helped to determine a general attitude of the tourism industry towards a new cultural route between two destinations; Mytilene and Bergama.

The outcome of this study is a proposal for a new tourist route between Mytilene and Bergama, a new cultural tourism product to be used as a functional instrument to develop, complement and consolidate cultural tourism in both destinations. Moreover, the proposals suggested also aim to intensify cultural exchanges between the two cultures and regions of the Aegean. The new cultural route with its new products aims this cross-cultural enrichment of exchange, in addition to creating a revitalization of cultural tourism and economic well-being in the region. Economic activity created by cultural tourism and by close encounters between the guests and hosts would also be an integral part of the relationship between the two communities and countries.

CHAPTER 1

CULTURAL TOURISM: A GLOBAL OUTLOOK ON CULTURAL TOURISM

1.1. Description of Cultural Tourism

The roots of cultural tourism can be traced to the 6th century BC when it emerged as a collateral activity to a nascent network of commerce within the known world. The desire to collect precious antique objects of the Mediterranean mostly stimulated traveling. Herodotus and Tacitus provide in their writings early descriptions of sites traveled to and the people living there.¹

Others, from the antique world, such as Emperor Hadrian and the wealthy Greek traveler Pausanias in the 2nd century AD also described cultural aspects of various places and peoples, but mostly for the purpose of collecting artefacts from exotic lands.²

The earlier travelers made distant visits to the ancient monuments in Greece, Italy and Egypt, seeing the world and themselves transformed during the journey. In time people started to move in various directions, and cultural routes became more defined and consolidated. The creation, expansion and invention of new travel routes facilitated the exchange and diffusion of ideas, knowledge, tools and skills thereby laying the early foundations of the concept of “cultural tourism” in the world.

Since then the world, people, landscapes, our ways of searching and knowing has evolved and so has tourism. The basic underlying motives of leisure travelers have not changed much since Antiquity. The definition of cultural tourism as defined by UNWTO makes this explicit.

¹ Kevin Greene, *Archaeology: An Introduction*, 4th ed., Philadelphia: University of Pennsylvania Press, 2002, pp. 7-8.

² Susan E. Alcock, John F. Cherry, and Jas Elsner, (eds.), *Pausanias: Travel and Memory in Roman Greece*, New York: Oxford University Press, 2001, p. 93

According to UNWTO, Cultural Tourism:

[R]epresents movements of people motivated by cultural intents such as study tours, performing arts, festivals, cultural events, visits to sites and monuments, as well as travel pilgrimages. Cultural tourism is also about immersion in and enjoyment of life style of the local people, the local area, and what constitutes its identity and character.³

As UNWTO`s definition suggests, the desire to acquire knowledge, experiences, memories while traveling continues, accompanied by a new interest today in different cultures and identities. Collection and acquiring in that sense becomes also an accumulation of experiences and impressions related to the cultures visited and not only physical objects. Starting with the 19th century, the urge to explore started to focus more on what is called heritage.

Noting the mutual enforcement of heritage and tourism, Krishnan K. Kamra asserts that it is the centrality of heritage in tourism that creates “tourist motivation, tourist attraction, tourist demand, tourist product and of course, tourism supply”⁴:

“Indeed, the touristic popularity and appreciation with relation to heritages not only creates a social awareness about them with a deep sense of pride or belongingness amongst the local populace but also helps in creating a greater concern among the people and institutions towards their conservation.”⁵

Tourism creates a cultural dialogue between the visitors and the host communities visited. This *in situ* dialogue, stemming from and built upon the long-held customs of the visited community, generates new meanings and interpretations of these customs. This

³UNWTO, “Technical Seminar on Cultural Tourism and Poverty Alleviation,” June 2004, Siem Reap, Cambodia, at <http://pub.unwto.org/WebRoot/Store/Shops/Infoshop/Products/1391/1391-1.pdf>, accessed on: 26-01-2010.

⁴ Krishnan K. Kamra, “Heritage: Concept, Percept and Practice,” in Meral Korzay, *et al* (eds.), *International Conference on Heritage, Multicultural Attractions and Tourism*, Conference Proceedings, Vol. 1, Istanbul: Boğaziçi University Printhouse, 1999, pp. 320-22.

⁵ *Ibid.*

interaction sets up a bond between the visitors and the host communities, who together create almost a new custom from within the existing one. It is this bond that connects tourism and heritage.

Cultural tourism today branches out into heritage tourism, arts tourism, ethnic tourism, eco tourism, religious tourism and others. Once a collateral activity to commercial activities, cultural tourism, with its various forms, currently supports a huge economy and has become one of the most lucrative sectors of the tourism industry and general economy of a country, region or a city.

As derived from the statistics provided by the UNWTO, the increase in the number of international arrivals from 25 million in 1950 to 806 million in 2005—an annual growth of 6.5% – and maintains that tourism has become the most “remarkable economic and social phenomena of the last century.”⁶ In 2010, international tourist arrivals reached to 421 million in the first six months of the year, which is 7% higher than the same period in 2009, however, still 2% below of 2008.⁷ Additionally, as stated in the UNWTO's *Tourism 2020 Vision* report the number of international arrivals is expected to grow as much as 1.6 billion by 2020.⁸ Almost 75% of the international visitor arrivals is expected to be intraregional while the remaining market will be comprising of long haul visitors. When geographic regions are compared in terms of the total number of tourist arrivals, Europe is the main tourist generating region with almost 45%, followed by East and South Asia and the Pacific (25%) and the Americas (18%), and the rest being Africa, and the Middle East.⁹

⁶ UNWTO, “Historical Perspectives of World Tourism,” at <http://www.unwto.org/facts/eng/historical.htm>, accessed on: 03-08-2010.

⁷ UNWTO, “International Tourist Arrivals up 7% in the First Half of 2010: Asia Leads Growth” at http://www.unwto.org/media/news/en/press_det.php?id=6561&idioma=E, accessed on 10-09-2010.

⁸ UNWTO, “Tourism 2020 Vision,” at <http://www.unwto.org/facts/eng/vision.htm>, accessed on: 03-08-2010.

⁹ UNWTO, “Historical Perspectives of World Tourism,” at <http://www.unwto.org/facts/eng/historical.htm>, accessed on: 03-08-2010.

Mobility underlines the human experience. Cultural tourism offers a way for understanding and making sense of this increased pace of constant transformative mobility. Yet, it should be noted that in today's world, through economic means and productions of standardized nature, the culture and experiences are also increasingly commodified. Tourism offers the possibility for myriad experiences, but it is firmly tied to big business and to the general flow of the world economy, having increasingly assumed a financial character and role as well.¹⁰

Tourism movement affects and is directly affected by general economic conditions. When there is growth in an economy, the disposable income level will rise. In return, a considerable amount of discretionary income will be spent on tourism. Similarly, a contraction in the economy will be reflected by cutting back on tourism spending.¹¹ Furthermore, on an another level related to culture and economy, situations of severe economic crisis, like in the case of 2008-9, will be likely to produce further ramifications, such as increasing introvertedness, xenophobia, ultra-nationalism, racism, all having adverse effects on cultural experiences.¹²

Either directly or indirectly, tourism generates income in terms of creating employment, making a profit and stimulating other economic activities.¹³ Although it is framed within the service sector, Moulin claims that tourism is the biggest industry in the 2000s.¹⁴ According to UNESCO, tourism industry surpasses the leading industries of the

¹⁰ Walden Bello, "The Capital Conjuncture: Over-Accumulation, Financial Crisis, and the Retreat From Globalisation," *Third World Quarterly*, Vol. 27, No. 8, 2006, pp. 1345-1367.

¹¹ UNWTO, "Tourism and the World Economy," at <http://www.unwto.org/facts/eng/economy.htm>, accessed on: 03-08-2010.

¹² Leonard J. Lickorish and Carson L. Jenkins, *An Introduction to Tourism*, Oxford: Butterworth-Heinemann, 1997. pp.76-84.

¹³ Helen Briassoulis and Jan van der Straaten, "Tourism and the Environment: an Overview," in Helen Briassoulis and Jan van der Straaten (eds.), *Tourism and the Environment: Regional, Economic, Cultural and Policy Issues*, Dordrecht: Kluwer Academic Publishers, 2000, p. 2.

¹⁴ Claude Moulin, "Changing Values and Approaches in Appreciating the Built Environment by Tourists and Host Communities" in ICOMOS, *International Scientific Symposium (ISS)*, 10th General Assembly, Sri Lanka, ICOMOS, 1993, p.142.

production sector, such as the chemical and automotive.¹⁵ Likewise, according to Bernard M. Feilden, leisure and tourism have become the second largest business in the world economy after the oil industry.¹⁶

Various policy papers, reports, and declarations internationally acknowledge and promote the links between cultural tourism and a sustainable economy. This was first emphasized by the ICOMOS in 1976.¹⁷ Malta Declaration on Cultural Tourism: Its Encouragement and Control is also an important document prepared by the Europa Nostra Congress in 2006.¹⁸ These documents emphasize the significant role of cultural tourism in economic prosperity and the ways to ensure its implementation and sustainability.

If these views are taken into consideration, one can extrapolate that cultural tourism does not only make a significant impact on different communities through creating interactions and combining experiences, by preserving the cultural and natural heritage of society, but also by enlivening the economic dynamics of a region. Tourism can help reduce poverty, safeguard the natural and built environments and lead to constructive intercultural dialogue among different cultures.

These dimensions are brought together within the framework of what is called the sustainable tourism movement that touches on a variety of crucial issues, above all, the environment. Briassoulis and van der Straaten contend that this issue should be further studied to prevent “negative environmental externalities.” They insist that a popular

¹⁵ UNESCO, “Cultural Tourism”, at http://portal.unesco.org/culture/en/ev.php-URL_ID=36700&URL_DO=DO_TOPIC&URL_SECTION=201.html, accessed on: 03-02-2010.

¹⁶ Bernard M. Feilden, “Conservation and Tourism,” *ICOMOS 14th General Assembly*, Zimbabwe, 27-31 Oct. 2003, at <http://www.international.icomos.org/victoriafalls2003/papers.htm>, accessed on: 22-03-2010, p. 6.

¹⁷ This is part of the ICOMOS Charter on the Interpretation and Presentation of Cultural Heritage Sites ratified by the 16th General Assembly on 5th of October, 2008.

¹⁸ Europa Nostra, “The Malta Declaration on Cultural Tourism: Its Encouragement and Control”, Malta, 16-20 May, 2006, at http://www.europanostra.org/UPLOADS/FILS/Malta_declaration_Cultural_Tourism.pdf, accessed on: 30-06-2010.

participatory approach should be sought in integrating the voices of the host communities for developmental choices, which is likely to result in a responsible tourism. With this perspective, cultural tourism can open ways for the utilization of environmental and cultural richness while promoting local economies.¹⁹

1.1.1. Cultural Tourism in Turkey

Cultural tourism benefits both tourists and the host communities. In light of this view, this thesis investigates the possibilities and opportunities that should be exploited to promote the local economy in Bergama that will in turn help to preserve the city's heritage.

With its various cultural and natural heritage sites, Turkey is a significant tourism destination offering a range of cultural tourism resources, activities and products. Bergama, located in the Aegean region of Turkey, has a crucial role within the tourism market contributing to the industry and economy in this part of the country. Nevertheless, due to the nature of tourism demand towards and activity in the town of Bergama, its cultural riches are often ignored, impeding the development of a cultural and sustainable tourism.

The tourism perspective regarding Bergama is confined to the physical features of the town including the availability, accessibility and the quality of the supply in the town. The demand type (archaeological/historical tourist attractions), product type (package tours created by the tour operators and travel firms), routing (being located on the mid way of the tours departing from Istanbul/Izmir/Antalya), timing (requiring only a half-day visit for Acropolis, Asklepion and Red Court), and the lack of supply in terms of accommodation, food and beverage, and leisure facilities all have a negative impact on

¹⁹ Briassoulis and van der Straaten, *op.cit.*, p. 8.

the tourism of Bergama. Hence, the visiting patterns in the package tours are led accordingly by the tour operators. The tour operators assign professional tourist guides to the groups of tourists who are brought en masse with busses to the Acropolis of Pergamon, squeezed in a tight schedule of visiting the highlights that are narrated and interpreted by the tourist guides on the site visited. Due to this limited site experience in Bergama, the interaction between the visitors and the inhabitants naturally reduced to a shopping or a pre-set lunch meal interaction. As each move and activity related to the site is defined and arranged in advance by the operators, the potential simultaneity and unmediated contact between the visitor and the host is limited. Yet, the tourism industry, by creating budget packages, enable the visitors to visit a historical town whether Bergama or any other destination. However, the standardized products should be evaded, that is the packaged mass movement of people and these constraining patterns and frameworks should be restructured in order to unearth and exploit richer tourism potentialities in town. The tourist-host encounters and the quality of their interactions should be comprehended as containing a great potential value within the scope of the cultural tourism and creation of its appropriate products. Understanding the matter this way and promoting it accordingly has a direct influence on the quality of life for the local community.²⁰

The full benefits of tourism, as advocated previously by UNESCO, particularly the reduction of the poverty for the host community, conservation and preservation of the cultural heritage and a more advanced intercultural dialogue are not obtained thoroughly in the town of Bergama because of the framework within which the tourism is carried out.

²⁰ Tamara Ratz and Laszlo Puckzo, "Cultural Exchange as Tourist Product: The Tourist - Host Encounter," in Korzay *et al*, *op.cit.*, p. 503.

According to Helen Briassoulis, it is incorrect to consider tourism as a single activity and to think of it as separate from other sectors or activities, especially for the host community. Tourism activity and the emerging tourist product comprise various dimensions, both domestic and international. She classifies these into three broad areas: motivation dimension of the tourist (business, recreation, health), organization dimension (mass tourism vs. individual tourism), and finally space-time characteristics of the tourism activity.²¹

Claude Moulin asserts that cultural tourism should provide three main aspects to its stakeholders: “the quality of experience, the quality of the resource and the quality of life.”²² In this research, the dimensions of the tourism activity on the one hand and the ways to achieve these dimensions on the other are studied through exploring the potentials for improving cultural tourism in Bergama. This is done by proposing a cultural route between Bergama and Mytilene. Mytilene is the main town of the Mytilene Island in Greece and is, by sea, one hour away from Dikili and Bergama. If such a route is realized, one can hope that this emerging ‘cultural tourism route’ will serve as a catalyst for increased tourism activities and improve the economic and cultural scope of both of these destinations.

The natural, cultural, and historical legacies of a society as well as its modern culture, traditions and practices compose its core tourism attractions. Heritage, within this framework, can be listed as the traditions, customs, religion, art and architecture, philosophy, monuments, and even nature. These count as the essences of a culture forming a distinct trait inherited from the past.²³

²¹ Helen Briassoulis, “Environmental Impacts of Tourism: A Framework for Analysis and Evaluation,” in Briassoulis and van der Straaten, *op.cit.*, p. 22.

²² Moulin, *op.cit.*, p. 143.

²³ Kamra, *op.cit.*, p. 318.

Both the tangible and intangible heritages of a site are crucial for invigorating the collective memory of the inhabitants and the visitors.²⁴ Within this respect, Bergama has advantages in terms of its outstanding cultural heritage along with the traditional practices held by the local residents. However, these customs and traditions, comprising the intangible heritage of Bergama, are not well utilized. Not only the tangible heritage but also the intangible cultural heritage of Bergama should be transformed into a viable and sustainable product for cultural tourism.

In this study, suggestions for this transformation of tourism resources and products are presented along with specific ways and opportunities to present the intangible heritage of Bergama both to the domestic and international visitors. Different tourist activities can create new cultural spaces to welcome an increasing number of visitors. This in turn can strengthen the host communities in various respects.

There is an interaction between tourism and cultural heritage. The economic benefits derived from tourism boost the willingness of the local residents to conserve their heritage – the very source of the tourism product and activity.

Jokilehto assumes that the presence or absence of cultural traits and economic value of heritage resources determine the general attitude of the local inhabitants towards their cultural heritage.²⁵ The concern of the local inhabitants towards the conservation of their heritage, the appreciation and pride taken from the possession of it become interlinked with the interest shown by tourists towards the heritage.²⁶

Transforming resources into cultural heritage tourism products with an emphasis on heritage creates new problems, new discussions and changing economic structures. Tourism can be regarded as the savior of heritage motivating the local community to

²⁴ Moulin, *op.cit.*, p. 140.

²⁵ Jukka Jokilehto, "Management and Presentation of Cultural Heritage Sites," in Korzay *et al.*, *op.cit.*, p. 57.

²⁶ Kamra, *op.cit.*, p.325.

preserve their resources in order to maintain the tourists' interest and keep the economy running; but there is the dilemma of the market, commercialization and commodification. The tight connection to the tourist demand might either induce the inhabitants to safeguard and enhance preservation efforts, or it could adversely lead them to neglect, and in the worst cases, destroy the sites and leave the accompanying cultural practices to die out totally.

In this respect, organizations that deal with cultural heritage management have a role to play in terms of preservation, since physical cultural heritage is one of the most important *non-renewable resources* in the world.²⁷ Cultural heritage organizations do not only have the sole responsibility of conserving the heritage site, but also serve for the education needs of the local resident.²⁸ These organizations should also create a better economic development, which will bring economic benefits for the long-term success of a cultural tourism product.

Despite their crucial role in maintaining sustainability, the organization of the tourism activity should not stay solely in the hands of the commercial establishments. Indeed, "the expertise should be shared" among institutions.²⁹

Cultural tourism involves various parties that are affected by the outcome of tourism. Thus, tourism can be pulled and driven to various directions for dissimilar ends. However, there are four main focus points of cultural tourism, which are "the use of cultural heritage assets, tourism, consumption of experiences and products, and the tourist."³⁰

²⁷ Jokilehto, *op.cit.*, p.53.

²⁸ Ted Silberbeg, "Cultural Tourism and Business Opportunities for Museums and Heritage Sites," *Tourism Management*, Vol. 16, No. 5, Aug. 1995, p. 362.

²⁹ Gail Larminaux, "Role of UNESCO, in the Framework of the Joint Programmes with WTO in Forming the Cultural Tourism Product," in Korzay *et al.*, *op.cit.*, p. 49.

³⁰ Bob McKercher and Hilary du Cros, *Cultural Tourism: the Partnership Between Tourism and Cultural Heritage Management*, London: The Haworth Hospitality Press, 2002, p. 6.

When analyzed in depth, there are also other stakeholders that are directly or indirectly affected by the tourism facilities in a specific area. This includes travel agents, tour operators, property owners (food and beverage facility providers, accommodation facility providers, shop-owners) archaeologists, site managers, and local bureaucratic representatives.³¹ These various bodies should cooperate in their activities to increase the positive outcomes of tourism both for cultural heritage and also for the present life of the local community. Thus, in the planning phase of a potential cultural tourism development project, various stakeholders should be considered, especially within the host community, so that the cultural exchange among the different groups in societies is not disturbing and actions are taken to prevent any potential harm to the heritage sites.³² It is also essential that the visitors benefit from the tourism facilities in an area in order to experience a successful and sustainable cultural interchange between cultures. The visitor management is the nexus in the sustainability of a tourist area as it requires the administration and reconciliation of the competing or conflicting needs of the host community, tourists and the area itself.³³

While cultural tourism serves various positive purposes for the local public in terms of economic benefits, education purposes, and cultural exchanges, for the visitor it should also provide education and entertainment. There has been a global shift in the tourism dynamics from 3S tourism (Sea, Sun, Sand and sometimes Sex included) to 3E tourism (Education, Entertainment, Excitement). This transformation and reorientation

³¹ ICOMOS, "International Cultural Tourism Charter", 1976, at http://www.icomos.org/tourism/tourism_charter.html, accessed on: 02-06-2010.

³² ICOMOS, "International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance," 1999, at http://www.international.icomos.org/charters/tourism_e.htm, accessed on: 02-06-2010.

³³ Tamara Ratz and Laszlo Puckzo, "Cultural Attractions, Interpretations and Visitor Management: Two Cases of Hungary," in Korzay *et al.*, *op.cit.*, p. 379.

can be best observed in the tourists' inclination toward tourism experiences based more on *edutainment*.³⁴

This switch to a “multi-motivated” tourist in pursuit of “more energetic” holidays in contrast to 3S travelling that is judged as “passive travelling” was emphasized in a book published in 1975 by Turner and Ash.³⁵ As further asserted by Warlamis, the desirable outcomes will not be obtained if tourism is perceived in the industrialized countries as a break to take refuge in passivity in order to escape from a stressful life and routine. It should encompass elements of revitalization and rehabilitation, entertaining the hopes and dreams of the visitors, in order to survive as a mass activity.³⁶

The development of a tourist experience requires the availability of natural and /or manmade resources for which tourists are willing to pay.³⁷ The congregation of tourist attractions, transportation, accommodation, food and beverage, activities, safety, hygiene, and the local residents' and the tourist employees' attitudes, behavior, hospitality constitute altogether the tourist product.³⁸

However, any “one-sided, monolithic development” of a touristic area as a tourism product that is dependent only on one of the above mentioned “S” and does not function as a part of a network of other “events” will enfeeble the tourism dynamics, cause a decrease in its marketing potential and hinder the emergence of a management strategy.³⁹

³⁴ McKercher and du Cros, *op.cit.*, p. 27.

³⁵ L. Turner and J. Ash (1975) qtd in Paris Tsartas, “Environmental and Cultural Tourism Resources: Problems and Implications For Their Management,” in Briassoulis and van der Straaten, *op.cit.*, p.207.

³⁶ Efthymios Warlamis, “Conference on Heritage, Multicultural Attractions and Tourism,” in Korzay *et al.*, *op.cit.*, p. 111.

³⁷ Briassoulis and van der Straaten, *op cit.*, p.3.

³⁸ Ratz and Puckzo, “Cultural Exchange as Tourist Product – The Tourist Host Encounter,” p. 512.

³⁹ Warlamis, *op.cit.*, p.110.

Through the development of a new heritage product – by ‘wrapping’ it with smaller activities, local festivals and other attractions that have a heritage value, the marketing of a touristic area can be improved.⁴⁰

The tourist product has three aspects: the core elements, secondary elements and preconditions that have an effect on these elements. The main attractions that pull the tourists to a city/region/area constitute the core elements such as the major museums, monuments, heritage sites, festivals, natural attractions. The secondary elements add value to the general experience of the tourists by providing quality in the services in accommodation facilities, catering (restaurants, bars, and clubs), entertainments and shopping facilities, and public spaces. The preconditions include the infrastructure and superstructure of a place including the accessibility to major attractions, parking facilities, and availability for disabled tourists.⁴¹

Kamra contends the emergence of a heritage product (artifact or site) of quality is contingent upon a “coherent narrative” that not only induces curiosity and temptation for a strong urge to visit but also facilitates the interpretation of the heritage.⁴² That is the opening of the intercultural dialogue between the visitor and the host community that will generate new meanings. It is asserted that the tourists can even continue returning back to a destination when they establish a relationship with local inhabitants and form a friendship.⁴³ Hence, as Ryan emphasizes, *they become part of a local community, even if for a short time.*

Ratz and Puckzo argues that “the art and technique of telling the story of a heritage product” becomes the nexus among the heritage product, its preservation and the

⁴⁰ Graham Barrow, “Involving Local Communities in Presenting their Heritage and Culture,” in Korzay *et al.*, *op.cit.*, p. 521.

⁴¹ Myriam Janssen Verbeke, “Developing Cultural Tourism in Historical Cities: The Challenge of Sustainability,” in Korzay *et al.*, *op.cit.*, pp. 578-9.

⁴² Kamra, *op.cit.*, p. 326.

⁴³ Chris Ryan, *Recreational Tourism*, Clevedon: Cromwell, 2003. p. 100.

tourist.⁴⁴ In order to keep the tourism demand at a certain desirable level, resources should be maintained at a certain quantity and quality. Bendixen, in an account similar to that of Kamra, emphasized that in order to render a tourist destination attractive, it is necessary “to tell the visitors stories and to seduce them to take part in prefabricated arrangements for experiences.”⁴⁵ Thus, there should be a network of transforming features like cultural and artistic events, and an interregional plan to fortify the cultural tourism product in terms of quality and quantity that will in turn satisfy the needs of the cultural tourists.⁴⁶

Apart from the host community and visitor dimensions of cultural tourism, cultural and natural heritage sites, and historic monuments are also affected directly by the tourism facilities. The interaction between tourism and the environment (manmade and/or natural) creates tension. While the environment becomes the tourism product, the tourism movement creates certain “unwanted byproducts.”⁴⁷

Even though cultural tourism provides some of the funds for cultural heritage management for the conservation and restoration activities, it is a (potential) threat, especially if it is organized in the form of standardized packages like mass tourism products. So, when the carrying capacity is exceeded, tourist flows *en masse* may cause the destruction of the societies, the erosion of identities, the corrosion of local culture and the degradation of heritage sites. Cultural tourism development planners should therefore take into account the potential dangers of high scale tourism activity. They should plan sustainable tourism facilities accordingly, both for the sake of visitors and local community and for tangible and intangible heritage traits of the site.

⁴⁴ Ratz and Puckzo, “Cultural Attractions, Interpretation and Visitor Management: Two Cases of Hungary,” in Korzay *et al.*, *op.cit.*, p. 383.

⁴⁵ Peter Bendixen, “Cultural Management and its Impacts on Heritage Interpretation,” in Korzay *et al.*, *op.cit.*, p. 371.

⁴⁶ Warlamis, *op.cit.*, p. 110.

⁴⁷ Briassolis and van der Straaten, *op.cit.*, p. 3.

One of the aspects of tourist planning worthy of note is the “saturation” that may occur in one of the zones of the tourism system; that is, in the formation of the demand, during the actual travelling and in supply at destination.⁴⁸ The saturation in one of these levels directly affects tourist flows to a certain area. The saturation also connects to the carrying capacity, which is defined by Coccossis and Parpairis as “[t]he number of users that a recreation or tourist area can provide each year without permanent biological or physical deterioration of the area’s ability to support recreation and without appreciable impairment of the recreational experience.”⁴⁹

Arguably, when the carrying capacity and its three dimensions (natural environment, man-made environment and social environment) of a region are not taken into account and the cultural tourism activity not managed properly, tourism has the potential to impose negative impacts due to uncontrolled high levels of visitation and overuse of the heritage sites, as well as “souveniring,” and the “touristification” of the heritage assets.⁵⁰

For this purpose, in the planning phase of the cultural tourism activity, the resources, values and supporting infrastructure facilities of a destination should be studied well not to exceed the carrying capacity. Otherwise, the traffic congestion, increase in the prices of the commodities, degeneration of the social values, inappropriate superstructure development and corrosion of the natural environment will be the inevitable and unfortunate outcomes.⁵¹

That tourism is increasingly a commercial activity and that this activity can create negative consequences should not be ignored. Exploitation, increasing dependency of the

⁴⁸ Harry Coccossis and Apostolos Parpairis, “Tourism and the Environment: Some Observations on the Concept of Carrying Capacity,” in Briassolis and van der Straaten (eds.), *op.cit.*, pp. 92-3.

⁴⁹ *Ibid.*, p. 96.

⁵⁰ McKercher and du Cros, *op.cit.*, p. 2.

⁵¹ Water Jamieson, “Planning for Small Town Cultural Tourism,” in ICOMOS, *International Scientific Symposium (ISS)*, 10th General Assembly, Sri Lanka, 1993, p. 90.

economy on tourism, local inhabitants' adoption of "tourist behavior," the development of a tourism infrastructure devoid of planning, emergence of a tourism oligopoly, the degradation of the heritage site are some of the grave results that should and can be eradicated with the sustainable tourism planning.⁵² The endeavors should focus on balancing cultural heritage management and tourism management. In that regard, the satisfaction of needs of the visitors to consume experiences and "*extrinsic values*" should be counterweighed with the needs of cultural heritage managers and the host communities to conserve the "*intrinsic values*" of the cultural and natural heritage of a place.⁵³

With effective planning, the balance can be maintained and, as a result, both the heritage site and the stakeholders will benefit from the positive impacts of cultural tourism. The local economy will improve, as a result of which the welfare of the local residents will increase; the funds can be directed to infrastructure development and the conservation activities in the historical assets. Most importantly intercultural dialogue will lead to a better understanding and tolerance between the cultures.⁵⁴ Nevertheless, the mutual understanding of cultures through cultural tourism activities requires *time, patience, knowledge* and *open-mindedness* and these cannot be easily achieved through providing tourist services for commercial interests.⁵⁵

Various stakeholders should be included in the cultural tourism development planning process in order to create a symbiosis. The identification of the community stakeholders and incorporating their concerns and feedback into the planning process is at the core and to the benefit of the process.⁵⁶ Stakeholders consist of inhabitants, property owners, tourism-related facility owners, local, regional, and national governmental

⁵² McKercher and du Cros, *op.cit.*, pp. 60-1.

⁵³ *Ibid.*, pp. 9-10.

⁵⁴ *Ibid.*, p. 62.

⁵⁵ Peter Bendixen, "Culture and Tourism: Changes in a Globalizing World," in Korzay *et al.*, p. 83.

⁵⁶ McKercher and du Cros, *op.cit.*, p. 181.

tourism organizations, tour operators, travel firms and local tourist guides. While the identification of the stakeholders is crucial, it is also essential to display the power relationship among the stakeholders who have various degrees of control over the assets and whose abilities and expectations can be exploited for cultural tourism planning.

In addition, the education of the tourism professionals is mostly based on the business related realms and this leads to a view based more on business and/or marketing fields. The supplier provides experiences to be consumed in the local environment for the tourists. Hence, the suppliers focus on the use value of the assets for tourism in return for which they receive revenues and income, and not on the existence value because of competition. There can be full partnership, working relationships, and peaceful coexistence between tourism and cultural heritage assets among which full partnership is the most desirable cooperation level.⁵⁷ Through full partnership tourism activity has the power to provide necessary funds for the conservation, and the continuation of the existence value of the assets. However, the local inhabitants should be the main actors and beneficiaries of the cultural heritage preservation activities and revitalization efforts in a tourist region.⁵⁸

1.2. Types of Cultural Tourists

In the planning phase of a cultural tourism product, it is important to determine the potential visitors, or in marketing terms, the “target market.” Silberberg lists cultural tourism products as institutions, lifestyle/heritage opportunities and events.⁵⁹ He asserts that there is the likelihood of a correlation between the quality of the cultural product and the money spent, that is: “The better the cultural product the greater the likelihood that residents will spend money within a region, province or country.”

⁵⁷ *Ibid.*, pp. 15-16.

⁵⁸ Larminaux, *op.cit.*, p. 48.

⁵⁹ Silberberg, *op.cit.*, p. 362.

UNWTO and ETC (European Travel Commission) in their report of “City Tourism and Culture” categorize places and their cultural products in a different way. The places in Europe are asserted to have three cultural product types; *heritage* (consisting of the cultural heritage pertaining to the past); *heritage and the arts* (pertaining to the contemporary performing and visual arts); *heritage and the arts and creative industry* (pertaining to fashion, design, and contemporary architecture). Places are classified as village, town, city and metropolis. Such a categorization appears advantageous for planning new cultural tourism activities according to the cultural product type and the carrying capacity of a certain destination.⁶⁰

The success of a potential cultural tourism product depends on the selection and attraction of the right cultural tourist type for the specific product. Therefore, thorough research and analysis should be carried out on the tourist’s origin, socio-economic background, motives for travelling, length of stay, and experience of the destination/country.

Taking into account the different types of cultural tourists, both cultural and non-cultural activities should be proposed for a destination.⁶¹ Collaboration and cooperation, however, is needed between activities in order to form a harmoniously qualified cultural tourism product. The solution lies in the “packaging, joint marketing and partnership among *cultural products of the same type* (like packaging museums with other museums or historic sites), among *cultural products of different types* (like combining festivals in different periods of time or different places) and most importantly between *cultural and non-cultural tourism partners* (as in the case of packaging hotels and museums and/or historic sites).”⁶²

⁶⁰ UNWTO and European Travel Commission, *City Tourism and Culture Report*, Madrid, Spain. 2005, p. 5.

⁶¹ Silberberg, *op.cit.*, p. 364.

⁶² UNWTO and European Travel Commission, *op. cit.*, pp. 8-9.

Therefore, a site should offer various activities to appeal to different visitors with the aim of satisfying the different needs of these visitors. Hence, it is important to define different types of cultural tourists in a historic place and then to focus on some types in the process of creating different cultural tourism products that will engage these different segments.

McKercher and du Cros describe the cultural tourist as someone:

“who visits a named cultural or heritage attraction, a museum, art gallery, historic site, goes on a cultural or heritage tour, attends a festival, sees a live performance or participates in some other defined activity at some point during their trip regardless of the reason for visiting the destination.”⁶³

In this current study, cultural tourist types will be investigated according to the typology offered by McKercher and du Cros. According to them, cultural tourists can be divided into five basic categories, which will be explained further on the following pages, on the basis of experience sought (shallow or deep) and the importance attributed to cultural tourism in the decision to visit a destination (low or high). The depth of experience obtained by the tourist depends on the visitor’s effort in trying to attend as many cultural events as possible and to visit cultural, natural historical sites and/or entertainment-oriented or recreational cultural experiences. Moreover, the depth of experience stems also from time availability, prior knowledge, education level and cultural affinity for the tourism asset in question.⁶⁴ Both of these elements are crucial in the planning phase of the cultural tourism product as they determine the types of activities to be proposed in accordance with the types of cultural tourists.

⁶³ McKercher and du Cros, *op. cit.*, pp. 138-140.

⁶⁴ *Ibid.*, pp. 140-142.

McKercher and du Cros emphasize the question of the main trip purposes (centrality) in the planning process, which is basically what constitutes the central element for a tourist's visit or travelling.⁶⁵ In that sense, the centrality of cultural tourism means the importance of cultural tourism within the decision to visit a destination. It is important to comprehend whether the cultural tourism participation is the main or the only purpose of the visitor or whether it is the focus of her/his aim to travel or an ancillary activity that is pursued for various other ends.

The same "centrality" concern is also revealed through the cultural tourism description of Lord Cultural Resources Planning and Management. Lord Management defines cultural tourism as "visits by persons from outside the host community motivated *wholly or in part* by interest in the historical, artistic, and scientific or lifestyle/heritage offerings of a community, region, group or institution."⁶⁶ In this definition, the terms "wholly" and "in part" are worth special emphasis as they are the key factors in displaying the willingness of the tourists to participate in the cultural tourism activities, which will be used in turn to generate the product and marketing strategies.

Such a categorization based upon motives is further revealed in detail in another article by Barry Lord from Lord Management. Barry Lord delineates degrees of tourist motivation through four categories designed for cultural tourism. These categories are created to identify the tourists who are "greatly motivated by culture," or "in part motivated by culture" or "accidental cultural tourists" while they are travelling, and whether culture is the main purpose or an "adjunct to another main motivation."⁶⁷ Lord comes up with certain percentages to these questions that enable predictions for market use.

⁶⁵ *Ibid.*, p. 138.

⁶⁶ Gail Dexter Lord, "The Power of Cultural Tourism: Keynote Presentation" in Lord Cultural Resources Planning and Management, *Wisconsin Heritage Tourism Conference*, Wisconsin, 17 Sept. 1999, p. 3.

⁶⁷ Barry Lord, "Cultural Tourism and Museums," in Lord Cultural Resources Planning and Management, *Speech* delivered in Seoul, South Korea, 27 September, 2002, pp. 8-9.

Motivation is important beyond market considerations. It has an impact on the participatory tendencies of the tourists in cultural activities. In each category above, motivation to visit a destination determines the degree of participation in the cultural tourism activities. At this point it is crucial to recognize different *travel motivators* (the existence of attractions such as a specific event or institution) along with various *personal motivators* (an interest in heritage, the arts or culture) in order to create a successful cultural tourism product.⁶⁸ This will also allow for a better understanding of the partnership and packaging opportunities in a cultural tourism destination.

The classifications of tourists made by Lord, McKercher and du Cros are of crucial importance for cultural tourism activity and product planning as they will lead the process of creating and grouping cultural products and activities accordingly.

The centrality issue in cultural tourism is also revealed by ATLAS (Association for Tourism and Leisure Education) with the categorization of cultural tourists. Richard defines two types of cultural tourists: specific cultural tourist and general cultural tourist.⁶⁹ The former travels specifically to visit the cultural attraction while for the latter cultural tourism activity does not have a central role in the travel planning phase.

In order to understand the choice of a destination, the personal motives that triggers the visit should be clarified. It is claimed that, with changes and reorientation in tourism, “tourists become multi-motivated,” making it hard to find out a single dominant motive for a tourist.⁷⁰ Therefore, it has become extremely difficult to differentiate cultural tourists from a business traveler or VFR (Visiting Friends and Relatives) as all these can visit a museum, a cultural heritage site or attend a festival, too. With the virtue of their being seen at such sites, they can be labeled as cultural tourists without further

⁶⁸ *Ibid.*, p. 5.

⁶⁹ Greg Richards, “The Scope and Significance of Cultural Tourism,” in *Cultural Tourism in Europe*, in Richards (ed.), Wallingford: CABI, 1996, p. 31.

⁷⁰ Tsartas, *op.cit.*, p. 207.

inspection of the main purpose of their visit. This being the case, benefit segmentation, however, remains very important for the cultural tourism product development and the following promotional activities.⁷¹

McKercher and du Cros propose five types of cultural tourists; the purposeful cultural tourist, sightseeing cultural tourist, serendipitous cultural tourist, casual cultural tourist, and incidental cultural tourist. For serendipitous, incidental and casual cultural tourists, who form the majority in the cultural tourist population, cultural tourism activity is “*an adjunct to the trip*” and not very much at the centre of the purpose of travel. So their decisions are affected by the “convenience and ease of access.” However, the purposeful cultural tourist and sightseeing cultural tourist visit a site in order to gain cultural and heritage experience.⁷²

It is critical to recognize the differences between cultural tourist types and which type is attracted to a certain facility in the phases of planning and development of cultural tourism product. For instance, purposeful cultural tourists are attracted more by museums and art galleries while cultural attractions like “street-scapes” and historic buildings pull cultural tourists who pursue a ‘shallower’ experience.⁷³

Moulin suggests that “landscape reading,” that is, caring for the built environment, becomes a differentiating point between tourists, as this in a way creates ‘literate’ and ‘illiterate’ tourists or an “external individual observer” and the “inside participant,” the latter being distinct in her/his abilities to associate the places with personal and social meanings. With an ability for landscape reading, the tourists will enhance their view of the *meanings and values* of a site and enrich their experiences⁷⁴:

⁷¹ McKercher and du Cros, *op.cit.*, pp. 138-142.

⁷² *Ibid.*, pp. 140-151.

⁷³ *Ibid.*, p. 146.

⁷⁴ Moulin, *op.cit.*, p. 142.

“Landscape for the insider is a dimension of existence. It is a collective production. It is lived by a collectivity, a community. Communities use symbols and rituals in order to control their environment. There are no aesthetic considerations. The outsider, the external observer, the tourist, will appreciate a landscape as a visual form.”⁷⁵

Nevertheless, most of the tourists look for a “fairly shallow, easy to consume experience” as they are on a holiday away from their routine daily lives. There seems to be a certain general typology for cultural tourists such as having a higher education level, being more affluent and older in age, when compared to “3S” tourists.⁷⁶ Besides, Lord introduces the increasing economic role of women who participate more in cultural activities than men and who are more likely to be “tour group planners and promoters.”⁷⁷

The duration of stay and the number of visits (first, second or more visits) to a site are some other elements that are influential in the phases of cultural tourism activity planning.⁷⁸ Accordingly, if visitors have more time in a specific area they tend to attend more facilities, including visits to the cultural ones. Moreover, if it is the first time for the visitors in a historic city, they generally tend to engage in more activities than repeat visitors.

1.3. An Overview of International Cultural Routes

The ICOMOS Charter on Cultural Routes ratified in 2008 stands as evidence of the growing importance of heritage values on a larger “territorial scale,” beyond the borders of a single country. Cultural Routes provide a peaceful, tolerant and respectful ambiance which leads to the “appreciation of cultural diversity” among the parties that

⁷⁵ *Ibid.*

⁷⁶ McKercher and du Cros, *op.cit.*, pp. 136-151.

⁷⁷ G. Lord, *op.cit.*, p. 5.

⁷⁸ McKercher and du Cros, *op.cit.*, p. 138.

are connected to each other with the route.⁷⁹ As further stated in the ICOMOS Charter on Cultural Routes, “cultural route connects and interrelates geography and very diverse heritage properties, forming a unified whole.”⁸⁰ A corresponding UNESCO report explains that the cultural route was formed in history for political, commercial and religious purposes.⁸¹ The cultural routes still lead people and communities to sharing common beliefs, ideas and skills that are created by their cooperation. The cultural route serves as a “channel through which the reciprocal cultural influences have flowed.”⁸²

In the case of Bergama and Mytilene, or on a broader territorial scale, many routes between Turkey and Greece either by land or by sea, there have always been cultural influences. Mytilene-Dikili-Bergama route is a communication route in itself as well.

According to ICOMOS:

The communication elements, practices, traditions, customs, and common uses of a religious, ritual, linguistic, festival, culinary, or similar nature, reciprocal influences in music, literature, architecture, fine arts, handicrafts, scientific advances, and other material and immaterial cultural assets... are some of the aspects which may display the historic function of the cultural route.⁸³

In the Bergama-Mytilene case, both cultures have benefited from being close to one another geographically, and throughout history they exchanged tangible and intangible heritage. Similar commodities, traditions, ideas, values are an indication of this exchange. The shared tangible and intangible heritage of Bergama and Mytilene provide an advantage compared to a cultural route that may be created between two

⁷⁹ ICOMOS, “Charter on Cultural Routes,” 2008, p. 1, at http://www.international.icomos.org/quebec2008/charters/cultural_routes/pdf/GA16_Charter_Cultural_Routes_20081004_FR+EN.pdf, accessed on: 02-06-2010.

⁸⁰ *Ibid.*, p. 5.

⁸¹ UNESCO, “Tourism, Culture and Sustainable Development,” 2006, p. 32, <http://unesdoc.unesco.org/images/0014/001475/147578e.pdf>, accessed on: 03-02-2010.

⁸² ICOMOS, “Charter on Cultural Routes,” p. 4.

⁸³ *Ibid.*, pp. 5-6.

totally different cultures. The former case, where there are many similarities, can lead to a better cultural understanding for both of the cultures while helping to promote cultural diversity.

Today, there are various projects being conducted to intensify the interaction between Bergama and Mytilene. The mayors and other authorities in both cities are trying hard to increase the cultural and economic relationships. The “Symposium on Aegean Transborder Cooperation,” which will be further explained in the following part, is one of the events organized exactly for such an aim. This is a practical application of what Warlamis suggests about the necessity of support for international tourism cooperation, especially the joint projects that can provide a development structure for the transnational tourist regions.⁸⁴

Cultural Routes can be classified on the basis of their territorial scope, cultural scope, their goal and function, their duration in time, structural configuration and their natural environment.⁸⁵ For the identification and assessment of a cultural route the ICOMOS Charter lists some “non – conclusive evidences of the existence of a cultural route.” If these evidences are evaluated for a potential cultural route between Mytilene and Bergama, the most basic and distinctive elements appear as human mobility, social, economic, political, and cultural aspects that are continually exchanged between these two cultures.

Cultural routes are now being observed as popular devices for the marketing of heritage values in cross-border terms. Sometimes these cultural routes are “artificially designed,” constructed or invented in order to increase tourist flows between two places, and these come to constitute “cultural, economic, communication corridors of long-

⁸⁴ Warlamis, *op.cit.*, p. 112.

⁸⁵ ICOMOS, “Charter on Cultural Routes,” p. 6.

standing use.”⁸⁶ A cultural route can be created solely to serve this aim or it can equally use “totally or partially preexisting roads used for different purposes.”⁸⁷

Whichever way the cultural route is created, the most important subject that will determine its success or failure is the management of the cultural route. If the cultural routes welcome tourism without proper management plans, the negative impacts of tourism will most probably emerge.

Beneficial social and economic changes for both sides can be reasons to promote a cultural route. For a sustainable development in the region “territorial cohesion” seems to be a must. In the planning process of the development of a cultural route, efforts should be put forward to display the sustainable use of the route for tourism purposes. Equally, necessary measures should be taken in order to prevent potential risks. Prior environmental impacts of the establishment of a cultural route should be investigated before the tourist flow to the area commences. Moreover, in the planning phase, local residents and local and regional tourism-related facilities should be at the core of the plans:

“Protection and promotion of a Cultural Route should harmoniously integrate a supplementary infrastructure – for tourist activities, access routes, information, interpretation and presentation – with the essential condition that it does not jeopardize the meaning, authenticity and integrity of the historic values of the Cultural Route as key elements to be conveyed to visitors.”⁸⁸

If the cultural route is observed as part of a larger territorial geography, meaning more than its separate regional districts, the promotion of the route is to the benefit of the two parties involved. The cultural route should serve as “an instrument for cooperation

⁸⁶ McKercher and du Cros, *op.cit.*, p. 70.

⁸⁷ ICOMOS, “Charter on Cultural Routes,” p. 2.

⁸⁸ *Ibid.*, p. 10.

and understanding which provides a holistic reading of the encounter of cultures and civilization that form that Route.”⁸⁹

Hence, both parties, in this case, authorities from Mytilene and Bergama, should contribute harmoniously to the research, assessment and social dissemination of knowledge about the cultural route. This also requires cross-border coordination and perhaps regional (national or international) joint projects on the issues of protection, preservation, conservation of the common cultural heritage assets and a regional organization which will guarantee sustainable development of tourism in both destinations. These joint efforts should also be directed to face any risks that may come up in the planning of the implementation stage that can pose a threat to the cultural route on its integrity and authenticity.⁹⁰

1.4. Cultural Routes in Turkey

Turkey, with its various cultural and natural heritage sites, is a unique hub of various cultural networks and thus a preferred cultural tourism destination, as demonstrated by statistics of inbound tourist arrivals that increase annually. Between 2000 and 2008, the number of foreign visitors has risen from 10,428,153 to 26,336,677.⁹¹ The dramatic increase in the foreign visitor number and tourism revenues also display the crucial role tourism plays in the national economy of Turkey.

The cultural routes appearing in the Western regions of Turkey will be the main focus here as they compose a sample for Bergama-Mytilene route.

The routes on the western part of Turkey are displayed below.

⁸⁹ *Ibid.*, p. 10.

⁹⁰ *Ibid.*

⁹¹ Türkiye Turizm Yatırımcıları Derneği (TTYD), “Turist Sayısı ve Turizm Gelirinin Yıllara göre Dağılımı,” at <http://www.ttyd.org.tr/tr/page.aspx?id=40>, accessed on: 04-03-2010.

Map 1. Greeks Islands and West Coast of Turkey.



Source: Aegean Tour Travel, at <http://ferries-turkey.com/turkey-greece/turkey-greece-index-en.html>, on July 2008.

The best known trans-border routes between Turkey and Greece include Çeşme-Chios, Kuşadası-Samos, Bodrum-Kos/Rhodes, Marmaris-Rhodes and Kaş-Meos (Map. 1). There are various daily ferry boat services between closer Greek islands and cities along the Aegean coast. While all of these ferries operate on a daily basis during the May-October period, in the low-season, except for the Bodrum-Kos ferry, there is no regular ferry service between November and April.

The proximity of the Greek islands and Turkish mainland along with the regular ferries in the high season facilitates the two-way flow of people and goods. This long-time connectivity between two regions leads to a level of cultural interaction that can be hardly rivaled by other regions of the world.

In order to plan and develop a cultural route between Bergama and Mytilene, some of these routes should be studied in detail as they constitute samples in representing the cultural and economic interaction between two areas. Through the study of current cultural routes in the Aegean Region, the potential threats and weaknesses of a cultural route between Bergama and Mytilene can be previewed.

The ongoing relationship between some Greek Islands and their Turkish mainland partners is improved, as indicated in the “Symposium on Aegean Transborder Cooperation,” organized in Çeşme in October 09-10, 2008. This symposium represented a step in bringing the key organizations and authorities of both sides together in order to “create a network of the Self Governance Organizations in the Aegean coastal line.”⁹²

Through this platform, the local Greek and Turkish authorities (especially municipalities) can work together to develop projects which will improve the relationship and increase the financial benefits for both parties. The budget needed to establish such an initiative seems to be beyond the ability of the local governments; hence the search for ways to receive co-financing from the European Commission and other international organizations continues.⁹³ This symposium and the ongoing efforts of the Greek and Turkish governments as well as the Municipalities and the related NGO’s are crucial for the future of a potential cultural tourism route between Bergama and Mytilene.

⁹² Michalis Triandafillidis, “Symposium on Aegean Transborder Cooperation,” *Speech* delivered in Çeşme, Izmir, 09-10/10/2008, Konrad Adenauer Stiftung, Ankara.

⁹³ *Ibid.*

1.5. Pilgrimage Routes in Turkey

Even though the concept of pilgrimage is mostly confined to the type of travel for religious purposes, it is useful to evaluate pilgrimage within the scope of cultural tourism. Tourism has become a type of *secular religion*. The tourist sites come to ‘imitate’ sacred religious sites for the modern travelers; the guidebooks become the Bible and cultural heritage sites a place of worship.⁹⁴ Knudsen reiterates that “[a] common purpose, background, motivation or desired destination of a group of people who travel together to a unique sacred place whether that place or space is related to a sport, a religion, an interest or an occupation, creates a bond between the people in that group.”⁹⁵

Turkey is a very popular “pilgrimage” destination with its various natural and cultural heritage sites. For example, Çatalhöyük is visited by various archaeologists and mother-goddess believers, the archaeological site of Troy is visited by lovers of Homeros and mythology, and religious pilgrims visit Tarsus and Ephesus because they are known to be linked with Saint Paul and the early Christians.⁹⁶ The Australians and New Zealanders, who frequent the Anzac Cove in Gallipoli Peninsula and visit the graveyards of the soldiers, who died during the World War I forms another group of pilgrimage tours in Turkey.

There are still many other sites which are part of large pilgrimage routes. To name just a few sites from these routes: St Paul was born in Tarsus and started spreading Christianity to Anatolia from there. The early Christians are believed to have hidden from persecution in the underground caves of Cappadocia. Santa Claus (St. Nicholas) is originally from Patara and believed to have lived at Demre as a bishop, a town in Soutwestern Anatolia. The Virgin Mary is also believed to have lived in a house above Ephesus. Abraham is believed to have had heard God’s call in Harran in southeast

⁹⁴ Margrethe Knudsen, “Tourism as Pilgrimage,” in Korzay *et al.*, p. 434.

⁹⁵ *Ibid.*, p. 424.

⁹⁶ *Ibid.*

Turkey, a sacred site for the three heavenly main religions. Şanlıurfa, “the city of Gods,” also claims connections with Abraham and Nimrud and with 1st century Christian missionaries. These are some of the sacred places in Turkey among voluminous old churches, synagogues, mosques, shrines and other sacred sites scattered all over the country.⁹⁷ Several tourism companies have been marketing the faith tourism and religious pilgrimage tours in the last decades either only within Turkey or as linked to the Greek Islands such as Patmos or mainland Greece.

⁹⁷ Gulseren Ramazanoğlu, “Faith Tourism,” in Korzay *et al.*, p. 445.

CHAPTER 2

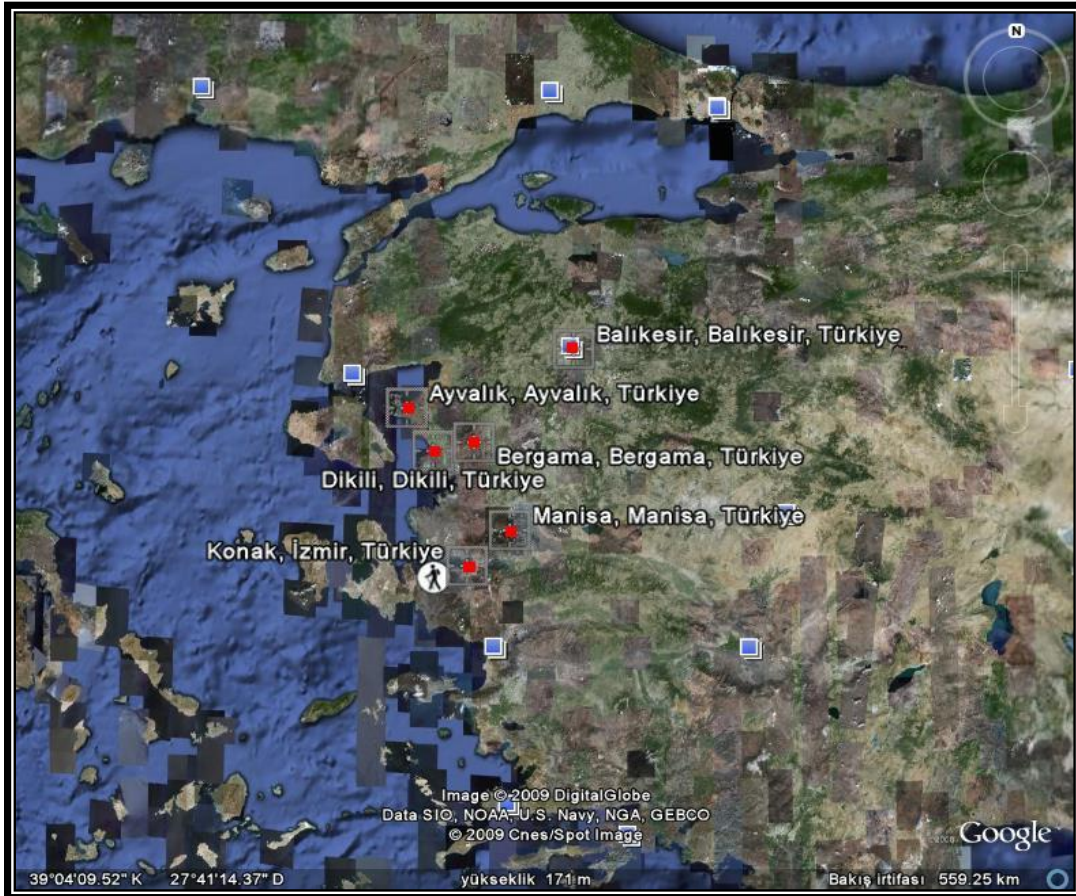
BERGAMA AND THE ISLAND OF MYTILENE

2.1. General Information on Bergama

2.1.1. Geographic Location

Bergama is located in the Aegean region of Western Anatolia in Turkey. It is located in a rift valley formed by the Bakırçay (Kaikos River) flowing from the east, Soma, to the Elaie Gulf on the west. The city is surrounded by the towns of Soma-Kınık on the east, Dikili in the west, the cities of Manisa and Izmir in the south and in the north Ayvalık and Balıkesir (Figure 2). Bergama is 110 km away from İzmir, 27 km from Dikili, 60 km from Ayvalık, 17 km from Kınık.⁹⁸

Map 2. Aegean Region, Turkey.



Source: Google Earth, at www.earth.google.com, on June 2009.

⁹⁸ General Directorate of Highways, Turkey, at <http://www.kgm.gov.tr/>, accessed on: 20-03-2010.

The Kozak Mountains, antique Pindasos, are located to the north of Bergama while the Yund Mountain, antique Aspordeon, is located to the south.⁹⁹ Two rivers, the Bergama Çayı (Selinos) to the south of Bergama and Kestel Çayı (Ketios) to the north, flow into the plains below the town. Bakırçay stems from Davullu Mountains which are 30 km south of Balıkesir and is fed with streams flowing from the Madra and Yund Mountains.¹⁰⁰ The town encompasses an area of 1688 km² and is the third biggest town in the county of Izmir.¹⁰¹

The historical city of Pergamon was established in the 3rd century BC on the hills, but there are archaeological findings that prove the existence of settlements that can date the habitation as early as the 7th century BC. In the 2nd century BC, the settlements stretched to the lower lands towards Bakırçay, and the Greek inhabitants continued to expand until the late Republican era as agriculture was more fertile due to the mild climate throughout the year.¹⁰² Bergama's geographic location is one of the advantages that has allowed for its growth and prosperity since the Hellenistic period. The city had been in a secluded though powerful location because of the natural fortification that is created by the encircling mountains. The proximity to the Kazıkbağlar Limanı (Elaie Gulf), on the other hand, ensured overseas trade activities and connection to remote lands.

⁹⁹ Wolfgang Radt, *Pergamon: Antik Bir Kentin Tarihi ve Yapıları*, Istanbul: YKY, 2002, p. 16.

¹⁰⁰ Eyüp Eriş, *Bergama Uygarlıklar Tarihi: Bakırçay Üçlemesi*, Bergama: Bergama Ticaret Odası Kültür Yayınları, 2003, p. 212.

¹⁰¹ Bergama Belediyesi/Bergama Municipality, *Bergama Strategic Plan: 2010-2014*, 2009, p. 43.

¹⁰² Demet Ulusoy Binan and Can Binan, "An Approach for Defining, Assessment and Documentation of Cultural Heritage on Multi-layered Cities, Case of Bergama (Pergamon)-Turkey." ICOMOS 15th General Assembly in China, Section 1, Defining the Setting of Monuments and Sites: the Significance of Tangible and Intangible Cultural and Natural Qualities, at <http://www.international.icomos.org/xian2005/papers.htm>, accessed on 22-03-2010.

2.1.2. Climate

Bergama has a typical Mediterranean climate.

“The Mediterranean climate is a special type of climate that describes a regime of hot summer drought and winter rain in the mid-latitudes, north of the subtropical climate zone. This climate occurs most noticeably in the regions around the Mediterranean, from where the climate gets its name.”¹⁰³

The hot and dry summer days and the winter months with heavy rains are the main indicators of the Mediterranean climate in Bergama. The climate in Bergama is distinctive in that the winters are rainier while the summer season is hotter compared to Izmir.¹⁰⁴ These weather conditions turn Bergama into a less attractive destination in the periods of extreme hot and cold months. However, the annual average temperature, based on the last ten years’ statistics is 16.4 °C, so this mild climate can encourage tourism activities throughout the year (Table 1).

Table 1. Monthly Temperatures for Bergama (2000-2009).

MONTHLY AVERAGE TEMPERATURES (°C) IN BERGAMA												
Years/Month	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
2000-2009	6,8	7,5	10,6	14,6	20	25,2	24,9	27	22,5	17,6	12,2	8,3

MONTHLY HIGHEST AVERAGE TEMPERATURES (°C) IN BERGAMA												
Years/Month	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
2000-2009	17,3	19,6	24,5	28,8	33,9	37,4	39,9	39,9	36,6	30,7	25,8	19,2

Source: Bergama Meteorology Directorate Report, Bergama, February 2010.

¹⁰³ “Mediterranean or Dry Summer Subtropical Climate” at http://www.uwsp.edu/geo/faculty/ritter/geog101/textbook/climate_systems/mediterranean.html, accessed on 08-02-2010.

¹⁰⁴ Radt, *op. cit.*, p. 16.

As observed in Table 3, the first bar shows the average seasonal temperature for the last ten years. In winter, the average heat is 7.5°C, in spring 15°C, summer is 25.7°C, and fall is 17.4°C.¹⁰⁵ Because of the mild temperatures in spring and fall Bergama is a pleasant tourist destination at these seasons. It is observed that the months of July and August are the hottest months which marks them unfavorable periods for the visitors.

The climate is one of the most important factors affecting the seasonal tourist flows to and from Bergama. Despite the fact that the town is visited all the year round, more tourists visit the town during spring and fall, as one would expect because of the nature of motivations of visitors and seasonality of the tourism demand in cultural tourism market.

The monthly tourism statistics of the Izmir Culture and Tourism Directorate prove that the high season in Bergama is from April to October. May, September and October are the months that most visitors frequent Bergama. This trend was confirmed by representatives of major travel firms in Turkey that organize tours to Bergama. The tour programs including Bergama start to intensify in April and the demand expands until the end of October. From then on, the demand for Bergama (or western coastal Anatolia) decreases gradually with the seasonal fluctuation. However, there seems to be a fluctuation in the number of visitors during the high season between April and October. It starts with an increase in May but a decrease is observed in June and then in July. On the other hand, the number of visitors increases gradually from August to October. This decrease is the result of the hot weather in Bergama during the summer months and the appeal of “sea, sun, sand activities” in June and July. Consequently, majority of leisure

¹⁰⁵ Bergama Meteoroloji Enstitüsü/Bergama Meteorology Institute, “Bergama Aylık Sıcaklık Değerleri Raporu,” Bergama, February 2010.

visitors / tourists of the tourists prefer to have a holiday in the south coast of Turkey in this period.¹⁰⁶

In order to develop new alternative tourism products aiming to mitigate the fluctuation in the number of foreign visitors, seasonal climatic changes and their effects on the tourist flows will be analyzed in the following sections of this chapter.

2.1.3. Transportation

Access to Bergama is via various transportation facilities. The İzmir Adnan Menderes International Airport is 100 km away from Bergama, a 1.5 hours drive. The proximity of Bergama to İzmir is an advantage which can be capitalized on when developing cultural tourism products.

Izmir is a significant tourism destination in the Aegean region and has both historical and natural resources, which are of interest. It is also a city that serves as the accommodation center for some of the tourist groups visiting the Aegean region. There are daily tours departing from İzmir to Bergama a journey of approximately two hours by car.

The number of the foreign visitors that arrived via İzmir AMI Airport and İzmir Harbour is presented in Table 2.

Table 2. Foreign Visitors Flows to İzmir (2005-2009)

Foreign Visitors Flows to İzmir (2005-2009)					
	2005	2006	2007	2008	2009
Tourists arriving by Air	668.237	541.952	628.568	697.433	690.394
Tourists arriving by Sea	120.883	235.196	342.204	376.655	366.554
Total	789.120	777.148	970.772	1.074.088	1.056.948

Source: Mr. İsmail Göçmen, İzmir Culture and Tourism Directorate, March 2009.

¹⁰⁶ Interview with Mr. Çağlar Kangül, ETS Tour Sales Executive, at Harbiye branch, İstanbul, on 12-03-2010.

As the statistics in Table 2 show the number of arrivals to this region by air is almost twice that of tourists coming by sea. These border entry statistics are provided by the Directorate of Police in Turkey. They do not reflect the numbers of tourists who are arriving to the Izmir region via bus and private car.

Sea transportation is also widely used by tourists to travel between Mytilene, Dikili, and Ayvalık. The boat trip from Mytilene to Dikili takes approximately 45 minutes, while another 15 minutes is required to reach Bergama by car or bus. On the other hand, the boat trip from Mytilene to Ayvalık takes 1.5 hours, and from Ayvalık, Bergama is almost an hour away. Therefore the proximity of Bergama to the Dikili harbour is very advantageous in terms of bringing tourists to Bergama. The distance between the harbor and the town makes it a more attractive transportation route for the international and/or domestic cruise guests as well and for the private boat owners, who visit the Aegean coast in the old Turkish sailboats, or gullets.

From interviews carried out by this author in 2009 and 2010 with the local tourism authorities (Tourist Information Bureau Representatives, Maskot Travel Agency, Jale Travel Agency, Bakırçay Travel Agency) of Bergama, it appears that the Mytilene-Dikili boat is preferred by the inhabitants of Mytilene to the Mytilene-Ayvalık boat on some specific days. The local tourism information bureau representatives in Bergama, Zaide Gozeger and Şehnaz Duran stated that on Mondays, Bergama has a local market in the town. The local villagers sell organic food that is similar to the food sold at the Dikili market on Tuesday and the Ayvalık market on Thursday. During the market days, more visitors come from Mytilene. Recently, the local authorities changed the location of the market in Bergama and now it is situated outside the city center. As a result, it has lost its appeal especially for foreign tourists.¹⁰⁷ Given the interest that tourists have in

¹⁰⁷ Interview with Mrs. Şehnaz Duran and Mrs. Zaide Bolel Gözeger, Bergama Tourism Information Bureau Representatives, Bergama, on 16-06-2009.

coming to the local markets there may be a way to coordinate the timing of these markets with some local festivities and activities of touristic interest so that a more comprehensive tourism product can be created. The possibility will be explored in the following chapter.

Until 2009, Maskot Tourism used to provide transportation services between Mytilene and Dikili with the *Konstantinos G Ship*.¹⁰⁸ Since 2010, Jale Tour provides service for the transportation between Mytilene-Dikili and Mytilene-Ayvalık. This latter company also provides daily boat trips around Ayvalık to the 24 islands nearby. Jale Tourism has three ferries, the *Zehrajale*, *Jalehan*, *Jale* with the following capacities: 15 vehicles and 490 passengers, 5 vehicles and 245 passengers, and 4 cars and 350 passengers respectively.¹⁰⁹

As Osman Gümüşgöl from Jale Tourism explained, the ferries between Mytilene-Ayvalık provide service on Mondays, Wednesdays and Thursdays. During the summer season, however, starting from April 15th, the frequency of these trips increases and there is ferry service every day. The morning ferry from Mytilene is at 08:30am and at 17:00 the ferry departs from Ayvalık. During the high season the departure is at 09:00 from Mytilene and 18:00 from Ayvalık. On some days in the high season, there are two departures per day. The ferry is a very popular form of transportation particularly on Thursdays due to the local market in Ayvalık. The majority of the tourists coming from Mytilene are residents there who do their shopping in Bergama's local market.

The Mytilene – Dikili ferry is particularly crowded on Tuesdays as that is the day of the local market in Dikili. The ferry hours are similar to those at Ayvalık, however, the Dikili-Mytilene route is half an hour shorter compared to the Ayvalık – Mytilene route.

¹⁰⁸ Interview with Mr. Anil Keskin, representative of Maskot Tourism, Bergama, on 26-06-2009.

¹⁰⁹ Interview with Mr. Osman Gümüşgöl, Jale tour representative, Bergama, on 10-04-2010.

The ticket of Jale Tourism from Dikili to Ayvalık costs 35 Euros round-trip. Ayvalık - Mytilene round trip prices used to be 75 Euros, however, the opening of a new ferry line, Cunda Lines, decreased the prices to 20 Euros between Ayvalık-Dikili. However, the same route is sold for 10 Euros from Mytilene. Jale Tour has three offices in Mytilene, Dikili and Ayvalık. It works with 10-15 travel agencies in Mytilene and pays a commission to these agencies on each ticket sold. It pays the harbor fees to the Mytilene Harbour Directorate.

The Greek daily visitors coming from Mytilene can enter either from Dikili or Ayvalık harbour with their identity cards/passports and stay in Turkey for a maximum of three months. On the other hand, Turkish citizens who hold a regular passport have to obtain a Schengen visa in order to visit Mytilene. According to a recent change in the policy in 2009, Turkish citizens with special passports do not have to obtain a visa to visit the Greek islands.¹¹⁰ The visa fee for Turkish visitors is 70 Euros per person and 15 Lira is required for an abroad travel fee. These different prices impede the flow of Turkish tourists from Dikili to Mytilene while they facilitate a one-way tourist flow from Mytilene. The former Maskot Tourism representative, Anıl Keskin states that: “Even though almost 50-60 people ask us about the requirements for visiting Mytilene, only 10% of them are able to travel due to the passport and visa requirements.” As reiterated by Geza Dologh, the President of Izmir Marine Trade Organization (Izmir Deniz Ticaret Odası): “If the visa procedure between Mytilene and Dikili (Greece and Turkey) cannot be facilitated, the ship coming from Mytilene will be full and the ship sailing off from Dikili will be half empty.”¹¹¹ The visa obstacle on the tourist flow from the west coast of Anatolia to the Greek islands was also pointed out by the governorships of Dodecanese

¹¹⁰ Interview with Mr. Nasos Giakalis, Mytilene Mayor, Mytilene, on 03-08-2010.

¹¹¹ Geza Dologh, Izmir Chamber of Sea Trade President, Mytilene Public Relations Meeting at Izmir Hilton Hotel, on 26-05-2009.

Islands, Mytilene, Chios and Samos.¹¹² The local authorities of the Greek islands requested a visa convenience for Turkish citizens in order to increase the number of Turkish citizen visitors to the Greek islands according to the sources of Ministry of Foreign Affairs. Even though the visa was removed recently for special passports, the regular passport holders in Turkey still need to apply for a Schengen visa to enter Mytilene.

The former Bergama Mayor, Sefa Taşkın, stated that the early boat tours between Ayvalık and Mytilene expanded in time to include trips between Foça and Mytilene, Ören and Mytilene and Dikili and Mytilene.¹¹³ Currently, a “ring trip” is planned whereby the tourists departing from Mytilene will be able to visit Karaburun, Foça, and Dikili along the route. The day trippers arriving from Mytilene can attend to local markets, visit the historical sites and/or enjoy sea, sun, sand tourism along the shores. If realized, this ring project project will be very promising as it will stimulate the tourism activities mutually in the region.

In terms of land transportation, Bergama can be accessed from Dikili, Izmir and Istanbul through daily inter-city transportation. The main bus station in Bergama has a 2.800m² closed area and was opened in 2004. The transportation to and from Bergama was facilitated through its establishment. Minibuses operate between Bergama and Dikili every 15 minutes. Metro Travel and the Bergama Motorized Vehicle Association/Bergamalılar Motorlu Taşıyıcılar Kooperatifi provides bus transportation between Izmir and Bergama.¹¹⁴ Both companies have frequent daily bus services to and from Izmir. The highway that connects İzmir to Çanakkale follows the Aegean coastal

¹¹² Milliyet, *Yunan Adaları Türklere vize Kolaylığı İstiyor*, at <http://www.milliyet.com.tr/yunan-adalari-turklere-vize-kolayligi-istiyor/dunya/haberdetay/01.04.2010/1219162/default.htm>, accessed on: 05-05-2010.

¹¹³ Interview with Mr. Sefa Taşkın, Bergama former-mayor, Bergama, on 15-06-2009.

¹¹⁴ Bergama Belediyesi Otobüs ve Terminal İşletmeleri / Bergama Municipality Bus and Terminal Directorate, “Bergama-Istanbul arası Otobüs İşletmeleri,” accessed on: 09-03-2010.

line and passes by Aliğa and Bergama. There are also two bus firms which provide transportation between Istanbul and Bergama on a daily basis. Metro Travel has two busses to Istanbul at 10:00, and 21:30. The busses of Anadolu Travel are at 9:30, and 20:30. Likewise, the busses have counterparts departing from Istanbul according to the arrival time of the Bergama busses. This bus schedule is maintained through the winter until the beginning of April accordingly. Starting from April 15th, the number of the busses is increased according to the demand, and new vehicles are added to day and night departures. As understood from the frequency of the busses and the additional vehicles, visitors to Bergama who come from Istanbul and Izmir also travel via the highway.

2.1.4. Demography

In 2008, Bergama had a population of 100,671. The larger environs of the Bergama municipality include 114 villages and 5 towns within its borders. The number of people living in the city center is 57,947, while 42,724 live in the villages (See Table 3). As of 2008, the total percentage of the urbanized population is 57.9%. That means almost half of the population of Bergama lives in the surrounding villages and towns.

Table 3. Annual Population Changes in Bergama (1980-2008)

Annual Population Changes in Bergama (1980-2008)							
Years	1980	1985	1990	1997	2000	2007	2008
Town Center	47.725	51.236	56.916	57.779	52.173	58.212	57.947
Villages	45.122	44.064	44.505	36.234	54.363	44.369	42.724
Total Population	92.847	95.300	101.421	94.022	106.536	102.581	100.671

Source: Bergama Strategic Report 2009, Bergama Municipality, October 2009, p. 44.

As seen in the Table 3, even though there has been a decrease from 1997 to 2000 in terms of the town-village ratios, the urbanization rate increased from 51% to 57,5% from the year 1980 to 2008.¹¹⁵ The increasing percentage of the urbanization rate indicates that there is a migration movement from the rural parts of the municipality to the town center. The 2008 statistics of the urbanization rate for Bergama (57.9%), and Izmir (91%) shows that Bergama is far below the urbanization rate of Izmir due to the focus on the agricultural economy in Bergama. As shown on the table above, despite an increase of 6.5% in the urbanization rate of Bergama between 1980 and 2008, agriculture is still the main occupation for half of the community.

The literacy rate in Bergama also shows an increase from 84% to 93.3% between 2000 and 2008 which is a very positive improvement.¹¹⁶ In 2008, the literacy rate of people over 15 years old was 92.2% including the city center and the villages. But this figure rose to 95% in the city center alone.¹¹⁷ It is slightly higher than the literacy rate of Izmir which is 94.7% and the entire country of Turkey which is 92.5%.

In 2008, the population over 15 years old was 81,308.¹¹⁸ Only 5.11% of this population are graduates of higher education. This figure is below that for Izmir (7.9%) and Turkey (10.8) average.¹¹⁹ In 2008, the literacy level in the 22-34 year old age group, the literacy rate was 98.2%. The average rate of high school graduates is currently 28.6%, and the post-high school rate is 8.7%.¹²⁰ Even though the literacy rate is high in Bergama, it appears that the education level of the population is still below Turkey's

¹¹⁵ Bergama Belediyesi / Bergama Municipality, Strategic Plan 2009, Bergama, p. 44.

¹¹⁶ Rıdvan Yaka, Turkish Statistical Institute, Manager of Izmir Region, "Okur-Yazarlık, Eğitim ve İç Göç Göstergeleri," Bergama Belediyesi, accessed on 10-06-2009, p. 38.

¹¹⁷ *Ibid*, p.17.

¹¹⁸ Bergama Belediyesi / Bergama Municipality, "ADNKS İzmir İlçeleri Bitirilen Eğitim Durumuna göre Nüfus 2008," Bergama, accessed on 20-06-2010.

¹¹⁹ Yaka, *op. cit.*, p.34.

¹²⁰ Bergama Belediyesi / Bergama Municipality, "Bitirilen Eğitim Düzeyi, Cinsiyet ve Yaş Grubuna göre Nüfus 2008," Bergama, on 20-06-2010.

national average. Figures for the educational level of the 22-34 year old age group reveal that Bergama does not have enough skilled labor force for the tourism sector to develop.

The International Labour Organization explains that:

“Tourism is a labour-intensive interface between workers and customers, and a quality driven service profession. The competitiveness and productivity of the tourism industry depends first and foremost on the skills level and the professionalism of the workers.

Therefore all stakeholders recognise that education, vocational training, training upgrades and human resource development are an absolute must for the future of the sector.”¹²¹

As the current level of high school and post high-school is 37.3% in Bergama, the tourism labor force needs additional training programs in order to sustain the tourism development in the long-term.

2.1.5. Socio-Economic Condition

The socio-economic condition in the town of Bergama is briefly presented in this section as it has a direct influence on the local resident’s willingness to participate in touristic activities. The cultivated areas in Bergama comprised approximately 42,554 hectares in 2007 and therefore agriculture is an important source of revenue for the town.¹²² As observed from the statistics of 2008, more than 40% of the population resides in the villages and are engaged in agriculture as their main occupation. On the other hand, 20% of the total population of Bergama indirectly deals with agriculture as a secondary occupation.¹²³ In 2008, the total area of agriculture in the town of Bergama was 65,155 hectares while the total area decreased to 40,194 hectares in 2009, and

¹²¹ International Labour Organization (ILO), “Hotels; Catering; Tourism and Social Dialogue,” at <http://www.ilo.org/public/english/dialogue/sector/sectors/tourism/socdial.htm>, accessed on: 14-05-2010.

¹²² Bergama Ticaret Odası / Bergama Chamber of Commerce, 2008 Report, p. 11.

¹²³ Bergama Belediyesi / Bergama Municipality, 2009 Strategic Plan, p.53.

increased to 45,500 hectares in 2010.¹²⁴ The percentage of the agricultural area to the total land in Bergama is 27% in 2010. With its economy based more on agriculture and with a low level of urbanization, Bergama shows characteristics of a region that has mixed rural and urban settlement patterns. This aspect of the town should be analyzed further in order to understand the needs and interests of the residents in Bergama. The relationship between the town center and its hinterland is important when assessing the attitudes of the inhabitants to the new cultural tourism product development.

A closer comparative look at the economic characteristics of Bergama and the surrounding towns reveals the following information. In the Bergama town center, the agricultural sector has a share of 11% of the wealth whereas in Dikili, in the Bakırçay basin the figure is 17% and in Kınık 57%. In 2009, in Bergama almost 50% of the land was cultivated with wheat (21.6%), pine nut (20%) and corn (10.8%).¹²⁵ These are followed by olive (10.7%) and cotton (9%). There were 6,993 agricultural business establishments in Bergama in 2009.¹²⁶ Following agriculture, social and personal services have a share of 34% and the production has a share of 17% in Bergama. The remaining 20% include wholesale and retail trade, and restaurants and hotels.

The percentage of wholesale and retail trade and restaurants and hotels include the trade and tourism facilities and is therefore a low percentage (20%) for a town that has a high volume of tourism circulation. This is due to the fact that Bergama's economy is still dependent largely on agriculture. As the current economic activity concentrates mostly on agriculture, the town can increase economic development via rural tourism. Alternative ways to diversify tourism, such as the establishment of rural / agri / soft tourism activities in Bergama are discussed in Chapter 3.

¹²⁴ Bergama Tarım ve Köy İşleri Müdürlüğü / Bergama Agricultural Directorate, Report 2010, on 25-05-2010.

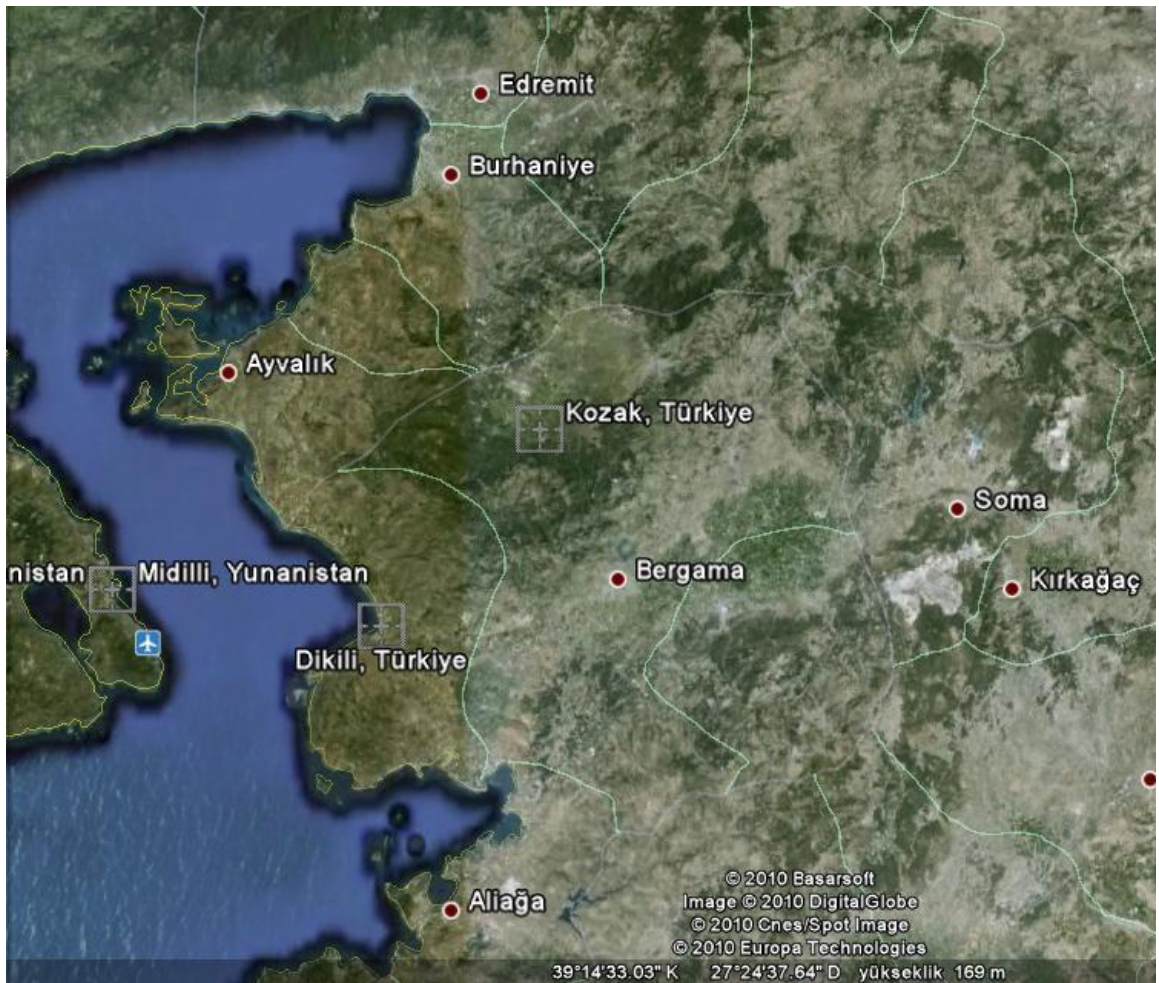
¹²⁵ *Ibid.*

¹²⁶ *Ibid.*

2.1.6. Bergama's Surrounding Attraction: Dikili

Dikili is located in the northwest Aegean region and is 110 km from İzmir, 24 km from Bergama, and 42 km from Ayvalık.¹²⁷ By sea, Dikili is about 66 miles to İzmir and 18 miles to Mytilene. İzmir-Dikili land transportation is provided with busses shuttling in every half an hour.

Map 3. Bergama and Surroundings



Source: Google Earth 2010, www.earth.google.com, created by the author of the thesis, February 2010.

¹²⁷ Eyüp Eriş, *Bergama Uygarlıklar Tarihi: Bakırçay Üçlemesi*, p. 212.

As seen from Map 3, Dikili is located on the Karadağ Peninsula right across the island of Mytilene and it is close to the towns of Bergama, Ayvalık and Aliğa. Dikili, Bademli, Denizkent (Hasanağa) and Çandarlı are all located on the Karadağ Peninsula where there is a sandy shoreline stretching 42 km.

Dikili is situated in a first degree earthquake zone and because of the tectonic structure of the area there are various “*Ilıca*” or hot/natural springs, the most well-known among these being the “Bademli Ilıcası.” Other health spas include Nebiler Ilıcası, Dikili Çamur Ilıcası (Muddy spa), Kocaoba Ilıcası and Kaynarca Ilıcası.¹²⁸ Especially in the Kaynarca district there are hot springs that have a flow rate of 200lt per second. This geothermal energy can be used for diverse touristic and other purposes such as thermal bath tourism, health spas and commercial greenhouse cultivation. This provides a potential tourism investment for hotels and other accommodation facilities. Various natural beaches at Dikili offer advantages in terms of merging the two areas to create new tourism activities and products.

In order to analyze the general socio economic structure of Dikili, the distribution of the land there is further examined here. Of the total surface area of 541km², agriculture composes 23%, forests 40%, and the remaining land includes olive groves, pasture, natural meadow and residential areas. Eighty five % of the population is employed in agriculture, 5% in trade, 3% in industry, 5% in artisanship and 2% in other sectors.¹²⁹ Thus, Dikili shares similar characteristics with Bergama in terms of the focus of the economy on agriculture.

Dikili had a population of 30,863¹³⁰ as of 2008, and this figure increases approximately to one hundred thousand with the arrival of summer campers.¹³¹ The

¹²⁸ *Ibid.*, p. 35.

¹²⁹ *Ibid.*, p.38.

¹³⁰ Bergama Ticaret Odası / Bergama Chamber of Commerce 2008 Report, p.16.

¹³¹ Eris, *op. cit.*, p. 8.

population in the city center is 15,530 which constitute almost half of the population.

There are 25 villages and 1 town within the administrative jurisdiction of Dikili.¹³²

Dikili serves as the main entry point for the cruises coming from Greece and other parts of the world to Bergama. The proximity between the two towns allows for a combination of cultural and historical tours with 3S (sea, sun, sand) tourism. While Bergama has cultural and historical relics at the antique Pergamon site, Dikili provides the natural beauty with its shoreline and landscape. The influx of visitors during the summer season increases the population of Dikili as much as ten times compared to the winter season. From spring to autumn, tourist boats departing from Pireaus in Athens come to visit Dikili and Bergama twice a week. As indicated by Eyüp Eriş, the total number of visitors can reach as much as 5,000 per month.¹³³

Because of an increase in the cultural and trading activities among Mytilene, Dikili and Bergama, Greeks come over to shop in the markets of the Western Aegean coast. The lively trade activities between the two areas have even led to the establishment of short-term Greek language courses offered by the Dikili and Bergama Municipalities for local shopkeepers and enthusiastic inhabitants.

The statistics of the ships and cruises provided by Dikili Harbour are presented in Table 4.

Table 4. The Expeditions of Konstantinos G Ship between Mytilene and Dikili.

The Expeditions of Konstantinos G Ship between Mytilene and Dikili			
Year	Number of Trips	Number of Passengers arrived	Number of Passengers left
2005	3	273	119
2006	53	4.772	4.684
2007	91	7.725	7.414
2008	92	10.691	10.048
2009	99	11.771	10.269

Source: Mr. Atalay Karataş, Dikili Harbour Director, March 15, 2010.

¹³² *Ibid.*, p. 7.

¹³³ *Ibid.*, p. 218.

The number of expeditions between Dikili and Mytilene was only for the passengers who come for a day or two, with Konstantinos G ship. The visitors either stay in Dikili or Bergama or they return with the ship on the same day. Consequently, the visitors coming on these ships to Dikili either visit Dikili or Bergama, as there is a direct boat trip between Mytilene and Ayvalık which is more convenient for Ayvalık visitors. However, since 2009, this ship and its company, Maskot Travel does not organize boat tours to Mytilene. In the new period, only the ships of Jale Tourism will operate between Mytilene and Dikili.¹³⁴

The number of trips increased significantly by 97%, from three trips in 2005 to 99 in 2009. In 2009, almost 100 calls by ships have been made to Dikili harbor with 11,771 visitors. This makes almost 10 visits of ships per month during 2009 and out of all the visitors, 1,502 did not return on the same day. That means that these visitors stayed overnight in Dikili or Bergama for some time and then returned. However, there is currently no way to measure how many of these visitors go to Bergama and for what purpose. As the Dikili Harbor Manager pointed out 99% of the visitors are foreigners, and mostly Greek nationals.¹³⁵ The already existing business that these daily passenger ships have created means that there is a potential to attract these visitors to Bergama for new alternative cultural tourism products.

The other type of ships that anchors at Dikili Harbour are the transit leisure cruises that uses Dikili as a port of call as a part of their tinerary in the Mediterranean (See Table 5).

¹³⁴ Interview with Mr. Atalay Karataş, Dikili Harbour Manager, Dikili, on 04-08-2010.

¹³⁵ Interview with Mr. Atalay Karataş, Dikili Harbour Manager, Dikili, on 12-03-2010.

Table 5. Number of Transit Cruise Ships and their Passengers Visiting Dikili as a Port of Call.

Number of Transit Cruise Ships and their Passengers Visiting Dikili as a Port of Call		
Year	Number of Ships	Number of Passengers
2006	9	558
2007*	16	-
2008	29	10.424
2009	13	6.592

Source: Mr. Atalay Karataş, Dikili Harbour Manager, August 04, 2010.

* The statistics for 2007 are not available due to a system deficiency.

These cruises anchor at Dikili for excursions to nearby sites such as Pergamon, Troy. As a rule, they do not leave their passengers at Dikili as Dikili is a transit port of call for these leisure cruises.

A similar problem occurs in transit cruises (as in other sea transportation vehicles). The number of the visitors who leave the ship to visit surrounding sites cannot be measured. The passengers can either leave their rooms or spend time on the cruise boat as it is like a city in itself with various attractions on board. As a result the numbers only imply a potential tourist market, but to what extent it is used is difficult to determine.

Ilhan Tolunay from Tantar travel firm asserts that these cruises do not spend more than half a day at Dikili harbour whereas they spent at least a day in Izmir. Also, the small port of Dikili does not allow large leisure cruise ships to anchor at Dikili.

Unfortunately, it is not possible to calculate the number of foreign visitors who arrive via the Dikili and Ayvalık ports and visit Bergama. These statistics would be valuable to understand the potential of the leisure cruise ship market for the region. One

way to attract these passengers to Bergama through alternative tourism products is investigated and analyzed further in Chapter 3.

2.2. History and Heritage of Bergama / Pergamon

There are different claims about where the name of Pergamon derives. Radt claims that Pergamon comes from a pre-Greek language, which left various marks on place names in the East Mediterranean.¹³⁶ According to this language, Pergamon or Pergamos means *castle/fortress* or *fortified place*. On the other hand, Eriş asserts that the origin of Pergamon comes from Luwi, one of the oldest Anatolian languages. In Luwi, *Berg/Perg* means hill, mountain, and elevation. In Hittite language, *Pergamus* means foothill.¹³⁷

In the foundation myth of Pergamon, the legendary king of Pergamon was Teuthras, the king of Teuthrania, the fortified castle of Pergamon at the slope of a hill overlooking the sea. According to the mythology recited before the Trojan War, the Athenian priestess Auge was rejected and expelled by her father Tegea, the king of Peloponnes, due to her having intercourse with Herakles, and was left abandoned on the Aegean shore. There she was welcomed by Teuthras, the king of Pergamon. He accepted Auge and adopted her son from her union with Herakles, named Telephos.¹³⁸ According to the legend, following Teuthras, Telephos became king and founded Pergamon. His mother Auge is the one who brought the Athena cult to Pergamon and became the first priestess of the goddess, Athena.¹³⁹

¹³⁶ Radt, *op. cit.*, p.21.

¹³⁷ Eriş, *op. cit.*, p.10.

¹³⁸ Radt, *op cit.*, p. 22.

¹³⁹ *Ibid.*

There is no archaeological evidence for a settlement in 3,000 or 2,000 BC in Pergamon due to successive settlements.¹⁴⁰ However, in the Kaikos valley, on the outskirts of the Kale Dağı/Castle Mountain, there are various prehistoric settlement hills on which pieces from the Bronze Age have been found. Prehistoric ceramic pieces were also found in Asclepion.¹⁴¹ The broken fragments of Greek ceramics belonging to the Geometric and Archaic period (6th - 8th BCE), and a part of the city wall demonstrates that there had been a settlement at the *Kale Dağı* where the Pergamon Acropolis was located.

A large number of the inhabitants of Pergamon, possibly the majority were composed of Anatolians.¹⁴² In the first centuries of the 1st millennium B.C., the elite of the population is believed to have been of Greek origin.¹⁴³ Herodotus states in his Histories:

“...now, when Xerxes was in Sardis, in the course of setting out with his army against Athens, Hermotimus went down on some business or other to the part of Mysia called Atarneus, where people from Chios live, and he met Panionius there.”¹⁴⁴

The Greek historian, Herodotus, names twelve Aeolian cities to complement the twelve Ionian city-states, *Dodecapolis*. These twelve cities are Lesbos, Pitane (modern day Çandarlı), Elaea, Gryneion/Gryneum (today Temaşalık Burnu), Myrina, Aigai, Kyme/Cyme, Neonteichos, Temnos, Larisa and Symrna (Izmir). The most significant center of the Aiolis was the island of Lesbos.¹⁴⁵ The Aeolians were mostly engaged in agriculture while Ionians were involved in seafaring, trade and thus had wider contact with the rest of the world. Even though Aeolians did not leave any monuments on the

¹⁴⁰ Radt, *op cit.*, p. 21.

¹⁴¹ *Ibid.*

¹⁴² *Ibid.*, p. 22.

¹⁴³ *Ibid.*

¹⁴⁴ Herodotus, *Histories*, Oxford: Oxford University Press, 1998, Book 8, Section 106. (8.106), p. 523.

¹⁴⁵ *Ibid.*, 285.

western coast of Asia Minor and most of their cities disappeared in time, some ancient ruins and artifacts have been found in some of the Aeolian cities.

Bergama was under the rule of the Pergamon Kingdom between 282-133 BCE. From 133 BCE when Attalos III left the Kingdom to the Roman Empire until AD 395 it was ruled by Roman Emperors.¹⁴⁶ When the Roman Empire was divided into two in 395, until AD 1300, it was under the rule of the Byzantine Empire. Bergama was annexed by the Menteşe *Beyliği*, which was followed by the Karasi *Beyliği*. In 1345, Orhan *Gazi* seized Bergama and it was under the rule of Ottoman Empire until the Republican period started in 1923.¹⁴⁷

In the following sections, the Greek, Hellenistic, Roman, Seljuk, Ottoman and Republican heritage of Bergama will be introduced briefly to give a general sense of the historical and cultural significance of the town.

2.2.1. Greek, Hellenistic and Roman Heritage

Pergamon, a part of ancient Mysia, was a major Hellenistic center among the other kingdoms in Asia Minor. Kuban asserts that the Pergamon kingdom was the biggest and most significant political power in Western Anatolia during the Hellenistic period (300-30 BCE).¹⁴⁸ Pergamon was located near a fertile valley and had a strong strategic location. It was away from the sea attacks but also had good communication, which had a crucial impact on its rise.¹⁴⁹ The Hellenistic remains located on the Acropolis of the antique site of Pergamon have brought Bergama a fame of international worth.

¹⁴⁶ Seton Lloyd, *Ancient Turkey: A Traveller's History of Anatolia*, California: University of California Press, 1989, p. 156.

¹⁴⁷ Bozkurt Ersoy, *Bergama Cami ve Mescitleri*, Ankara: Kültür Bakanlığı Yayınları, 1989, p.12.

¹⁴⁸ Doğan Kuban, *Çağlar Boyunca Türkiye Sanatının Ana Hatları*, İstanbul: Yapı Kredi Yayınları, 2004, p. 33.

¹⁴⁹ J.J.Pollitt, *Art in the Hellenistic Age*, Cambridge: Cambridge University Press, 1986, p. 79.

Pergamon was a plain fortress city governed by a local dynast, Philetairos (283-263 BCE), on behalf of major Macedonian kings.¹⁵⁰ Philetairos was appointed as a governor by Lysimachus, one of Alexander the Great's successors following the death of Alexander (360-281 BCE).¹⁵¹ The antique town of Pergamon became the Pergamene Kingdom during the reign of Philetairos. However, Attalos I was the first to gain the title of King of Pergamon and this started the reign of the Attalids (241-197 BCE) in the region that included the territories expanding from the Aegean coast, the Maeander into the town of Iconium, modern Konya. Following Attalos I, during the reign of Eumenes II (197-159 BCE), Pergamon became a great cultural center and the focal point through which the Hellenistic culture spread in Asia Minor.

The Acropolis of Pergamon is replete with outstanding examples of heritage. The Athena Temple, the oldest of the religious shrines known as the Bringer of the Victory to the City, the Great Altar (the Altar of Zeus), the Trajaneum, the largest temple in the Roman imperial city, and the Theater with its 78 rows of seats rising to a height of 118 feet are all located in the Acropolis.¹⁵²

The Asclepion is known as one of the first medical and healing centers of the world, and is located in the south western quarter of Bergama. The Asclepion, dedicated to the cult of Asklepios, the god of healing, was like a spa where the patients waited for their recovery and were entertained by dramatic performances and other shows that took place in the Asclepion antique theater with a 3,500 seating capacity. The Asclepion was first built in the fourth century BC and rebuilt various times in the Hellenistic and Roman times and the ruins seen today mostly belong to the second century AD. The shrine reached a comparable level in prominence to Epidauros and Kos as the major healing

¹⁵⁰ R.R.R.Smith, *Hellenistic Sculpture*, London: Thames and Hudson, 1991, p. 155.

¹⁵¹ Erich S Gruen, "Culture as a Policy: The Attalids of Pergamon," From Pergamon to Sperlonga. Ed. Nancy T. de Grummond and Brunilde S. Ridgway. California: Berkeley University Press, 2000, p. 17.

¹⁵² Selçuk Gür, *Anadolu Uygarlıkları ve Antik Şehirler*, Istanbul: Alfa Yayınları, 2007, p. 166-174.

centers in the Greco-Roman world.¹⁵³ Additionally, Allianoi, a very important ancient medical center, is only 18 km away from antique Pergamon, which further qualifies Pergamon as belonging to a large important medical and health region. The ancient Allianoi health center, with its 9000m² areas, is the biggest and best-protected health spring in Anatolia currently having hot springs. Archaeological discoveries have shown that Allianoi was an important health center between 200 BCE until the end of AD 1100.¹⁵⁴ Archaeological excavations have further revealed that Allianoi used to be the location of a hospital for gladiators in antiquity. With 400 pieces of medical equipment and other related items, Allianoi was probably a *valetudinarium*, a kind of military hospital.¹⁵⁵

In terms of religious significance, The Red Court/Red Basilica situated in the town center of Bergama, is renowned in ecclesiastical history for being one of the first seven sacred churches of Christianity (which stood for one of the seven sacred Christian communities) in Asia Minor. The Red Court dates to the reign of Roman Emperor Hadrian AD 117-38. It is believed to have been a sanctuary dedicated to the Egyptian Gods of Isis, Serapis and Harpocrates and was converted into a church dedicated to St. John the Theologian in the beginning of the Byzantine era, c. AD 400.¹⁵⁶ As a result, the town of Pergamon had the status of a bishopric in the Byzantine era as it included one of the Seven Churches of Revelation.¹⁵⁷

Finally, there are artificial dirt mounds outside of Bergama, Maltepe, Yığma Tepe, and Tavşantepe, which were thought to be the tombs of the ancient kings of Pergamon. It has been discovered that Maltepe has a burial chamber inside from the

¹⁵³ Ekrem Akurgal, *Ancient Civilizations and Ruins of Turkey*, Ankara: Türk Tarih Kurumu, 1969, p. 105.

¹⁵⁴ Deniz Ergün, "Allianoi antik tıp merkezi kaplıca uygulamalarına ışık tutuyor," *Bilim ve Gelecek Dergisi*, Sayı 36, p.3. <http://www.saglikarastirmalari.org/makaleler/allianoi.pdf>, accessed on: 03-06-2010.

¹⁵⁵ Daniş Baykan, "Gladiator Hospital: Allianoi," *Atlas*, Vol. 201 at <http://www.kesfetmekicinbak.com/arkeoloji/09211/>, accessed on: 10-04-2010.

¹⁵⁶ Akurgal, *op. cit.*, p. 103-4.

¹⁵⁷ *Ibid.*, p. 254.

Roman period. These tumuli also constitute a very significant part of the historical heritage of Bergama.

2.2.2. Seljuk, Ottoman, and Republican Era Heritage

In the later Roman periods various temples and shrines in Bergama suffered from religious conflicts, and from the 7th century on the town was exposed to Arab invasions and from the 9th century onwards the Turkish invasions started.¹⁵⁸

The strikingly rich cultural remains of Antique Pergamon were further enriched by the religious and civic buildings from the Seljuk and Ottoman eras. The first Turkish-Islamic structure in Bergama was the Arab / Müftü Camii. This dates from the 14th century and from the original structure, only the minaret, Çinili Minaret, survives.¹⁵⁹

In the old Turkish quarter of Bergama, the Ottoman architectural heritage includes the Ulu Camii, built by Sultan Beyazid in 1399, the Kursunlu Camii, Hacı Hekim Camii, Laleli Camii, Şadırvan Camii, Kulaksız Camii, and Arslancı Camii. Other remains are the *arasta*, *bedesten*, several *hans* including the Çukurhan, and Taşhan, hamams such as the Küplü Çarşı, Hacıhekim, and Çınarlı hamams and the traditional houses.¹⁶⁰

The Ulu Camii was among the earliest mosques in the early Ottoman period in Bergama constructed by Sultan Yıldırım Beyazid in 1399.¹⁶¹ The bridge next to the Ulu Camii, the bridge at Tekkeboğazi, a bedesten, and other mosques and baths were reconstructed after Bergama was besieged by Ottoman Turks.¹⁶² The location of the Ulu Camii, under the mountain and near the bend of the River Selinus, affords the visitor a view of buildings from almost all the historic periods of Bergama.

¹⁵⁸ Bergama Ticaret Odası / Bergama Chamber of Commerce, Report 2008, p.63.

¹⁵⁹ Ersoy, *op. cit.*, p.78.

¹⁶⁰ Osman Bayatlı, *Bergama*, Bergama: Halkevi Yayınları, 1945, p.21.

¹⁶¹ Ersoy, *op.cit.*, p. 8.

¹⁶² Bayatlı, *op. cit.*, p.13.

Apart from these remains, the old municipality service facility, the “Kız Meslek Lisesi”, Gazi Paşa primary school, and the synagogue of the 19th century are also a part of the later historical heritage of Bergama.¹⁶³

2.2.3. Bergama Museum

The Bergama Museum was first established in 1924 as a storage facility for the archeological excavations taking place on the Acropolis.¹⁶⁴ In 1936, the archaeological museum opened at its current location and provided an attractive collection of remains belonging to all periods of Pergamon’s history.¹⁶⁵

The museum also has an ethnographic section including pieces from the 18th to 20th centuries, which displays the rich cultural social life, local customs and traditions in Bergama and its environs.¹⁶⁶ These pieces include items belonging to different ethnic groups who have been settled in the region for centuries. The costumes and clothing styles belonging to the Yörük, Çepni and Turkoman tribes and other local costumes, the various carpet works, exquisite samples from embroidery works, daily use items, jewelry, and weapons are some of the many items exhibited in the ethnographic section.

2.2.4. Natural Resources and Landscape of Bergama

Bergama is located in the Bakırçay river basin, a site of natural variety consisting of lowlands, plateaus, hills and a coast line. The town is encircled by the mountains of Madra, Yaylacık, Geyikli, Soma and Yund mountains. A considerable area of the Bergama region, Kozaklı and its environs is covered with forests.

¹⁶³ Bergama Belediyesi / Bergama Municipality, Rölöve ve Restorasyon Bürosu, “Bergama’daki Tescilli Yapı Sahipleri için Bilgilendirme Kılavuzu,” Bergama: Çağdaş Matbaacılık, 2007.

¹⁶⁴ Bergama Arkeoloji Müzesi, at <http://www.bergamailcesi.com/content/view/76/44/>, accessed on: 15-03-2010.

¹⁶⁵ Freely, *op.cit.*, p. 79.

¹⁶⁶ Bergama Kültür ve Sanat Vakfı, *Bergama Müzesi*, Bergama: Berksav Belleten, 2006, p.152.

Local agricultural and food products of Bergama are cheese, pinenuts, cotton, and grapes. Agriculture and tourism are the main occupations for the local community.¹⁶⁷

However, the local community does not benefit significantly from the historical and cultural heritage of Bergama in terms of tourism revenue.

Mining is an important economic activity for Bergama. It is a town rich in underground natural resources as it has granite, marble, perlite and gold. The search for gold with cyanide has been one of the key issues in the town, which triggered the emergence of opposing activist movements in one of the regions of Bergama, the Kazdağları.

Along the Bergama-Dikili geothermal line there are some 23 thermal sources. The most famous among them is Guzellik Ilıcası/Beauty Thermal Spring. It is 4km. from Bergama, on Izmir highway.¹⁶⁸ This hot spring is of a medicinal nature and is a potential site for the construction of a 5-star thermal hotel as proposed by Bergama Chamber of Commerce. The Mahmudiye Hot Spring and the Paşa Hot Spring are some other thermal sources, which should be evaluated as potential tourism investments.

These thermal sources could also be used for the establishments of new tourism products such as Galen Medical Tours. Galen (born c. AD 130) was a prominent doctor/physician of Pergamum and his concept of medicine and psychology have a crucial place in the development of scientific thought.¹⁶⁹ Through the combination of the geothermal energy (for health tourism), the heritage of the Galen and the Asclepion and the cultural tourism, tourists can be encouraged to stay overnight in and around Bergama.¹⁷⁰ These new products will also help to develop a new image of Bergama /

¹⁶⁷ Bergama Ticaret Odası / Bergama Chamber of Commerce, 2007 Report, p. 127.

¹⁶⁸ *Ibid.*, p. 148.

¹⁶⁹ Vivian Nutton, "The Chronology of Galen's Early Career," *The Classical Quarterly*, Vol. 23, No. 1 May, 1973, p. 158.

¹⁷⁰ *Ibid.*, p. 129.

Pergamon different from the current image of the town perceived mostly through packaged historical/archaeological tours.

2.2.5. Intangible Heritage of Bergama

The intangible heritage of a place includes traditional and popular culture and these should be promoted in the planning phase of any tourism development. The language, literature, music, dance, games, mythology, rituals, customs, handicrafts constitute intangible heritage elements of an area and these are all revealed through storytellers, festivals, live performances, local events, and markets.¹⁷¹ The nomadic Turks/*Yörüks* have an important place in the intangible heritage of the Bergama-Dikili area. The *Yörüks* migrate between their summer encampments -highland meadows- and the coastal shores of the Aegean region. They celebrate their spring festival, ‘*panayır*,’ near Ayvacık and other Anatolian towns along the western shores of Turkey.¹⁷² Freely further indicates that the *panayır* contains surviving features of the old Greek *panegyria*, religious holidays. As also stated in “Dikili Mavi Güzellikler Geçidi,” the *Yörük* culture has its roots in the surroundings of Dikili and Bergama starting from the 15th century. The *Yörük* tribes choose to locate at the mountain of Karadağ as their *Kışlak*/winter residence, while they prefer the mountains of Madra and Yund as their *Yaylak*/summer residence.¹⁷³ The rich culture of the *Yörüks* should be explored through various cultural tourism activities planned as part of the sustainable tourism development movement.

The International Bergama Festival (*Kermes*), which has been celebrated for the last 71 years at the end of June, has momentous tourism potential for Bergama.¹⁷⁴ The sources written by Osman Bayatlı on these festivals reveal the local traditions of the town

¹⁷¹ McKercher and du Cros, *op. cit.*, p. 83.

¹⁷² John Freely, *Western Shores of Turkey*, London: J. Murray, 2004, p. 59-60.

¹⁷³ Eyüp Eriş, *Dikili Mavi Güzellikler Geçidi*, Bergama: Bergama Ticaret Odası Kültür Yayınları, 2008. p. 44.

¹⁷⁴ Bergama Ticaret Odası / Bergama Chamber of Commerce, 2007 Report, p. 150.

which constitute a major part of the intangible heritage.¹⁷⁵ The festival is dated to the same period of the spring festival of ancient times. During the old Bergama Festival, local folklore, arrow shooting, javelin throwing and fancy-dress balls used to take place along with the classical theater plays in the Asclepion Theater.¹⁷⁶

The annual Bergama Festival has the potential to familiarize visitors with the local customs, traditions, values, arts and handcrafts, thereby enriching their tourism experience. Through a great range of activities, the historical and cultural wealth of the town can be used to appeal to the tourists to stay longer in Bergama. This in return will provide both economic and social benefits to the inhabitants of the town.

Different strategies for preserving and sharing the intangible heritage elements in Bergama should be assessed during the tourism planning phase. It will not be sufficient to only plan and organize festivals, but the interpretation of the activities should be carried out with the participation of the local people. It will be inappropriate if a tourist guide presents the intangible cultural heritage without the participation of the local *tradition bearers*.¹⁷⁷ Unfortunately, time limitations, the lack of a thorough understanding of the cultural context and the leisure needs of the visitors can lead to superficial presentation of the intangible cultural heritage at a site, and this should be avoided.¹⁷⁸

Intangible heritage assets can be presented to visitors by converting them into tangible activities, events, performances under the control and contribution of the local residents. Through this commodification process the local community can benefit from these staged but authentic performances and activities.¹⁷⁹

¹⁷⁵ Osman Bayatlı, *Bergama Kermesi 1937-1946*, Bergama: Bergamayı Sevenler Cemiyeti, 1946.

¹⁷⁶ *Ibid.*, p. 27.

¹⁷⁷ McKercher and du Cros, *op cit.*, p. 93.

¹⁷⁸ *Ibid.*, p. 96.

¹⁷⁹ *Ibid.*, p. 97.

2.3. Cultural Tourism in Bergama / Pergamon

In this section, various aspects of the cultural tourism in Bergama are investigated. The following analysis is based upon data gathered from various sources. Some of the quantitative data were obtained from national, regional, and local government agencies such as TUIK (Turkish Statistical Institute), Ministry of Culture and Tourism, Central Bank, Izmir Culture and Tourism Directorate, Bergama Culture and Tourism Directorate, and the Municipality of Bergama. More qualitative data was gathered from interviews carried out by this author with major travel firm personnel and tour operators both in Istanbul and Bergama, and with local tourism stakeholders such as related property owners such as hotels, pensions, and food and beverage facilities and other related tourism entrepreneurs.

Tourism demand and supply of the town are presented in order to elaborate the tourism potential of Bergama.

Bergama has an international value in terms of tangible and intangible heritage that reflects its cultural diversity. Bergama possesses historical, cultural and natural values which can appeal to tourists from different backgrounds. Sites are classified according to their power of attraction and this is based on the number of heritage-related traits that the site possesses.¹⁸⁰ In this respect, Bergama can be categorized as a higher order attraction with myriad remains belonging to diverse historical periods such as Greek, Hellenistic, Roman, Seljuk, Ottoman, and Turkish Republican. However, the cultural assets an area possesses does not equal its cultural tourism attraction points.¹⁸¹ There is a possibility that some of the assets do not attract visitors. This holds true in the case of Bergama as there appears to be a sort of bias of the visitor towards the Greek and Roman heritage of Bergama. The current tour itineraries and schedules place emphasis

¹⁸⁰ *Ibid.*, p. 33.

¹⁸¹ McKercher and du Cros, *op. cit.*, p. 32.

and allocate time to visiting the sites of Greek and Roman heritage. Bergama possesses very exquisite samples of architecture dating to the Seljuk, Ottoman and early Republican periods, yet these monuments are not explored by the tourists coming to Bergama due to the lack of supply in terms of tourist facilities and the nature of the packaged tours. Most of the heritage sites and historical monuments from other eras are therefore ignored by the travel agencies and tour operators.

Thus, the power of an attraction can also introduce a certain threat to the tourism strategy. That is, the emergence of one particular or a set of 'highlights' from one era can overshadow other equally significant sites. There is a possibility that when a place has a very powerful attraction, the other sites in the town can be overlooked as the visitor focuses mostly on the "must-see" places, which are the most attractive historical remains. Bergama suffers from this problem of "powerful attractions," as the tourists tend to visit or are encouraged to visit Acropolis the most, and often to the complete exclusion of all other sites. The Asclepion, Red Court, and the Bergama Museum are visited to a lesser extent whereas other heritage sites including the post-Roman periods are almost totally ignored.

2.3.1. Tourism Demand to Bergama

In terms of tourism demand, Bergama can play a significant role in increasing the tourist numbers to Turkey. Ancient Pergamon as a tourist product has a different appeal for domestic and international tourism markets. International tourists mostly visit Pergamon as part of a larger cultural and religiously motivated tourist route that consists of Istanbul, Troy, Bergama, Ephesus, and Aphrodisias. For the domestic tourists, culture/education and sea, sun, sand motivation plays a role.

In the following section, various types of tours to Bergama will be investigated in detail.

2.3.1.1. Domestic and International Tours to Bergama

The tourist route through the western shores of Turkey starts from the Dardanelles, ancient Hellespontine Shores, and continues with Troy including Alexandria Troas and Assos that are located in the south. The route continues to Pergamon, the Aeolian shore and its twelve ancient cities from the Edremit Gulf to the Gulf of Izmir. It continues to the glorious cities of the Ionian league including Ephesus, Miletus, Priene and Didyma. This is connected further to Caria and Lycia. The route ends at the port of ancient Antioch (in Hatay).¹⁸²

The tourism route described here is realized through the operations of various national travel agencies connected to their international counterparts. The leading travel agencies and tour operators in Turkey are mostly located in Istanbul. These include firms such as ETS, Tantur, Fest Travel, Diana and Pamfilya Tourism. A series of interviews were conducted with tour companies from May 2009 to 2010 to identify Bergama's role in the western Turkey tourism movement.

¹⁸² Freely, *op.cit.*, p. 3.

Tantur is a destination management company in Turkey that provide services in the fields of incentive travel (organized by firms as a reward to motivate their staff), groups, meetings, events, leisure travel and business travel.¹⁸³ It was established in 1976 and owned by TUI since 2000. TUI is the leading tourism company in the world operating with more than 3,300 travel agencies, and serving to more than 30 million customers all over the world. The tours organized by Tantur are a strong reference point for Bergama's significance within the international tourism arena. Tantur Chief Sales Executive İlhan Tolunay explained that three types of tours are organized to Bergama: 10 days Western shores trip, daily tours from Izmir and cruises coming from Dikili harbor.¹⁸⁴

The first tour starts in Istanbul and ends in Antalya or vice versa. The route goes from Istanbul to Canakkale (overnight), Kusadasi (overnight), Bergama (transit) and ends either at Dalaman or Antalya. This trip takes approximately ten days but different travel agencies create their own variations. In this trip, the tourists spend a maximum 4-5 hours in Bergama whereby they hastily visit Acropolis, Asclepion, and Red Court. The Acropolis visit takes itself approximately 75 minutes, leaving little time for other sites.

The second trip consists of daily Bergama tours departing from Izmir. These are regular tours organized by local travel agencies in Izmir depending on the demand from the public. This does not comprise a big market in the current tourism movement; however, with the new cultural tourism products in Bergama (the introduction of the rural tourism) the demand from Izmir can be increased.

The third type of tour is based upon servicing visitors from the cruise ships that anchor at the Dikili harbor. These cruises, however, do not benefit or improve the tourism market in Bergama. The visitors are brought to the Acropolis, Asklepion and

¹⁸³ Tantur Travel Agency, at http://www.tantur.com.tr/en/tantur/hakkimizda_tantur, accessed on: 03-03-2010.

¹⁸⁴ Interview with Mr. İlhan Tolunay, Sales Executive of Tantur, Istanbul, on 28-05-2009.

Red Court with busses and then brought back to their cruises without having the chance to wander in the town. Due to the technical constraints of the harbor, cruises coming to Dikili are not as big as those visiting Izmir.

Although all of these three routes are connected to Bergama, Ilhan Tolunay regrets the fact that Bergama is actually not the focus of these tours. Indeed, he admits that Bergama, with its current level of touristic activity, is not a major concern for travel agencies and tour operators apart from being a “stopover.” One last group of visitors should also be noted here: the tourists coming from Mytilene through Ayvalık. The visitors coming through Ayvalık constitute an important number and potential for Bergama.

ETS Tour, established in 1991, describes itself as the biggest domestic tourism group in Turkey with its 3255 employees and 346 travel agencies. Currently, the ETS Group includes Etstur, Didimtur, Atlasjet, Voyage Hotels, and Jetset companies. ETS holds a considerable market share in the domestic tourism of Turkey.¹⁸⁵ According to the explanations made by ETS Tour Sales Executive in Harbiye, Bergama is not a preferred destination in the domestic market.¹⁸⁶ The director explained that the Cappadocia tour is the most preferred destination, and is always sold out, for the Turkish national holiday seasons. The tour programs to Cappadocia are set and announced a year in advance. Bergama, packaged as “Mysia” tours, is mostly sold for the national holiday periods. Thus, the Mysia package is not announced on Didimtur’s web-site except during this period. Moreover, during the hot summer season, tourists do not prefer cultural tour programs that include Bergama. Almost all domestic tourists tend to go to the southern shores of Turkey at this time for sea, sun, and sand (3S) tourism.

¹⁸⁵ ETS Tour, at <http://www.etstur.com/Kurumsal>, accessed on: 04-03-2010.

¹⁸⁶ Interview with Mr. Çağlar Kangül, ETS Tour Sales Executive, at Harbiye branch, Istanbul, on 12-03-2010.

The ETS tour offers two types of “Mysia” tour. The first program is offered by ETS itself, and the second one is marketed through Didimtur. ETS is preferred by cultural tourists of a higher income level whereas Didimtur offers relatively more economical tours. Didimtur’s Mysia package consists of three nights of accommodation and day trips to Assos, Bozcaada, Bergama and Bursa. Bergama’s place in the program is restricted to a 2-3 hours visit scheduled on the third day. Almost one hour is spent at the Acropolis, and forty five minutes in Asclepion, followed by a lunch break in a local restaurant. The Red Court is not incorporated into the program except for a short photo break. The tourist groups are accommodated in Ayvalık at a 4-star hotel. Ayvalık is the accommodation stop for the West Anatolia tours. It is the favorite overnight destination stop after visiting Troy and/or Assos and before Ephesus or Foca.¹⁸⁷ From all this information, it seems that Bergama does not receive the attention it deserves in the domestic tourism market. On the Didimtur web site, for example, Bergama is not even advertised in the section on local Aegean tours. The site only describes the town of Dikili and the hotel called “Mysia” in Dikili.¹⁸⁸ ETS’ own tour does not differ much from Didimtur’s package other than the fact that ETS announces a Mysia package, included within the section on cultural tours.¹⁸⁹

Diana Travel was established in 1977 in Kuşadası.¹⁹⁰ Diana Travel was the first company to operate ferry trips between Kuşadası and Samos. Diana has a tour program named the “İzmir-Kuşadası Classical Tour.” This departs from İzmir and continues with a visit to the Pergamon Acropolis and Asclepion.¹⁹¹ After an overnight in Ayvalık the tour continues to Pamukkale, and Bursa, coming to an end in Istanbul.

¹⁸⁷ Interview with Mr. İlhan Tolunay, Sales Executive of Tantar, Istanbul, on 28-05-2009.

¹⁸⁸ Didim Tour, at <http://www.didimtur.com/Tum-Beldeler>, accessed on: 15-03-2010.

¹⁸⁹ ETS Tour, at <http://www.etstur.com/Kultur-Turlari/Klasik-Turlar/Misya>, accessed on: 15-03-2010.

¹⁹⁰ Diana Travel, at <http://www.dianatravel.com/eng/index.htm>, accessed on: 15-03-2010.

¹⁹¹ *Ibid.*

Pamfilya Tourism, established in 1969 in Antalya, provides service in the fields of cultural and special-interest tours, pilgrimage tours, wellness, spa & thalasso therapy, cruising, incentive packages, conferences and congresses.¹⁹²

Pamfilya's tour program is noteworthy because of its focus on religion. Pamfilya has a special ten day tour called "In the Footsteps of St. Paul." The tour program starts from Adana. It reaches Pamukkale passing through Antakya, Cappadocia, Kuşadası and Izmir. On the 8th day, Bergama is visited as a pilgrimage destination. The visits to Acropolis, Asclepion, and the Red Basilica take place in the morning.¹⁹³ The tour continues to Troy in the afternoon and spends the night at Canakkale, coming to an end in Istanbul.

The same agency also offers another seven day tour called "Seven Churches of Revelation and Istanbul."¹⁹⁴ Bergama is on the list and the same historical sites, Acropolis, Asclepion and the Red Basilica, are visited on the fourth day. This latter package emphasizes the significance of Bergama in terms of pilgrimage tourism. However, the town is not marketed for its religious heritage values by all national travel agencies. The pilgrimage tourism potential of the town will be further investigated in the following chapter.

Setur travel agency, established by Koc Holding, does not offer a tour package that includes Bergama. On its web site, it has a "historical places directory" in which Assos, Ayvalık, Kuşadası, and Şirince have a separate section with detailed information.¹⁹⁵

¹⁹² Pamfilya Travel, at <http://www.pamfilya.com.tr/>, accessed on: 15-03-2010.

¹⁹³ Pamfilya Travel, "In the Footsteps of St. Paul," at http://www.pamfilya.com.tr/download/tours/IN_THE_FOOTSTEPS_OF_ST_PAUL.pdf, accessed on: 15-03-2010.

¹⁹⁴ Pamfilya Travel, "Seven Churches," at http://www.pamfilya.com.tr/download/tours/SEVEN_CHURCHES.pdf, accessed on: 15-03-2010.

¹⁹⁵ Setur, at http://secure.bookinturkey.com/09_1TR/yore/yoreyi.asp, accessed on: 28-03-2010.

Fest tour, established in 1975, offers both inbound and outbound cultural tours.¹⁹⁶

Fest tour can be singled out for its direct Bergama tours. It has a unique Bergama program that offers a two night Troy- Assos – Bergama package. On the first day the visits are exclusively dedicated to Troy and Assos. From there the bus heads to Bergama where the tourists stay overnight after a dinner in the town. On the second day, the tourists pay a visit to Acropolis, Asclepion, the Red Court and the Bergama Museum.¹⁹⁷

This program is the only one that offers accommodation in Bergama. It includes visits to almost all touristic sites in the town. What Fest tour achieves is remarkable and an important example from a cultural tourism perspective. This is a very positive and promising tour program, notwithstanding its limited audience. Ways to increase the number of such cultural tours, operating solely for Bergama, or at least placing Bergama as a more central overnight destination will be explored further in Chapter 3.

In this section, Bergama's place within the cultural tour programs, as designed and operated by the foremost travel agencies in Turkey has been summarized. The web sites of these agencies and interviews carried out with their managers establish that the tours from these agencies include Bergama within a broader program that is targeted for Western Anatolia, Istanbul- Izmir or the Istanbul-Antalya tourism routes. Tourists who come to Bergama through these and similar package-programs do not spend the night at Bergama. There are only a few exceptions to this rule. The average overnight stay in Bergama for both domestic and international tourists stands at a low of 1.2 nights per year.¹⁹⁸ The reason for this low rate of accommodation lies in visitors' or tour agency's preferences for the nearby towns for accommodation.¹⁹⁹ Bergama's distance from the

¹⁹⁶ Fest Travel, at <http://www.festtravel.com/en/about-fest> , accessed on: 04-03-2010.

¹⁹⁷ Fest Travel, "Troya, Assos, Bergama Turu," at <http://www.festtravel.com/tr/troya-assos-bergama-turu>, accessed on: 15-03-2010.

¹⁹⁸ Yıldız Teknik Üniversitesi, *Bergama ve Yakın Çevresinde Turizme Alternatif Bir Bakış*, İzmir: Bergama Ticaret Odası Kültür Yayınları, 2008, p. 52.

¹⁹⁹ *Ibid.*, p.51.

coast, the lack of cultural activities, and the lack of accommodation on a larger scale are the major drawbacks. These factors place constraints on Bergama's tourism potential.

The proximity of Bergama to Izmir, Kuşadası, Efes, Ayvalık, and Foça, which can provide better accommodation facilities with various social attractions and 3S facilities, has prevented Bergama's development as an overnight destination. Tourists visit Bergama with tour packages composed of tightly scheduled short visits to the Acropolis, which are inadequate for the required time to explore the other heritage values of the town. This is a major drawback for the town, and shows that the travel agencies play a central role in the realization of the tourism potential of a historical site.

2.3.2. Data Related to Tourism

2.3.2.1. Data on Turkey

In this section, specific statistical sources are evaluated to analyze the tourism statistics of Turkey and Bergama. These sources include the TUIK (Turkish Statistical Institute), TKTB (Turkish Ministry of Culture and Tourism), the TCMB (Turkish Republic Central Bank), the IKTM (Izmir Culture and Tourism Directorate), and the BKTM (Bergama Culture and Tourism Directorate).

TUIK provides the information about the number of tourists on an annual basis gathered through the questionnaires distributed by the Emniyet Müdürlüğü (Security Directorate). The number of tourists entering Turkey and departing from Turkey can be obtained through these questionnaires from 2001 onwards. Thanks to these questionnaires, the authorities have been able to distinguish between Turkish citizens living abroad and visiting their relatives, and foreign visitors who visit Turkey for various purposes (business, VFR/Visiting Friends and Relatives, holiday). This classification can be made as the questionnaire on tourism expenditures is directed only towards the foreign

visitors departing from Turkey not to other segments such as Turkish citizens living abroad.

TKTB provides statistics for the general tourist flow in Turkey. A minor discrepancy has been observed in the tourism statistics of “foreigners who leave the country” provided by TUIK and TKTB. TUIK statistics, based on data from the National Police Department, are slightly lower than the statistics of TKTB.

In this section, both TUIK and TCMB statistics are used. The statistics for the tourism revenue and the number of tourists visiting Turkey between 1992 and 2009 are presented below. The data on the period between 1992 and 2000 is obtained from the report of the TCMB titled “Milliyetlere göre Turizm Geliri ve Harcama Tablosu” / “The Tourism Revenue and Expenditure Chart based on Nationalities.”²⁰⁰

TUIK produced the statistics for the period between 2001 and 2009. This report is based on the foreign tourists who departed from Turkey as well.²⁰¹ As TUIK does not have the statistics for the period before year 2000, this earlier data is obtained from TCMB statistics.

The revenue statistics are obtained from TUIK’s web site, “2001-2009 Foreign Visitors Tourism Revenue Statistics.” As tourist numbers are not presented in the same chart, the statistics are obtained from TUIK’s Police Department “2000-2009 Chart on Departing Foreign Visitors” / “2000-2009 Çıkış Yapan Yabancı Ziyaretçiler Tablosu.”

²⁰⁰ Türkiye Cumhuriyeti Merkez Bankası, “Milliyetlere göre Turizm Geliri ve Harcama Tablosu”, at <http://www.tcmb.gov.tr/odemedenge/tablo25.pdf>, accessed on April 04-03-2010.

²⁰¹ *Ibid.*

Table 6. Foreign Visitors Departing from Turkey (1992-2009).

Foreign Visitors Departing from Turkey (1992–2009)		
Year	Total Visitors Number	Total Visitors Revenues (1000\$)
1992	6.582.678	3.639.342
1993	5.925.672	3.958.753
1994	6.414.002	4.321.453
1995	7.242.249	4.957.117
1996	7.974.279	5.648.657
1997	9.236.392	7.001.635
1998	8.878.555	7.176.988
1999	7.069.247	5.202.454
2000	9.991.004	7.636.383
2001	11.276.531	7.386.246
2002	12.921.982	9.009.678
2003	13.774.459	9.676.623
2004	17.176.789	12.124.060
2005	20.520.622	13.929.301
2006	19.275.955	12.556.829
2007	23.017.081	13.989.953
2008	26.431.124	16.801.618
2009	27.347.977	15.853.074

Source I: Gelirler İstatistiği, TUIK, at

http://www.tuik.gov.tr/VeriBilgi.do?tb_id=51&ust_id=14, on March 04, 2010.

Source II: 2000-2009 Çıkış Yapan Yabancı Ziyaretçiler Tablosu, Police Department, TUIK, at http://www.tuik.gov.tr/VeriBilgi.do?tb_id=51&ust_id=14, on March 04, 2010.

As seen in Table 6, the number of foreign tourists visiting Turkey from 1992 to 2009 increased remarkably. The general trend shows a rise in Turkey's tourism revenues. The statistics regarding the period between 1992 and 2009 show an increase of 415% in the number of foreign visitors and an increase of 435% in revenue.

Within this general trend of increase, there were three periods in which the number of tourists and/or tourism revenue decreased. The changes in both statistics can be linked to global economic trends. In 1997-1999, the Asian economic crisis affected

the global economy negatively.²⁰² The tourism industry had its own share of losses from the recession. A significant decrease in the number of departing tourists and consequently a decline in revenue were reported. A similar decrease was experienced in year 2006.

In 2009, despite an increase of almost one million (4%) in the number of departing tourists the revenues decreased by 6%. It appears that many foreign tourists are somehow spending less. It is possibly due to “all-inclusive, hyper-inclusive” type of tour packages. On the one hand, these do not ‘allow’ the tourists to go out of their accommodation facilities. On the other hand, the foreign visitor may not find time to experience activities that are not included in the tour package.

2.3.2.2. Data on Izmir and Bergama

The tourist statistics on Izmir and Bergama are obtained from the IKTM and BKTm. It should be stated that the data available from these institutions do not completely match each another. Those from the BKTm tend to be slightly higher compared to those from IKTM. Even though no clear explanation has been made either by IKTM or BKTm, the discrepancy may stem from a failure of data flow between two institutions.

The museums and historic sites under the auspices of the IKTM include the Archaeological Museum, the Ethnography Museum, the Ataturk Museum, the History and Art Museum, the Izmir Agora, the Çeşme Museum, the Ödemiş Museum, the Çakırağa Konak/Pension, the Tire Museum, the Teos, Claros, Erythrai, Ephesus Museum, Ephesus, St. Jean, “Yamaç Evleri,” the Bergama Acropolis, Asclepion, the Red Court, and the Bergama Museum. Among all of these historical sites, the ancient sites of

²⁰² International Monetary Fund (IMF), “The IMF’s Response to the Asian Crisis” at <http://www.imf.org/External/np/exr/facts/asia.htm>, accessed on: 04-03-2010.

Ephesus (Ephesus Museum, Ephesus ancient city, St Jean, “Yamac Evleri”) are among the most visited areas.

Table 7. Total Number of Visitors of Izmir in Foreign Visitor Arrivals and the Percentage Share (2005-2009).

Total Number of Visitors of Izmir in Foreign Visitor Arrivals and the Percentage Share (2005-2009)					
Year	2005	2006	2007	2008	2009
Izmir Total Visitor Number	2.116.053	2.040.150	2.489.149	2.409.010	2.799.236
Share of Izmir in Foreign Visitor Arrivals	10%	10.6%	10.9%	9%	10.2%

Source: Mr. Ismail Göçmen, Izmir Culture and Tourism Directorate, Izmir, on March 02, 2010.

As seen in Table 7, Izmir has a substantial share (10%) in the tourism industry of Turkey. Izmir’s regular 10% share in Turkey’s tourism movement can be very beneficial for the sustainable tourism development of Bergama. Ephesus, being a part of the pilgrimage route in Western Anatolia, is a *sine qua non* destination for the religious tourists as well as the regular traveler.

Table 8. Ephesus Antique Site Visits within Izmir Region (2005-2009).

Ephesus Antique Site Visits within Izmir Region (2005-2009)					
Site/Year	2005	2006	2007	2008	2009
% of Ephesus Antique Site Visits in Izmir Touristic Region	72%	75.9%	76.8%	75.8%	79.5%

Source: Mr. Ismail Göçmen, Izmir Culture and Tourism Directorate, Izmir, March 02, 2010.

As seen in Table 8, Ephesus plays a major role in the tourism movement of Izmir. The average of visits for the last five years is 76%. The rest is shared among other 15 historic sites in and around Izmir. This being the fact, after Ephesus, Bergama has the biggest share among the latter with an average of 15.9% between 2005 and 2009. This denotes a stronger tourist appeal for Ephesus which is not only a reality in itself, but also a reality created by the marketing activities of the travel agencies.

Table 9. Bergama Historical Site Visits and Museum Entrances (Local and Foreign Tourist) (2005-2009).

Bergama Historical Site Visits and Museum Entrances (Local and Foreign Tourist)					
Places / Year	2005	2006	2007	2008	2009
Bergama Museum	22.733	19.489	21.469	17.580	21.812
Acropolis	246.292	177.044	233.465	229.464	221.094
Asclepion	135.584	91.315	108.811	108.021	109.479
Red Court /Basilica	14.382	21.548	21.605	22.664	26.624
Total Visitors in Bergama	418.991	309.396	385.530	377.729	379.009
Total Percentage in Izmir district	19,8%	15,2%	15,5%	15,7%	13,5%
Total Percentage in Turkey	2%	1,6%	1,7%	1,4%	1,4%

Source: Mr. Ismail Göçmen, Izmir Culture and Tourism Directorate, March 02, 2010.

As observed in the Table 9, the number of visitors fluctuated between 2005 and 2009. The total number of visitors declined by 10% from 2005 to 2009. Here, the fall in the number of visitors to Bergama again can be linked to the global economic instability affecting the holiday decisions of tourists.

Bergama has a significant place in Izmir's tourism. However, it cannot be compared to Ephesus. In Bergama itself, the Acropolis is the most visited site followed

by the Asclepion, the Red Court and the Bergama Museum. Fifty eight percent of the visitors to Bergama in 2009 visited the Acropolis, 29% visited the Asclepion, 7% visited the Red Court and 5% visited the Bergama Museum.

It is noteworthy that only 50% of the tourists who came to Acropolis paid a visit also to the Asclepion. The former site got the lion's share of the visits while the latter seemed to be somehow ignored. The numbers are far less for the Red court. The total number of visitors to the Red Court for the last 5 years hardly equals the total number of visitors to Asclepion in one year. Here one detects a shortcoming in the marketing strategy of Bergama in terms of both pilgrimage tourism and general tourism, since the tour agencies tend to skip those sites that they find irrelevant to their tightly programmed schedule. The huge difference in the level of visits between Ephesus and Bergama occurs mostly due to the nature of the tourism demand and routes of the itineraries prepared. That is, Ephesus counts as one of the most important pilgrimage sites in Turkey but also a Greek/Roman site to be visited. It is *the* center of pilgrimage tourism in the Aegean region. This does not mean, however, that Bergama is irrelevant for pilgrimage tourism. To the contrary, Bergama has equally distinct sites of religious and cultural meaning. The community of Pergamon was one of "the Seven churches of the Revelation," as the Red Court is located in the center of the town. Yet, this site is included only within the pilgrimage/cultural tours of a few agencies. Thus, the problem of the low level of visitors cannot be explained by the lack of cultural and physical features at the existing site. Most probably, the problem lies with the understanding of the domestic and national travel agencies, ineffective marketing strategies of the local tourism stakeholders, and hence a lack of vision pertaining to development of cultural tourism.

Table 10. Local and Foreign Visitors in Bergama (2005-2008).

Local and Foreign Visitors in Bergama (2005-2008)				
Year	Local Visitors	Foreign Visitors	% of Local Visitors	% of Foreign Visitors
2005	89,417	344,825	20.6%	79.4%
2006	78,567	237,652	24.8%	75.2%
2007	70,218	315,312	18.2%	81.8%
2008	66,691	305,304	17.9%	82.1%

Source: Bergama Municipality Report 2009, Bergama, February 2010.

As observed from Table 10, the number of foreign visitors to Bergama is much more than the total amount of local visitors. For the target marketing for the new cultural tourism products, the number of domestic and foreign tourist statistics will be examined in Chapter 3. The statistics for local and foreign tourists are available for the period between 2005 and 2008. The introduction of the Museum Card in 2009 by the Ministry of Culture and Tourism does not allow us to understand the distribution of local and foreign tourists separately. The card is used for entrance to every state museum. Since some of the domestic tourists may not prefer to obtain a museum card, but enter the sites on a single entrance ticket like the foreign tourists do, the exact number of the foreign tourists cannot be obtained.

Table 11. Monthly Visits to the Historical Sites of Bergama (2007-2009).

Monthly Visits to the Historical Sites of Bergama (2007-2009)												
	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec
2007	9.915	10.452	19.188	41.155	60.411	40.513	30.031	41.683	45.328	53.438	22.780	10.636
2008	9.944	10.826	20.615	37.899	55.277	38.891	41.034	42.505	43.786	43.633	20.260	13.059
2009	10.356	7.552	15.043	37.181	49.945	39.903	38.076	45.380	51.543	47.270	20.195	16.565
TOTAL	30.215	28.830	54.846	116.235	165.633	119.307	109.141	129.568	140.657	144.341	63.235	40.260

Source: Mr. Ismail Göçmen, Izmir Culture and Tourism Directorate, March 02, 2010.

As seen in Table 11, the tourists tend to visit the four historical sites of Bergama mostly between April and October. Within this period, most visitors come in May, followed by September and October because the weather conditions are most suitable during these months. In the summer, the weather becomes unbearably hot during the high summer season. That is why during summer months, at the intersection of Çanakkale and İzmir, Bergama is not visited. The tourist groups arrive there right at noon and visiting the Acropolis at a 300mt height in the summer sun becomes a challenge. The general holiday and tourism focus in this season are on the south western shores of Turkey, and the travel agencies promote their summer programs for 3S tourism more, compared to their cultural tour packages.

A viable cultural tourism development framework will attempt to even up the number of visits among the months. The seasonal tourist flow appears crucial. The following chapter focuses on alternative cultural tourism products which might contribute to an increase in cultural tourism activities in the town during the off season.

2.3.3. Tourism Supply of Bergama

2.3.3.1. SWOT Analysis for Bergama²⁰³

Strengths

1. Rich cultural and historical heritage relating to different historical periods and different cultures/civilizations, such as Byzantine, Roman, Hellenistic, Seljukid, Ottoman and Republican.
2. Rooted cultural traditions that constitute the town's intangible cultural heritage, such as the local cuisine, hand-crafts, local dances, oral history.
3. Bergama Festival as a platform during which the intangible heritage of the culture has been developed and shared with the tourists and visitors.
4. Ease of transportation and the proximity to major touristic towns including Dikili, Ayvalık and Mytilene.
5. High level of visits to the ancient sites of Pergamon.
6. High level of publicity and recognition abroad.

Weaknesses

1. Tour packages focusing only on Acropolis.
2. High percentage of visits without accommodation.
3. Lack of well-established, proper accommodation facilities.
4. Lack of quality food and beverage and leisure facilities.
5. Lack of activities for 3E (Education, Entertainment, Enthusiasm).
6. Lack of infrastructure facilities in most parts of the city.

²⁰³ For another version of Bergama's SWOT analysis; Lau, Marisa. "Creating Convergence in Cultural Heritage Mangement and Sustainable Tourism Development: Case Study of Bergama, Turkey." MA Thesis. Koç University. 2010.

Opportunities

1. Health Tourism development (*Asclepion, Spas/ Ilca*)
2. The potential for Rural Tourism at Kozak Plateau
3. The potential to further develop Pilgrimage Tourist route
4. The potential to provide workshops in various fields (including Photography, Sculpture, History)
5. Establishing foreign sister town connections and producing mutual events.
6. The candidacy for UNESCO World Heritage List
7. The enthusiasm of the local stakeholders for change in Bergama
8. A Cultural/ National/ Local Festival exchange between Bergama and Mytilene

Threats

1. The lack of awareness of local public for the restoration, preservation and upkeeping the historical heritage.
2. Irregular construction works that harm the silhouette of the city.
3. The presence of certain firms, in gold and stone sectors, that threaten the ecological balance and natural beauties
4. Unplanned tourism development and construction

2.3.3.2. Accommodation Facilities

According to the statistics provided by Bergama Municipality, Bergama has 17 accommodation facilities: 7 hotels with 225 rooms and a capacity of 494 beds; 10 pensions providing 108 rooms in total and with a total capacity of 255 beds (See Table 12).²⁰⁴

Table 12. Accommodation Facilities in Bergama in 2009.

Accommodation Facilities in Bergama in 2009				
Hotel Name	Category	Room Capacity	Bed Capacity	Percentage Occupancy Rate in 2009
Berksoy Hotel	3*	60	120	70-75%
Iskender Hotel*	3*	60	130	-
Asude Hotel*	-	52	120	-
Efsane Hotel*	-	24	50	-
Serapion Hotel	-	20	50	35%
Anıl Hotel	Boutique	12	26	80%
Akropolis Boutique Hotel	Boutique	12	37	80%

Source: Site trip to Bergama by the author of the thesis, October 2010.

* Percentage occupancy rates of these hotels were not available.

Table 12 illustrates that Bergama's current situation as to quality accommodation and room/bed capacity cannot match the demand of the number of the visitors. For example, there are no 4-star hotels in the town. Accommodation is limited as there is no demand for it. When the tourist groups are taken into account, in Bergama, there are not enough facilities to accommodate the groups along with the individual tourists. Thus, Bergama needs more tourism accommodation facilities in order to increase the number of

²⁰⁴ Bergama Belediyesi / Bergama Municipality, "Strategic Report 2010-2014", p. 50.

overnight stays in the town. Because it is not preferred as a destination including accommodation, Bergama's potential to generate income remains limited.

Table 13. Accommodation Facilities in Bergama, Dikili, and Ayvalık.

Accommodation Facilities in Bergama, Dikili, and Ayvalık			
	Accommodation Facilities	Room Capacity	Bed Capacity
Ayvalık	90	1,234	3,756
Bergama	17	333	749
Dikili	39	648	2,437

Source: Bergama Chamber of Commerce 2008 Report, p.18, July 2009.

As seen in the Table 13, Ayvalık and Dikili play important roles in the tourism industry of the district through their accommodation facilities. Dikili has one 4-star hotel, one 3-star hotel, one thermal hotel, nine other category hotels, and eighteen pensions, which amount to thirty nine tourism-oriented accommodation facilities. The room capacity of these accommodation units stays at 648 and the number of beds reaches as much as 2.437 in 2009. These exceed the tourist accommodation capacity of Bergama. The accommodation statistics of Dikili and Ayvalık also shows the vastness of the tourism potential of the district. The lack of adequate accommodation facilities in Bergama and the availability of these facilities in a close district explain the low number of overnights in Bergama. This was also confirmed during the interviews with travel agencies from Istanbul.

Accommodation facilities reflected in Table 13 include hotels, motels, and pensions. Due to the scope of the study, camping areas are excluded. Sarmısaklı accommodation facilities in Ayvalık also do not appear on the list. If these had been included the total number of accommodation facilities rises to 482 with a 4,604 room capacity and 11,657 bed capacity.

Ayvalık is a more touristic destination in terms of its accommodation facilities. The area has 90 accommodation facilities with 1,234 rooms and 3,756 beds.

Almost all of the representatives of major travel agencies in Turkey confirmed that Ayvalık is the connection point for the Western Anatolia tours both for domestic and international tour groups because of the availability of better and numerous options in terms of accommodation. When the numbers were examined in Ayvalık, in 2007 there were 220,920 overnights, in 2008 it was 396,202, and last year in 2009 it was 395,355. The tourist accommodation capacity of the town is much higher than the sum of both Bergama and Dikili as the facilities on the surrounding attractions such as the islands of Bozcaada and Cunda (Alibey) are also included. Moreover, for tours departing from Istanbul, Ayvalık, serves as the focal point for making daily trips to attractions nearby.

Setur General Manager Oktay Temeller, emphasizes the significance of Ayvalık in the tourism activities of the north western shores. He compares Ayvalık with the southern towns of 3S tourism, such as Çeşme, Bodrum, Antalya, and states that the former started to become an alternative for the domestic tourists because of its competitive prices. The town is known for budget accommodation in general. That is why the marketing strategy of the town highlights it as a *3S destination*. In addition, the town's relative proximity to Istanbul is thought to be an advantage. Oktay Temeller, believes that Ayvalık does not serve as accommodation center for those who come to visit Bergama. Rather, people come to Ayvalık for 3S tourism proper and they spare a daily visit to Bergama during their stay. Bergama within this schedule constitutes the dimension of leisure tourism for these tourists who mainly come over with a daily tour in order to visit Acropolis.²⁰⁵

²⁰⁵ Interview with Mr. Oktay Temeller, SETUR Former General Manager, Istanbul, on 07-03-2010.

With almost half a million visitors each year, Bergama should enhance and improve its lodging services with higher category hotels and more room/bed capacity in order to offer better choices for the tourists and consequently benefit from the prolonged presence of the visitors.

2.3.3.3. Food and Beverage Facilities

Bergama has five major restaurants in the town which are in the position to provide touristic services to the domestic and international tourists.²⁰⁶ These are Asclepion Restaurant, Kardeşler Restaurant, Bergama Restaurant, Sağlam Restaurant, and the Chamber of Commerce Restaurant. With the exception of the last restaurant, these facilities work with travel agencies on the basis of annual sales contracts. They accommodate tourist groups according to the contracts made a year in advance. Even though this allows for predictability, the owners of the restaurants cannot provide data on their annual sales. On the other hand all gave an approximate number for the occupancy rate of their restaurants.

From interviews made with the restaurant owners, it became apparent that these restaurants are fully operating during the high season between June and September. This is also strengthened by the fact that all of the tour programs organized by major travel agencies include a lunch break in the town. As a result, the restaurants are able to benefit from the high circulation of tourist groups during the peak season.

The major restaurants in Bergama, except for the facility of Bergama Chamber of Commerce (BCC) focus on serving large tourist groups (between 400-600 people). On the other hand, BCC Restaurant cannot render service to groups for two reasons. First, the location of the restaurant does not allow tour busses to go up and proceed among the

²⁰⁶ Interview with Begim Seziş, Bergama Chamber of Commerce Secretary, Bergama, on 04-03-2010.

narrow back streets of Kale Mahallesi/District. Secondly, the seating capacity of the restaurant allows maximum a 150 people. Consequently, BCC Restaurant is preferred largely by individual tourists or the small tourist groups willing to walk up the hill for fifteen minutes.

Table 14. Food and Beverage Facilities in Bergama, 2010.

Food and Beverage Facilities in Bergama			
Restaurant Name	Category	Seating Capacity	Occupancy
Kardeşler Restaurant	Restaurant, Wedding Hall and Pool	600 people	100% (spring and fall)
Bergama Restaurant	Restaurant, Wedding Hall	400 people	80% (spring and fall)
Sağlam Restaurant	Restaurant, Wedding Hall	400 people	60 – 70% (annual), 100% (high season)
Asclepion Restaurant	Restaurant, Wedding Hall, Conference Room	500 people	50% (annual)
Bergama Chamber of Commerce Restaurant	Restaurant	150 people	60% (annual)

Source: Interviews with the Restaurant Owners on July 20, 2010.

A common statement reiterated by the owners was that the restaurants all functioned as a wedding hall both in the high and low season. Thus, a second income source is created thanks to local wedding ceremonies.

2.3.3.4. Souvenirs and Other Tourist Products

According to the report of Bergama Chamber of Commerce, there are 23 souvenir shops in Bergama; the majority of these are carpet shops.²⁰⁷

Bergama is a significant center with its carpet weaving culture dating back to the 15th century. The carpets of the Bergama region include Yağcıbedir Turkoman carpets, Kazdağı Turkoman carpets, Yuntdağı Turkoman carpets, Kozak carpets, Yüncü Karakeçili carpets and others.²⁰⁸

In all of the tour programs, there are stopovers for shopping and Bergama is no exception. The shops are composed mostly of carpet shops due the demand for the carpets of Bergama. The commission obtained from the shopping of the tourists constitutes the second major source of income for the travel firms. Unfortunately, due to the nature of these package tours, small local shops cannot benefit from the organized groups of tourists. As mentioned by one of the local inhabitants of Bergama, everything is in the hands of the “Tour Capitalism Managers”.

On the other hand, Bergama does not market its long-held tradition of carpet weaving with any additional tourism demand. This will be evaluated in the following chapter as there could be a market for providing workshops to teach about carpet making.

2.3.3.5. Local Travel Firms

In Bergama, there is only one local travel agency, Teztur which was established in 2001. The other travel agency in Bergama, Bakırçay Tourism, was closed in 2009 due to the lack of tourism demand.

The owner of Tez Tour is Sait Tez, a local inhabitant of the town. There are seven people working in his travel firm. The agency sells ticket for domestic and

²⁰⁷ Interview with Begim Seziş, Bergama Chamber of Commerce Secretary, Bergama, on 04-03-2010.

²⁰⁸ Bergama Halıları, at <http://www.bergamailcesi.com/content/view/75/44/>, accessed on 03-04-2010.

international flights, local daily tours in and around Bergama. He can not provide the figures for the profitability of the company, however, he says that 85% of his operational activity is tickets sales and the rest is from the tours made to Kozak and Ephesus, Çanakkale, and Dikili. He promotes the Kozak tours in Istanbul and Izmir, and aims to increase the awareness of travelers about Kozak Plateau. This seems to be the first step of promoting rural tourism as he takes people to the Kozak highlands to pine forests for trekking and to experience the local life through village weddings during the summer. He said last year he sold 400 tours to Kozak. The most preferred season is in spring, during the months of April and May and partially June as these are the months when the hillsides are the greenest. This indicates that there is some touristic interest in the natural and intangible heritage of the area. However in general he thinks that Bergama cannot profit from its various historical and natural sources. The owner of Tez Tour complained about the lack of luxury hotels and the lack of proper accommodation facilities to serve the tourists in Bergama. It is the most important deficiency of the town.²⁰⁹ With the initiatives he takes for the trekking tours to Kozak as well as bringing to life the local traditions through making tours to local village weddings he helps promote the culture of the area to Istanbul and Izmir travel agencies. Moreover, he mentions that he would like to start selling tickets to Mytilene. He plans to contact with the Mytilene travel agencies to further develop cooperation and allow for easier tourist flows in between the two destinations. This is an important step in the development of cultural tourism. For planning and marketing new cultural tourism products the local travel firm should be at the core of the tourism movement for the local tours.

²⁰⁹ Interview with Mr. Sait Tez, owner of Tez Tour, Bergama, on 30-03-2010.

2.4. The Island of Mytilene / Lesvos

2.4.1. Geographic Location

Mytilene/Lesvos Island is located on the North-east section of the Aegean Sea. The port city of Mytilene is the main center of the island. The island is 70 km length and 45 km wide²¹⁰ and has an area of 1632,8 km².²¹¹ The island is the biggest in the North Aegean and the third biggest island of Greece following Crete and Euboea. Mytilene is 12 km away from the Anatolian shore on the east, and 8 km away on the north. The island has two narrow-necked bays penetrating into the southwest of the island: Kalloni Gulf in the southeast and the Gera Gulf on the southwest.

Mytilene is distinguished as a mountainous island as 56% of its 73 settlements are mountainous.²¹² There are two fairly high mountains in Lesvos; Lepetymnos (968 mt.) and Olympos (964 mt). The mountains and the petrified forests constitute some of the attractions along with the sandy beaches on the various shores of the island. One quarter of the total land in Lesvos is composed of olive trees and one fifth is of forests. The island is also known as the *Olive Island* as the oil grove is a distinctive feature of its natural landscape.²¹³

The island can be divided into three regions on the basis of its geographical features. On the eastern side, olive groves and pine forests cover a generous part of the area. Here one finds considerable amount of fruit trees as wells as lands cultivated for cereal production.

²¹⁰ Anna Frangoudaki and Çağlar Keyder, *Ways to Modernity in Greece and Turkey, Encounters with Europe, 1850-1950*, London: IB Tauris, 2007, p. 244.

²¹¹ Thanasis Kizos, "Economy, Deographic Changes and Morphological Transformation of the Agri-Cultural Landscape of Lesvos," Greece, *Human Ecology Review*, Vol. 12. No. 2, 2005, p. 184.

²¹² T. Kizos, I. Spilanis, and S. Pralakidis (forthcoming), "Rural Attractiveness: Towards An Index For Less Favored Rural Lesvos," Greece, *Geografiska Annaler B*.

²¹³ A. Loumou, C. Giorga, P. Dimitrakopoulos, and S. Koukoulas, "Tourism Contribution to Agro-Ecosystems. Conservation: The Case of Lesbos Island, Greece," *Environmental Management*, Vol. 26, No.4, 2000, p. 364.

In the middle region, the land is largely composed of stone oaks that are used for leather tanning. The western side of the island is largely composed of dry volcanic stone along with the plain of Eressos and the coastal plain of Sigri.²¹⁴ The inland fossilized forests came into being due to the volcanic activity that took place almost 20 million years ago in the Northern Aegean and these are preserved in their original position. What is called the *Petrified Forest* is located in the districts of Sigri, Antissa and Eressos, and are preserved under the national protection.

Map 4. The Lesbos / Mytilene Island.



Source: The Island of Lesbos, <http://www.web-greece.gr/lesvos.htm>, August 16, 2010.

²¹⁴ Michael Kiel, "The Island of Lesbos-Midilli Under the Ottomans, 1462-1912 Remarks on its Population, Economy and Islamic Monuments," *II. National Symposium on the Aegean Islands*, 2-3 July 2004, Gökçeada - Çanakkale, p. 54.

The island can be divided into three zones on the basis of the land use:

“The first is the grazing lands zone, located in the West – Northwestern part of the island and comprised of barren grazing lands for sheep and goats that lie in steep slopes and shallow soils. The second is the olive groves zone, located in the East-Northeastern part of the island (including the capital Mytilene), which is a mountainous monoculture of terraced olive groves, with richer soils than the grazing lands zone. The third is the intermediate zone that separates the first two zones. It is a transitional zone, where olive groves and livestock coexist, along with arable land in the relatively larger plains of the island.”²¹⁵

These geographic traits came to determine to a large extent the economic activity of the local people in Mytilene Island. The oil groves, stone oaks, and volcanic landscape put forth the subsistence of the inhabitants.

2.4.2. History of Mytilene Island

Since 3.000 BCE there have been settlements on the island of Mytilene. In 700 BCE, Mytilene became a substantial trade and culture center with its harbors, including the primary Gulf of Gera and Gulf of Kalloni. During its history, Mytilene was ruled by various peoples and civilizations, including Persians, Macedonians, Romans, Latin Empire, and Ottomans.

Between 1204 and 1247, Mytilene became a part of the Latin Empire in Constantinople and in 1354 it passed on to the Genovese during the reign of the Byzantine Emperor Michail Paleologos. In 1462, the Grand Vizier Mahmud Pasha during the reign of Sultan Mehmed II took the Mytilene Island in order to create a larger

²¹⁵ Kizos, *et al.*, (forthcoming), *op. cit.*

safety zone before the Dardanelles.²¹⁶ For the following 450 years, the island stayed under the rule of the Ottoman Empire.

In the Ottoman military-administrative system Mytilene was organized as a *sanjak* while the town of Molova became the center of a *kadılık*.²¹⁷ Following the conquest of the island, Ottoman housing policy started to be implemented on the island. According to this policy, a mosque and a masjid were built within the walls of the Mytilene Castle so that the Ottoman public settling on the island would be able to sustain their living as in the mainland.²¹⁸ The cathedral in Mytilene, a Middle-Byzantine basilica, was transformed into a mosque and a minaret was added to the edifice.²¹⁹ The Greek Orthodox Church, however, remained untouched.

The Ottoman administrative policy also included the creation of charity organizations and foundations. As explained by İşbilir, “the money foundations and other foundations made Mytilene as a motherland like the other Ottoman provinces and sanjaks.”²²⁰ The gradual increase in the Muslim population in the island led to an increase in the number of such foundations, as an expression of the consolidation of Ottoman lifestyle in the island. During the Ottoman Empire’s incorporation into the European economic system in the second half of the 19th century, port cities of the Levant became major centers of commercial and cultural activity.²²¹ Mytilene became one of the most important ports in the Ottoman Empire, and the operational center of the city of Mytilene shifted from Northern to Southern ports.²²²

²¹⁶ Ömer İşbilir, “Foundation (Vakıf) Establishment Process in Mytilene Island under the rule of the Ottoman Empire,” *II. National Symposium on the Aegean Islands*, 2-3 July 2004, Gökçeada-Çanakkale, p. 106.

²¹⁷ Kiel, *op. cit.*, p. 55.

²¹⁸ İşbilir, *op. cit.*, p. 107.

²¹⁹ Kiel, *op. cit.*, p. 55.

²²⁰ İşbilir, *op. cit.*, p. 110.

²²¹ Çağlar Keyder, Y. Eyüp Özveren, and Donald Quataert, (Eds.), *Doğu Akdeniz’de Liman Kentleri (1800-1914)*, Istanbul: Tarih Vakfı Yurt Yayınları, 1994, p.129.

²²² Frangoudaki and Keyder, *op. cit.*, p. 246.

During the Balkan Wars in 1912-13, the control of the island passed on to Greece. Eleven years later in 1923, during the population exchange between Turkey and Greece, the Moslem population on the island was exchanged with the Greek-Orthodox population from Turkey. The cultural interaction and merging of the local customs of almost half millennium between Greece and Ottoman Empire is still observable in the present day living traditions of the island and Bergama.

2.4.3. Demography

The population of the Mytilene Island was 15.000 in 1885, 17.000 in 1905, 88.601 in 1981. The population rose to 90.643 people in the 2001 census and the Mytilene town was 27.247.²²³ The census is being held every 10 years; however, in 2010 the population of Lesvos is expected to be 108.294, with around 40.000 people in Mytilene town.

The island is distinguished by the main urban center, Mytilene, and its suburban periphery that constitute 30% of the total population of the island according to the census of 2001. The islands of Lemnos and Ai Strati are also under the jurisdiction of the Mytilene Prefecture. However, these two islands will not be covered within the spectrum of this thesis.

In Mytilene, there are thirteen municipalities which include: Agia Paraskevi, Agiasos, Gera, Eressos/Antissa, Evergetoulas, Kaloni, Loutropoli Thermis, Mantamados, Mytilene, Mithimna, Petra, Plomari, and Polichnitos. After 1940, the island experienced depopulation with the emigration of the “active young inhabitants.”²²⁴ From 1980 onwards, the population has stabilized. The exact age groups cannot be provided by the Population Register Office of Mytilene and will be provided by the 2011 Census.

²²³ Population Register Office, Mytilene, Lesvos Island, accessed on: 06-08-2010.

²²⁴ Kizos, *et al.*, (*forthcoming*), *op.cit.*

The establishment of the University of Aegean on Mytilene in 1984 attracted young people again to the island.²²⁵ The university has five different units on the islands of Mytilene, Chios, Syros, Samos, and Rodos. The presence of the headquarters of the university along with the School of Social Sciences and Environment contributes to the liveliness of Mytilene. Mytilene hosts some 4.493 university students registered to the Aegean University in Lesvos alone.²²⁶ This is a big opportunity for the potential culture and tourism projects since young people are more likely to travel and participate in cultural exchange projects.

2.4.4. Socio-Economic Conditions

As implied by Loumou et al., the monoculture of olive “*virtually sustained the island’s economy.*”²²⁷ As the income obtained from olive cultivation is based on the yield and the average employment of labor in the oil grove is 70 days per year, underemployment arises in the agricultural sector. The olive groves were left uncultivated from 1975 onwards and as a result these areas naturally turned into forests and maqui.²²⁸

Nevertheless, as stated by Kizos, “Lesvos is an island where agriculture still plays a major role in production, incomes and employment, although the number of agricultural holdings is decreasing along with a slight abandonment of utilized agricultural land.”²²⁹

²²⁵ University Unit of Mytilene, at <http://www3.aegean.gr/aegean/en/lesvos.htm>, accessed on: 03-08-2010.

²²⁶ Number of Registered Students per University Unit, Aegean University, Lesvos Island, at <http://www3.aegean.gr/aegean/en/statistics.htm>, accessed on: 03-08-2010.

²²⁷ Loumou et al., *op. cit.*, p. 365.

²²⁸ Kizos, *et al.*, (*forthcoming*), *op.cit.*

²²⁹ *Ibid.*

2.4.5. Cultural Heritage of Mytilene / Lesvos

In 1865, the city of Mytilene underwent a disastrous earthquake and the city was destroyed almost completely. The city currently carries the traits of this later-rebuilt town with an amalgam of Neo-classic, Byzantine, Ottoman and Neo-Gothic styles.²³⁰

Apart from the Ancient Theater of Mytilene from the Hellenistic period and the Roman aqueduct of Moria, the tourist attractions in Mytilene include the old port police station an Ottoman-era structure, a folk art museum within the station, the Neoclassical building of the Prefecture, and the old town hall at the waterfront of Mytilene.²³¹

The churches and religious tourist attractions in the city include the neo-gothic Cathedral of Agios Athanasios reconstructed in 1892 (exhibiting the relics of the martyr of Agios Theodoros), the Church of the Saints Theodori –the old Cathedral of the city, the Church of Saints Apostoli , and St. George’s Church.²³²

Currently, the Islamic monuments constitute a very small part of the historical heritage as there are only 4 mosques in Mytilene and 7 small mosques in the villages. In addition to these, there are two hammams in the town center, and 8 in the villages. The Çarşı / Yeni Camii built by Mustafa Aga Koulaxiz in 1825, and the Çarşı Hamami in Mytilene along with the mosque of Mesagros in the village are the foremost Islamic architectural structures of the island.²³³ The Epano Skala district in Mytilene, once a Muslim district of the town, also carries the traits of the Ottoman heritage with the mosques of Vezir Hasan Pasha (1901/2) and Valide Camii (1620/1) and Muslim Girl’s School (1892).

The other important building of the Ottoman Era is the building of the General Secretary of the Ministry of Merchant Marine, Aegean and Island Policy built in 1893 as

²³⁰ Kiel, *op. cit.*, p.59.

²³¹ Touring Routes Archaeological Sites Monuments and Museums, Mytilene: Municipality of Mytilene, 2010, p. 7.

²³² *Ibid.*, p. 14.

²³³ *Ibid.*, p. 59.

the administrative center of the island. The current Mytilene's Courthouse was also built during the Ottoman period (in 1896) and was used as high school.

2.4.5.1. Mytilene Gattelusi Castle

Mytilene Castle was constructed at the highest point of the peninsula between the north and south port of the city. There is no adequate historical and archaeological evidence as to the exact date of the castle. The earliest construction phase dates back to 6th century AD, belonging to the time of widespread building activity during Emperor Justinian.²³⁴ The Ottoman rulers made some revisions and additions to the castle including the construction on the north part of the castle. Spolia from the Mytilene antique theater was also used in the construction. After the change of rule in 1912, the castle was used as a barrack. The castle is composed of the Akropol - the highest point on the hill, the Middle castle/"orta hisar," part of which was constructed by Genovise Gateluzzi, and a lower castle which is located in the north western section and is assumed to have been constructed during the Ottoman reign. Within the borders of the castle building, there are remains belonging to the antique and classical periods that have been excavated. In the middle section of the castle /"Orta Hisar," there are various constructions from the Ottoman period, including a medrese (school), hammam, hospital, prison, and fountain.²³⁵

²³⁴ *Ibid.*, p. 19.

²³⁵ *Ibid.*, p. 20.

2.4.5.2. Museums

There are various museums on Mytilene, which serve as tourist attractions. The old Archaeological Museum of Mytilene was built in 1921 and exhibits various findings from excavations belonging to the Late Neolithic and the Late Roman periods. The New Archaeological Museum, built in Mytilene in 1995, displays the objects pertaining to the daily religious, politic and economic life on the island from the Hellenistic to the Roman era (3rd century BC to the 4th century AD). Moreover, a unique collection of Byzantine art, icons and ecclesiastic pieces belonging to Late and post-Byzantine period are exhibited in the Byzantine Museum, which is located in the courtyard of the Agios Therapon Church.

The Museum of Popular Arts, located on the Mytilene pier, displays the handcrafts, earthenware, and costumes from the villages of Mytilene. The Theophilos Museum, which is built in Vareia in the suburbs of Mytilene in 1964, hosts the paintings of the folk artist Theophilos Chatzimichael. The founder, art critic and publisher Stratis Eleftheriadis-Tériade was born in Mytilene and the Teriade Museum was established by him next to Theophilose Museum along with the Library of Modern Art and it has an invaluable collection, enriched by the works of Picasso, Matisse, Chagal, Leger, and Giacometti.

2.4.6. Tourism in the Island of Mytilene / Lesvos

The tourism facilities on Mytilene Island are mostly concentrated on 3S (sea, sun, sand) tourism, in other words mass tourism depending on natural resources. The seashore of the island is crowded especially with 3S groups of leisure tourists. According to Fatih Avdan, who has been living in Mytilene for the last eight years, and is the

manager of the Cunda Lines sea transportation company, Molyvos, Petra, Eressos, Kaloni, Agiaso are the most visited touristic sites on the island.²³⁶

The islands of Lesvos, Lemnos and Ai Stratis are all under the jurisdiction of the Lesvos Prefecture. There are currently two governors on the city of Mytilene; one was chosen by the local public Mr. Pavlos Vogatzis, and the other governor “*periferiaikis*” Mrs. Sofia Theologitou is appointed by the state. However, with the general elections that will be held this year, the administrative system will be completely changed. There will be one governor elected by the local public, and instead of several mayors for each town on Lesvos, there will be only one Mayor for all of the towns. The islands of Chios and Samos will also be connected to the island of Lesvos with this new administration system. Mytilene mayor, Nasos Giakalis, states that the new local governmental system will facilitate the management of the tourism activities and potential projects between Mytilene and Bergama.²³⁷

According to Loumou et al., tourism activities in Mytilene focus on 6 centers: Mythimna/Molyvos, on the northern part of the island; Mytilene on the eastern part; Eressos, on the western part; and the towns of Plomari, Kalloni and Polychnitos. The main tourism activity on Mytilene Island remains the sea-sun-sand tourism. The cities of Mythimna and Mytilene are the main touristic centers, with 41% and 23% of the total bed capacity respectively. The city of Eressos has 11% share while the rest of the centers have 25% share in the total bed capacity of the island.²³⁸ The total number of pensions on the island is between 180-200 and the number of hotels reaches 50 in total. The total bed capacity is stated to be 11.000 for year 2010.²³⁹

²³⁶ Interview with Mr. Fatih Avdan, Cunda Lines Mytilene Office Manager, Mytilene, on: 03-08-2010.

²³⁷ Interview with Mr. Nasos Giakalis, Mytilene Mayor, Mytilene, Lesvos, on 03-08-2010.

²³⁸ Loumou et al., *op.cit.*, p. 366.

²³⁹ Interview with Mrs. Nicky Chatzistylianou, Mytilene Tourism Office, Mytilene, Lesvos, on 03-08-2010.

Loumou *et al.*, claim that since monoculture societies lack alternatives in terms of economic activity and income, additional income besides farming will benefit the farmers, resulting in the conservation of the ecosystem.²⁴⁰ It is also stated that “Lesbos has limited prospects for development other than that of tourism. As a result tourism becomes the main driving-force for economic and social development.”²⁴¹

Along with the beaches as the main tourist attractions on the island, Lesvos also offers thermal springs in the centers of Mytilene, Thermi, Polichnitos, Lisvori, Eftalou, Geras. The annual *Bull Fair*, which includes the sacrifice of a calf, equestrian events, folk songs and dances are held during *Áyia Paraskeví* on Lesvos in late May-early June and constitute another type of cultural tourism activity. The island also offers great opportunities for birdwatchers and botanists especially during May as it has a wide range of flora and fauna. The mountains and the petrified forests are included as additional natural attractions.

Mytilene Island has various tourist attractions in its different towns. The city of Eressos is known as the birthplace of Antique-era poet Sappho and the philosopher Theophrastos. In Eressos, there is an Early Christian basilica known as the School of Theophrastos and there is another basilica dedicated to St Andrew. In Kaloni, there is the Limonos Monastery and church. The site can be visited only by men and women can enter only to the outer area of the complex. In Thermi, a town which is in the north of Mytilene, there is a spa that dates back to 2700 BC. Above Vatusa stands the Perivólis Monastery that is ornamented with 17th century frescoes. On the south west in Andisa remains the Ipsilou Monastery on Mt Ordímnos which contains 12th century manuscripts and clerical garments of former patriarchs.²⁴²

²⁴⁰ Loumou et al., *op.cit.*, p. 368.

²⁴¹ *Ibid.*, p. 365.

²⁴² Interview with Mrs. Nicky Chatzistylianou, Mytilene Tourism Office, Mytilene, Lesvos, on 03-08-2010.

The local inhabitants mostly visit Agia Raphael Monastery in Thermi for the purpose of water procurement and votive offering. The church of this monastery is claimed to be the most visited religious place on the island. The monastery has its own accommodation facility inside so that some of the visitors can stay and live with the monks and nuns during their religious services.

After the monastery in Thermi comes Agiasos/Virgin Mary Monastery in the list of the most visited religious sites. On the eve of August 15th, the local public set off for Agiasos and through a walk in the mountain they reach the church for the rituals. The church of Taxiarches is a domed basilica built in 1903 and a religious highlight for the town's people who pay homage to this holy shrine. The churches and the monasteries on the island are also a great potential for the promotion of the religious tourism.

The domestic or international tourists visiting Lesvos can participate in and enjoy daily island tours, local festivals, and visits to church / religious sites (including Agia Raphael, Madamados Taxiarches, Agiasos Virgin Mary Churches) as the main tourism activities.

In spite of these local attractions on the island, the most important of all tourism activities are the tours planned for Ayvalık and Pergamon.²⁴³ These tours are highly promoted by the travel firms on the island numbering approximately to 30. They focus on promoting tours to the Turkish mainland. In Mytilene across from the port, almost all of the travel agencies advertise Ayvalık and Bergama tours, and highlight the low ticket prices that are offered to tourists (A roundtrip to Ayvalık costs 10 Euros).

²⁴³ Interview with Mrs. Nicky Chatzistylianou, Mytilene Tourism Office, Mytilene, Lesvos, on 03-08-2010.

2.4.6.1. Transportation in the Island

In terms of transportation, the tourists can reach Mytilene either by plane or by ferry. Mytilene has an international airport (MJT) 'Odysseas Elytisis,' located 6km to the south of the city. Apart from daily flights by the Olympic, Aegean and Athens Airlines, there are direct charter flights from Europe during the high season, including Great Britain, Germany, Sweden, Denmark, Belgium and Netherlands. The transit flights are provided by Athens Airlines from Crete and Thessaloniki.²⁴⁴ The distance between Mytilene and Athens is 50 minutes by plane. Such an ease of transportation offers a great advantage for the island of Mytilene. As observed from the statistics, a large segment of the tourists come to the island via air transportation.

The cruises and other tourist ferries constitute the other transportation channel for the visitors of Mytilene. The rather busy marine traffic is managed through the south harbor of Mytilene.²⁴⁵ There are daily ferries between Mytilene and Piraeus that last approximately 12 hours. These ferries are usually overnight. They leave Athens at night and arrive at Mytilene harbor in the morning. With the high speed ferries the travel length can be reduced to 6,5 hours. There is also a direct ferry service between Thessaloniki and Mytilene. The NEL Lines, which is the main provider of the sea transportation services, for example, manages not only the ferry line services between Piraeus and Mytilene, but also the other Piraeus, Chios, Mytilene, Limnos and Thessaloniki line.²⁴⁶

The company named KTEL provides the land transportation services for the whole island of Lesvos as in the rest of Greece. It provides transportation among all 13

²⁴⁴ Interview with Mr. Fatih Avdan, Cunda Lines Mytilene Office Manager, Mytilene, on: 03-08-2010.

²⁴⁵ *Ibid.*

²⁴⁶ NEL Lines Ferry Schedule, at <http://www.ferries.gr/nel/>, accessed on: 03-08-2010.

towns in Lesvos Island. Apart from KTEL, no other highway transportation, such as minibuses, is provided. Sea transportation among the towns is also lacking.

2.4.6.2. Tourist Arrivals to the Island

The tourists can come through airway or seaway to the island of Lesvos. The statistics below include the tourist arrivals between 2000 and 2008 to Lesvos Island by plane. From the statistics, it is observed that the number of tourists decreased between 2001 and 2005. Between 2006 and 2007 there has been a remarkable 12,34 % increase. However, in the following year, in 2008, the number of arrivals decreased again.²⁴⁷

Table 15. Foreign Tourist Arrivals by Plane to the Lesvos/ Mytilene Island (2000-2008)

Foreign Tourist Arrivals by Plane to the Lesvos/ Mytilene Island (2000-2008)									
Country/ Year	2000	2001	2002	2003	2004	2005	2006	2007	2008
UK	27.772	31.771	27.750	27.223	18.063	17.219	16.067	19.630	16.770
Germany	8.918	7.645	8.239	7.670	8.360	6.194	6.364	5.323	7.962
Holland	19.301	21.042	15.197	15.255	15.907	19.108	17.635	18.403	17.443
Denmark	10.516	8.583	9.499	7.460	5.148	6.489	6.256	5.115	5.614
Switzerland	1.743	1.463	1.469	1.158	1.372	1.738	1.290	1.334	616
Austria	1.146	1.530	5.000	2.995	3.230	2.820	4.511	3.230	2.461
Belgium	3.578	5.135	5.226	5.717	4.378	4.473	4.740	3.422	2.902
Others	5.983	6.117	8.665	10.425	13.083	8.359	11.447	20.492	20.565
Total	78.957	82.286	81.045	77.903	69.541	66.400	68.310	76.949	74.333
% of Change	12,6%	5.48%	-2,69%	-3,88%	-10,73%	-4.52%	2,87%	12,64%	-3,40%

*Other countries include Norway, Soyhdia, Finland, Skandinavia, Cyprus, France, Italy, Slovakia, Slovenia, Czech, Israel, Bulgaria.

Source: Interview with Mrs. Nicky Chatzistylianou, Mytilene Tourism Office, Mytilene, Lesvos, August 03, 2010.

²⁴⁷ Interview with Mrs. Nicky Chatzistylianou, Mytilene Tourism Office, Mytilene, Lesvos, on 03-08-2010.

As observed from Table 15, these statistics only include foreign tourist arrivals by plane. The domestic tourist arrivals by plane are not included into the numbers above. Moreover, the tourist arrivals by cruises or regular ferry line services are not presented due to security reasons by the local customhouse at the Lesvos Island. The lack of these data impedes the interpretation of the potential for a cultural route. Thus, the current statistics of foreign tourist arrivals cannot be compared if the total tourist arrivals to Lesvos (including the foreign tourist arrivals by seaway) are not provided.

In terms of sea transportation Ayvalık-Mytilene route is of the utmost importance for the tourism of Lesvos. Fatih Avdan, the manager of Cunda Lines providing transportation services between Mytilene and Ayvalık, states that an average of 2.000-4.000 visitors come from Ayvalık to Mytilene annually. This amount does not change significantly.²⁴⁸ During the off season almost 400-600 people passes to Ayvalık, while the number increases to 25.000-35.000 visitors in the high/summer season.²⁴⁹ This number hints at a great potential for Bergama as well. Captain Mehmet Ali Öztürk of Cunda Lines also mentions that these tourists, especially the foreigners coming to Mytilene, definitely visit Pergamon. They generally are welcomed by bus on the harbor at Ayvalık and then leave for Bergama. This September (in 2010), they will have a group of 400 people to take to Bergama.²⁵⁰ These sea transportation companies are cooperating with local travel firms in terms of organizing local tours in the Aegean, especially to Bergama.

As put forth by Mr. Ilias Piccolo, from Piccolo Maritime and Tourism Services, approximately 30 cruises have visited Lesvos annually for the last 5 years.²⁵¹ There is an average of 400 passengers per cruise ship. The number of boats coming to Mytilene

²⁴⁸ Interview with Mr. Fatih Avdan, Cunda Lines Mytilene Office Manager, Mytilene, on 03-08-2010.

²⁴⁹ Piccolo Maritime and Tourism Agency, Mytilene, Lesvos, on 03-08-2010.

²⁵⁰ Interview with Mr. Mehmet Ali Öztürk, the Captain of Cunda Lines, Ayvalık, on 02-08-2010.

²⁵¹ Interview with Mr. Ilias Piccolo, the owner of Piccolo Maritime and Tourism Services, Mytilene, on 03-08-2010.

changes between 80 and 100. As evidenced by the statistics, Mytilene has a great tourism potential for a mutual project with Bergama. In addition, most of the visitors are already using the sea route to visit the historical sites of Bergama as well as the local bazaars at Ayvalık and Dikili.

With the recent decision of the Greek authorities to remove the visa requirements for Turkish special passport holders the number of Turkish tourists is expected to rise. Moreover, Avdan adds that Turkish tourists are the most valuable to the island economy as they are likely to spend currency on the island's various products during their holidays. They tend to travel as families and prefer the best food and beverage facilities during their stay and do shop for their families and friends, for which they become the most wanted tourists.

Currently, due to high level of competition between Cunda Lines and Jale Tourism, the companies that provide the sea transportation services between Greece and Turkey on that specific region of the coast, the round-trip tickets are sold only for 20 Euros. The ease of transportation and cheap price of the tickets have increased demand to Mytilene. However, while the round-trip is for 20 Euros for the tourists departing from Turkey, from Mytilene the tickets are sold for 10 Euros for the Greek and other tourists. Hence, this is an incentive visit to Turkey, Bergama.

In the ferry schedule, it is observed that the current ferry hours compel the visitors coming to Mytilene to stay overnight. The ferry departs at 18:30 from Ayvalık and leaves the other day at 09:00 am. If a visitor would like to spend a day at Mytilene, s/he should spend at least two nights. However, a potential visitor for Bergama can travel with the morning ferry and within a tight program visit both Ayvalık and Bergama and then come back to Mytilene with the evening ferry.

CHAPTER 3

CULTURAL TOURISM DEVELOPMENT PLAN FOR BERGAMA

3.1. New Cultural Tourism Product Development

In Bergama, the major tourism-related efforts revolve around the aim of creating and developing a blend of heritage tourism, cultural tourism, environmental tourism and recreational tourism specifically through the introduction of new alternative cultural tourism products.

Potentially, tourism activities could provide the space and mechanism within which two different cultures that of the visitors and of the local host community can meet and interact. The promise of such a cultural encounter accompanied by a sense of discovery, an expectation of entertainment and/or self-realization brings the tourists to the formerly less-travelled regions of the world.²⁵²

The following proposals for Bergama concentrate on cultural and rural tourism as the main tourism types to mobilize the city. In this regard, the attractions of cultural tourism can include performances, museums, concerts, theater plays and other cultural activities. The rural tourism activities can vary from local traditional events, rural festivals, local cuisine tasting experiences, local arts and craft bazaars. These new tourism products will provide a platform through which the visitors experience the local culture through participating in various activities.²⁵³

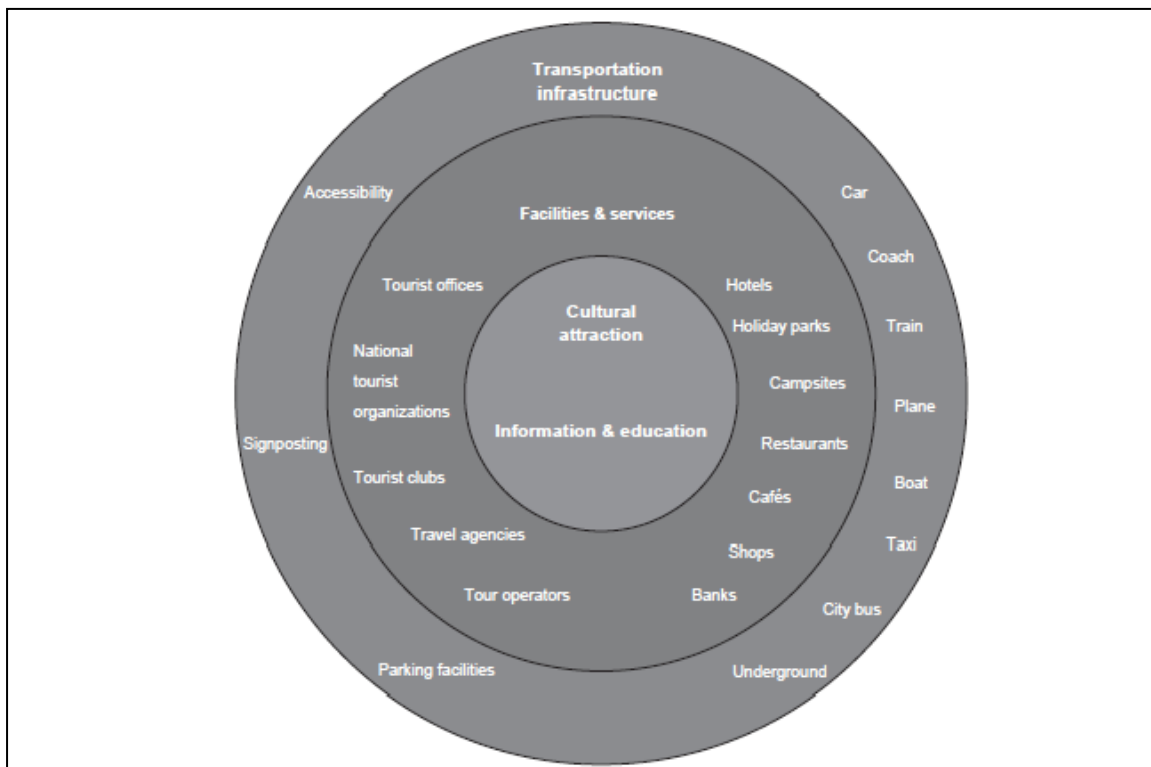
In tourism literature, there are several views about how to market a cultural tourism destination. As stated by Munsters, “ a cultural tourism attraction in itself does

²⁵² E. Wanda George, Heather Mair and Donald G. Reid, *Rural Tourism Development Localism and Cultural Change*. Bristol: Channel View, 2009. p. 124.

²⁵³ M. Hall and H. Zeppel, “History, Architecture, Environment: Cultural Heritage and Tourism,” *Journal of Travel Research*, 1990, Vol. 29, No.2, p. 54.

not make a tourism product.”²⁵⁴ The cultural tourism product is composed of two distinct products: the core product (museums, cultural events, historical sites) and the additional (invested) product (infrastructure, accommodation, food and beverage facilities).

Figure 1. The Cultural Tourism Product.



Source: W. Munsters and D. F. Klumbis, “Culture as a Component of the Tourist Product,” M. Sigala and D. Leslie (eds.), *International Cultural Tourism: Management, Implications and Cases*, Oxford: Elsevier Butterworth-Heinemann, 2005, p. 29.

Tourism product development can take place jointly with the development of new tourist facilities (including accommodation and catering facilities) or the development of new tourism products. For Bergama, this view emphasizes the development of new tourism products. However, it should be noted that the additional tourism products

²⁵⁴ Wil Munsters and Daniela Freund de Klumbis, “Culture as a Component of the Tourist Product,” M. Sigala and D. Leslie (eds.), *International Cultural Tourism: Management, Implications and Cases*, Oxford: Elsevier Butterworth-Heinemann, 2005, p. 29.

including the new tourist facilities development appears to be a notable deficiency that needs to be taken care of for Bergama. Authorities are cognizant about the problems. Recently, the municipality of Bergama has taken important steps to increase the capacity of food and beverage and accommodation facilities. Last year, 2009, the municipality renovated the old *Gazi Paşa İlkokulu/Gazi Pacha Primary School*, which was once used as a primary school at Kale Mahallesi. The building was transformed into a boutique hotel. This boutique hotel has 6 rooms and one suite room with a bed capacity of 12 people. While this really does not address the major accommodation problem, it is an important first step towards recognizing the need for more overnight tourist needs.

Currently, the municipality is searching to rent the management rights for this boutique hotel. Mayor Mehmet Gönenç believes that professional management is required for the success of the hotel in the long run.²⁵⁵ One of the local entrepreneurs, Mrs. Mevhibe Oflas, has also recently bought an old Greek house and converted it into a boutique hotel. The mayor also mentioned that there are approved projects at hand to appropriate and convert two more old Greek houses into boutique hotels. In the short run, the total bed capacity of that area will increase to 30 people, which remains still behind the targets. The aim at the first stage is to reach a total bed capacity of 50 people. Thereby, at least one bus of visitors can be accommodated at the centre of the city in renovated old Greek houses/ boutique hotels. Within the same district, the new restaurant opened by Bergama Chamber of Commerce with a capacity of 150 people fills an important gap for the tourists staying at the Kale Mahallesi.

As Bergama has an important share in the tourism of the Aegean region of Turkey, it needs economic development rather than economic growth. As stated by Flammang, “[e]conomic growth can be defined as a process of simple increase, implying

²⁵⁵ Interview with Mr. Mehmet Gönenç, Bergama Mayor, Bergama, on 02-08-2010.

more of the same, while economic development is a process of structural change, implying something different, if not something more.”²⁵⁶ In this respect, Bergama does not need more and more visitors focused on the four major highlights of the city (Acropolis, Asclepion, Red Hall, Archaeological Museum), but rather tourism product diversification that promises to secure long-term tourism sustainability.

Economic diversity is likely to bring economic development to Bergama. Given the varieties of opportunities and strengths of the town, various tourist product alternatives can be developed. For different groups of participants with different objectives and tastes, some of these potential alternatives can include new health tourism facilities or activities nearby Asclepion, the ancient health center, new rural tourism activities, arts and crafts workshops, and summer schools for various disciplines including art, history, philosophy. Within the scope of this thesis only the latter tourism product alternatives - new rural tourism activities and a summer school for various disciplines - will be put forth and pursued in detail.

There has been a shift in the tourism movement from mass tourism to the alternative tourism movements aiming for niche markets and customized services and/or products.²⁵⁷ The new tourism activities proposed here for Bergama aim to offer myriad opportunities, which will enable the local rural communities to present a cultural experience for the visitors who would like to enjoy something very different from the mass tourism activities. The founder of Fest Travel Faruk Pekin agrees: “Nobody earns from mass tourism in the world nowadays. Culture will be the engine and the catch-

²⁵⁶ Robert A. Flammang, “Economic Development and Economic Growth: Counterparts or Competitors,” *Economic Development and Cultural Change*, 1979, Vol. 28, No. 1, p. 50.

²⁵⁷ Gareth Show and Alan S. Williams, *Tourism and Tourism Space*, London: Sage, 2004, p. 127.

concept for Turkey's promotion and publicity abroad. The tours will be presented as cultural tourism, but the visitors will be able to go to the seaside as they please."²⁵⁸

As stated by Fennell: "[T]ourism is an experiential phenomenon that brings people and places together over defined periods of time."²⁵⁹ The emphasis on and care about an experience being shaped around the interaction among groups of people that are brought together within an elaborated service (tourism product) at unique sites and events hits the core of this niche marketing. There are nine crucial aspects to this special service: intangibility, perishability, high fixed cost, labor-intensive, inseparability, inelasticity of supply, complementarity, elasticity of demand for tourism products, and heterogeneity.²⁶⁰ All of the nine peculiarities of this service stand at the core of making the whole experience also a cultural phenomenon beyond mass tourism.

How could such a special product be created and developed? The phase related to the planning for tourism product development starts with the creation of a vision by the host community members. This planning should be a collective activity and should stimulate the civil society to determine what kind of a community they aspire to create. Creation of a community vision then leads to the process of defining the goals and objectives for tourism. The goals constitute the basis on which the action will be taken and objectives define the measurable achievements to reach the goals and finally realize the vision. These three components, vision creation and specifying the goals and objectives, make the main body of the tourism product development during the planning phase of the new product.²⁶¹

²⁵⁸ Faruk Pekin, the Founder of Fest Travel, at <http://festtravel.com/tr/basinda.asp?id=274>, accessed on 30-06-2010.

²⁵⁹ David A. Fennell, *Ecotourism Programme Planning*, New York: CABI Publishing, 2002, p. 177.

²⁶⁰ L. Bécherel, "Strategic Analysis and Strategy Formulation," F. Vellas, and L. Bécherel, (Eds.), *The International Marketing of Travel and Tourism*, London: Macmillan Press, 1999, pp. 37–106.

²⁶¹ George, *et al.*, *op. cit.*, pp. 223-24.

The strengths and weaknesses of a potential product should be evaluated by the community stakeholders whereby the unique physical features should be set forth as these will directly contribute to the planning of the product.

Within the tourism development process, volunteering management is a crucial issue especially during local festivals and other related events. With volunteering management, the involvement and participation of the local public to the potential tourism projects are aimed. Upon the completion of the planning of human resources, projects, programs and activities start to be developed. New events, attractions or programs should be in compliance with the needs of the community. The phases to complete the activities and programs should be detailed to make feasible projections, taking into account the targeted completion time. At this stage, all community stakeholders must be involved in this process to create synergy and plan a successful project development.

Tourism product development is not an activity to be planned and implemented on its own independent of the conditions of the local tourism needs. On the contrary, it must be also embedded in a larger context within the larger regional development projects. The local and regional stakeholders should come together in order to form an organization that will ensure and monitor the implementation of the programs and evaluate the outcomes. This initiative will be responsible both to public and to the financial stakeholders of the project while advising on the progress during the implementation phase.

PESTE and SWOT analysis are two important tools to be used during the tourism product development planning for Bergama. “PESTE is an acronym for Political, Economic, Social, Technological, and Environmental analysis. It involves many broad considerations that affect the tourism industry environment (e.g. the political

environment) outside the control of the service provider.” PESTE analysis should include a range of surveys from social upheavals and technological innovations to environmental catastrophes (such as volcano eruption). All these external factors should be on the agenda of the community stakeholders. Desks responsible for risk management and action planning should address these issues especially on the fields of Technology and Environment. The potential changes on these two fields would have a direct influence on the tourism development project for Bergama.²⁶²

While planning the marketing of rural tourism activities in Bergama, the following issues should be taken into account: budget limits, promotional activities; interests of various factions of stakeholders; coordination among the stakeholders; local, regional and national marketing activities.²⁶³

While creating the vision, the community stakeholders at Bergama should make their preference for the sort of attraction they want to become in the eyes of the tourists; whether this attraction will be concentrating on “seeing,” “buying,” or “being.”²⁶⁴

“Seeing” attractions are traditional destinations of passive, ‘sightseeing’ places. “Buying” attractions allow the visitors to purchase goods including the souvenirs of mass production, hand-made arts and crafts, and food and beverage. “Being/doing” attractions are good for activities that provide skill acquisition. “Being/doing” appeals more to 3E (education, entertainment, enthusiasm) tourists who would like spend more time on self-developmental recreational activities.

The “Buying” and “Being/doing” categories are quite crucial in terms of their contribution to the local economy of the host community. These make use of the local arts and crafts festivals and exhibitions, local farmers’ shops, local cuisine degustations.

²⁶² Fennell, *Ecotourism: Programme Planning*, pp. 107-109.

²⁶³ Derek Hall, Irene Kirkpatrick and Morag Mitchell, *Rural Tourism and Sustainable Business*, NY: Channel Publications, 2005, pp. 87-89.

²⁶⁴ *Ibid.*, pp. 90-91.

They also reveal the local network, sense of place, and identity through which it creates bonds between the visitors and the local community.

3.1.1. Rural Tourism Product Development: Ecotourism at Bergama's Kozak Plateau

As stated in the OECD *Tourism Strategies and Rural Development* report²⁶⁵, the interest in rural tourism can be traced back to the rapid urbanization in the 19th century when an urge rose to escape to the countryside from the daily stress of the industrial cities. In our day, with the effects of globalization diffusing to all corners of the world, there is a new demand for rural tourism activities from the traveler. The emerging niche market in tourism focuses on the *untouched*, small communities and rural ways of life in order to satisfy this new demand.²⁶⁶

The “new” rural tourism concept starting from the 1970s was different from the old rural tourism of the 19th century in terms of its extent. Today, the interest in the rural areas and communities has expanded. Due to increased levels of education, growing interest in heritage, increase in leisure time, advances in transport modes and vehicles and communications, consciousness as to being and keeping healthy, growing interest in organic food, interest in green issues, search for authenticity, search for peace and tranquility, away from the cities and the masses, activity seeking ageing people, search for “REAL” travel (Rewarding, Enriching, Adventuresome and a Learning experience), focus on individualism, and the rural agencies.²⁶⁷

²⁶⁵ OECD, “Tourism Strategies and Rural Development,” Organization for Economic Co-operation and Development, Paris, 1994, p. 7, at <http://www.oecd.org/dataoecd/31/27/2755218.pdf>, accessed on: 30-06-2010 .

²⁶⁶ George, *et al.*, *op. cit.*, p. 6.

²⁶⁷ OECD, *op. cit.*, pp. 20-22.

Rural tourism is defined as:

“A complex multi-faceted activity: it is not just farm-based tourism. It includes farm-based holidays but also comprises special interest nature holidays and ecotourism, walking, climbing and riding holidays, adventure, sport and health tourism, hunting and angling, educational travel, arts and heritage tourism and in some areas, ethnic tourism.”²⁶⁸

Rural areas continue to be attractive tourist destinations in today’s modern and rather hectic world. For many, rural regions become a refuge from the adverse effects and mechanized routines of everyday urban life. People escape to the countryside in order to feel the serenity and quietness of the natural environment. Rural tourism, one of the recent tourism types and products, is also identified as agro-tourism, soft tourism or alternative tourism. The aim of this type of tourism can be summarized as “getting back to nature.” The main idea behind it is becoming more sensitive to the relationship between human beings and the nature.²⁶⁹ Rural development must be based on the protection of the environment and on its enhancement as such a tourism activity can be sustained only through the survival of the natural flora and fauna. The stimulus for this should stem from the community support and involvement whereby the local community gets integrated into the tourism process.²⁷⁰ Rural development through rural tourism has the potential of being successful as an alternative tourism product for Bergama as part of a locally integrated tourism development plan. In the following discussion, the rural tourism product development will be further studied.

²⁶⁸ OECD, *op. cit.*, p. 9.

²⁶⁹ Charles R. Goeldner and J. R. Brent Ritchie, *Tourism Principles, Practices, Philosophies*, New Jersey: John Wiley & Sons, 2009, p. 279.

²⁷⁰ Michael Keane, “Rural Tourism and Rural Development,” Helen Briassoulis and Jan van der Straaten, “Tourism and the Environment: An Overview,” in Briassoulis and van der Straaten (eds.), *op. cit.*, p. 107.

3.1.1.1. The Content (What?)

The rural tourism activities are being developed on the Kozak Plateau on Bergama in a very small scale. As explained in the previous chapter, Tez Tour/Kozak Tour is the only travel agency that currently promotes daily tours to Kozak Plateau. Apart from the ticket sales, a growing segment of Tez Tour's operations comprises the tour sales to Kozak. The owner of Sağlam Restaurant, Mehmet Sağlam is also organizing tours for US-citizens to Kozak Plateau. However, Mr. Sağlam does not own a travel agency, and so his tours remain very limited in visitor numbers.

These are very important initiatives in terms of marketing the area for rural tourism. Under the concept of cultural tours at Kozak, two entrepreneurs take the tourists to the pine nut forests for trekking. Yet, the visitors rarely participate in traditional local customs that take place in the villages. Moreover, the period for the rural tourism activities is very short due to the weather conditions. The best period to partake in this type of tourism is during the months of April, May and June and also October and November in fall.

As it is known, pine trees are the main source of income for the local villagers in Bergama. Pine trees are considered as valuable as gold because of the value of pine nut in the food sector. It is told by local villagers that the trees were planted by the Italians many decades ago, possibly during the time of allied troop occupations after the World War I.

Kozak Plateau offers two rural tourism programs including visits to the beautiful pine trees of the region. The first type of activity is a daily trekking on the Kozak Plateau. Among the 16 villages of the Plateau, signage can be created to indicate short and long hiking path among the flora and fauna, occasionally running across the daily works of the villagers. Trekking groups will have a rest in village centers, encountering the daily

routine and making friendships and creating socialization among themselves and the villagers.

The second activity deals with a 3-4 day stay at local villagers' houses and can be considered as a part of a recreational activity. Villagers' houses or accommodation facilities created in harmony with the village life and ecological conditions can be utilized for the purpose. During their stay, visitors will enjoy trekking, attending local dinners, festivals and wedding ceremonies, participate in harvesting and husking the pine nuts and the pine nut *helva* preparation, a traditional custom for the local villagers, and so on. Naturally, the rural tourism activities in the area can also be connected to the intangible heritage activities. These kinds of activities will help both the tourists and the villagers socialize, creating intercultural dialogue and synergy in the region for economic benefits. This will in return create an incentive for the local rural community to retain their agriculture's traditional practice and heritage values and their sense of the place and value.²⁷¹

This latter point is of vital importance as with the mid-1990s the ecological balance in the Kozak Plateau is being threatened by certain firms. One of these is extracting gold from earth through the application of poisonous cyanide. Another is stone quarrying to be used in the construction industry. The consolidation of rural tourism in Bergama would provide an alternative source of income for the region with an incentive for the protection of heritage and this can help the villagers remove these firms out of the region.

In Bergama, the rural tourism activities may be further diversified, ranging from local festivals, cultural events, to the tours among the pine forests, or from farm tours comprising pine production/extraction activities, to simple camping. The activities may

²⁷¹ David L. Edgell, Maria DelMastro Allen, Ginger Smith, and R. Swanson, *Tourism, Policy and Planning*, Oxford: Elsevier, 2008, p. 74.

be diversified, but without the involvement and cooperation of the local community toward sharing and preserving the heritage, there will be no success in creating a sustainable rural tourism development. On-site field research conducted by the author of this thesis in August 2010 reveals that the villagers are enthusiastic about the projects mentioned in this thesis, but are awaiting leadership to initiate such an entrepreneurship and leadership which can actually be created by the Bergama Municipality, Chamber of Commerce, local entrepreneurs, and NGO's.

Another potential problem facing the rural tourism product development in Bergama is related to the expected economic benefits and returns from these activities. Private entrepreneurs and travel firms are not attracted to organizing such activities due to an expectation of a low level of profitability. However, as summarized by Keane, the economic benefits of rural tourism activities are of utmost importance.

Keane states that:

“Potential economic benefits from tourism in rural areas include: the creation of local income and employment, the effects that tourist spending has on various sectors of the local economy, the valorization of the countryside and natural phenomena to which no economic value is attached, the creation of a demand for craft work and labour-intensive products and services which can be met in rural areas, and the effects of tourist spending in the receiving area and the potential developmental effect which this can have.”²⁷²

Despite its significance, profitability in economic and commercial terms should not overshadow the major aim of developing the region's cultural character and heritage preservation in an unexpected volume.

²⁷² Keane, *op. cit.*, p. 113.

As stated by George et al., the success of the tourism activities cannot be evaluated solely on the basis of the economic returns and profits accrued brought about to a destination. The social as well as the cultural benefits should be kept in mind including “strengthening social cohesion and social sustainability, motivating volunteerism, building community capacity, enhancing/restoring community pride, fostering collective optimism and developing coping skills and resiliency.”²⁷³ Thus it can be expected that the development of community-based rural tourism will set economic development in motion, while informing social progress and contributing to the conservation of the rural heritage in Bergama as elsewhere.²⁷⁴ Then, all the efforts should be oriented towards the foremost aim of increasing the economic and social contribution of the new rural tourism activities in Kozak Plateau and Bergama without degrading the natural resources there. Nevertheless, as stated earlier, all these efforts require a powerful cooperation among the community, local government, and private entrepreneurs as well as the NGO’s such as Bergama Chamber of Commerce and other partners such as WWF (World Wildlife Foundation’s) Turkish Branch.

3.1.1.2. The Venue (Where?)

Kozak Plateau has great potential in terms of rural tourism with its natural assets - pine forests, the familiarity of the local public with tourism activities and the initiatives already taken by the local entrepreneurs. The Plateau is located to the north of the Bergama city center. The region has 16 villages and covers a surface area of approximately 400km², including the forest of pine trees.²⁷⁵ The villages of Kozak Plateau include Yukarıbey, Hacıhamzalar, Terzihaliller, Yukarı Cuma, Güneşli, Çamavlu,

²⁷³ George, *et al.*, *op. cit.*, p. 96.

²⁷⁴ Keane, *op. cit.*, p. 112.

²⁷⁵ Interview with Mr. Halil Demet, Agricultural Engineer, Bergama Agricultural Directorate, Bergama, on 02-08-2010.

Kıranlı, Karavelliler, Aşağıcuma, Göbeller, Hisarköy, Ayvatlar, Aşağıbey, Demircidere, Bağyüzü.

Currently, Tez Tour organizes daily trekking tours to Kozak Plateau which include visits to the villages of Demirciler and Göbeller. If infrastructural improvements can be achieved along with the development of accommodation facilities, Kozak Plateau is expected to receive more visitors. This will increase the demand for tours with longer stays.

Two villages on the Kozak Plateau, Demirciler and Göbeller, already have made initial steps towards rural tourism, and other the villages are also about to make a change that may be brought about with rural recreational activities. The example of these two pioneer villages has encouraged a third: Hacıhamzalar. Observing the economic benefits and the social interaction opportunities with the visitors of various cultures that are created and obtained from the tourism activities in the neighboring villages provide substantial incentives for the inhabitants of Hacıhamzalar village. These villagers are willing to provide whatever services they can in terms of accommodation, food and beverage facilities in their own houses for a potential rural tourism project that can be realized. They are open to change and cognizant about the returns of tourism both in economic, social, and environmental terms and socio-cultural aspects.²⁷⁶

3.1.1.3. The Target Market (Whom?)

Successful marketing of a potential tourism product is directly influenced by recognizing du different market segments and focusing on a specific group or groups as a travel firm alone cannot attract all of the domestic and international travel market segments given the limits. Hence, target marketing must be done. This involves

²⁷⁶ Interview made at Village Coffee House, Hacıhamzalar Village, Bergama, on 04-08-2010.

analyzing the groups of potential buyers for the potential product and then focusing marketing activities according to the needs and expectations of the clientele.²⁷⁷ As proposed by Fennell, target marketing can take place in four main ways: *geographically (geographical space)*, *demographically (age, gender, religion)*, *psychographically (individual lifestyles, attitudes, values)* and on the basis of *benefits (sought and avoided)*.²⁷⁸ All of these four ways of target marketing should be included into the planning phase of the new cultural tourism product for the Bergama Kozak Plateau. The planners engaged in target marketing in Bergama should take into account the geographical segment as the tourists would be attracted from Ayvalık, İzmir, Mytilene and other neighboring regions. For the psychographical segment, the recreational eco-visitors who are interested in nature based tourism, aiming to live a healthy organic life, could be attracted to the Kozak Plateau. They could have time to spend in a rustic environment, staying in a villager's house in the middle of pine nut forestry, and experiencing the local traditions. These benefits could also be accrued by the groups of visitors seeking benefit in rural and village farm activities.

Kreg Lindberg proposes four types of eco-tourists including *hard core, dedicated, mainstream and casual nature tourists*.²⁷⁹ As its name suggests, the first group travelers are tempted by meticulously designed nature tours for educational or similar purposes. The *dedicated nature tourist* group sets out to visit protected sites and to get to know more intimately the cultural and natural history of those places. The *mainstream nature tourists* travel *primarily to take an unusual trip* (e.g. the Amazons), however they are not committed to the nature experience as much as the first two groups. The last group of nature tourists is the travelers who *incidentally* take an eco-tour. Even though no single

²⁷⁷ Fennell, *Ecotourism an Introduction*, London: Routledge, 1999. p. 174.

²⁷⁸ *Ibid.*, pp. 174-175.

²⁷⁹ Kreg Lindberg, "Policies for Maximising Nature Tourism's Ecological and Economic Benefits," Washington, DC: World Resources Institute, 1991, p. 3.

eco-traveler can be categorized on the basis of a single motive, as there can be transitions among the groups over time, some of these broad groups can be sought after in the marketing strategies of the Kozak Plateau.

Apart from the hard-core eco tourists, the other groups of eco tourists can be attracted to the Kozak Plateau by an exclusive collection of nature-based tours to the pine forests and through experiencing local ethnographical and cultural heritage at the villages. For the hard-core eco-tourists, there is a probability that Kozak Plateau may stay too *soft* and it would require a different planning, development and marketing strategy beyond the power of the local community.

Through the marketing channels of the domestic and foreign specialized tour operators, both domestic and foreign visitors as a niche market segment can be attracted to the Kozak Plateau. As already written in the article “Köy Turizmine Amerikan Desteği/ The Support of Americans to the Rural Tourism at Kastamonu,” there is a growing interest by the scholars and the nature lovers for rural/eco tourism activities in Turkey.²⁸⁰ The aim of the eco-tourism project is to revive Kastamonu with a model that could be transformed and then implemented in other regions of Turkey.

Cooperation could be started with WWF in Turkey for the planning and promotion of rural tourism at the Kozak Plateau. WWF is already supporting sustainable rural tourism activities at various sites in Turkey. For instance, at Küre Mountains at Kastamonu, an ecotourism center has been established through which various rural tourism projects are carried out in different villages (e.g. Zümrüt köyü, Harmangeriş köyü) by the foundation. Another eco tourism project is being operated at the Lake of Eğirdir at Isparta, and with the new ecotourism project of WWF-Turkey, this area is aimed to be revived without harming the environment. As there are various tourism and

²⁸⁰ Zuhale Aytolun, “Köy Turizmine Amerikan Desteği,” *Cumhuriyet Newspaper*, Cumhuriyet Pazar, Print, p.10, accessed on: 12-09-2010.

protection projects managed by WWF Turkey on various religious sites (Kaş-Kekova, Çıralı, Konya, Eastern Black Sea region, and the lake of Bafa), the Kozak Plateau should benefit from the experiences of this international institution.²⁸¹

3.1.1.4. The Finance (How?)

Tourism is an economic activity for the private-sector activity for the aim of generating revenues and earning profits.

As Fennell stated:

“Foremost in the minds of many local, regional, and national bodies charged with the responsibility of tourism development is the importance of earning money. However, all such regions are not created equal in terms of their ability to generate and keep money within the economy.”²⁸²

In this respect, the inhabitants of the Kozak Plateau are fortunate as the region they live in is one of the richest natural spaces in terms of its unique flora, so that they can capitalize on the developing and growing ecotourism market. Furthermore, the gradually increasing interest shown by the domestic visitors hints a potential for tourism development that can be turned into economic and cultural benefits for the villagers.²⁸³ The establishment of a well-planned and managed coordination between the private sector and the local public/authorities and NGO’s is vital to the success of the ecotourism product development and management in the region. The private sector should be able to gain the trust of the local inhabitants and advocate for the potential benefits and

²⁸¹ WWF –Turkey, at <http://www.wwf.org.tr/page.php?ID=6>, accessed on: 30-09-2010.

²⁸² Fennell, *Ecotourism an Introduction*, *op. cit.*, p. 165.

²⁸³ Interview with Mr. Sait Tez, the Owner and Manager of Tez Tour, Bergama, on 04-08-2010.

development opportunities without losing any of the natural, cultural, social and ethnographical values of the region they reside in.

At Bergama's Kozak Plateau, the development of ecotourism is also dependent upon the coordination of both the local and regional stakeholders, organizations and entrepreneurs.

Tez Tour started organizing daily Kozak Plateau tours for domestic tourists and is aware of the needs of the villagers. The owner Sait Tez, is himself from the Hacıhamzalar village. His family is still living there and has relatives at various villages on Kozak Plateau. This familiarity about the concerns, needs and expectations of the villagers, will facilitate the transition phases from a traditional closed society to a still closed but open-to-communication society (possessing and holding their own values but sharing their world with the outcomers). However, Sait Tez does not have the know-how or the financial means to manage a large scale rural tourism development project at the Kozak Plateau. With the current level of tourism operation conducted by his travel agency, it would not be possible to assure the desired outcome for Kozak Plateau. This could be achieved through a Kozak Plateau consortium which would include the members from the local government authorities, villagers, residents of Bergama, local entrepreneurs, tourism-related parties (travel agencies & tour operators in Turkey), transportation facility owners, NGO's as WWF-Turkey, TEMA (Türkiye Erozyonla Mücadele, Ağaçlandırma ve Doğal Varlıkları Koruma Vakfı) Foundation, and the rest of the volunteering stakeholders in Bergama. The development planning would be confirmed and implemented by this consortium. However, the local inhabitants should have economic, social and political empowerment, and the private sector should not intrude the integrity of the social and natural environment.²⁸⁴ Hence, Scheyvens

²⁸⁴ Regina Scheyvens, "Local Involvement in Managing Tourism," in *Tourism in Destination Communities*, (Eds.) S. Sigh, D.J. Timothy, and R.K. Dowling, Oxford: CABI, 2003, pp. 234-6 .

proposed, *the NGO's can engage in capacity building work and facilitate the empowerment of host community members so that they have the knowledge and confidence to assert their opinions about appropriate tourism development.*²⁸⁵ The ecotourism project at Kozak Plateau should be operated as in the sustainable eco-cultural tourism case of the Federsee Bog, Germany, in which the management is operated through public agencies working in cooperation with local, regional and inter-European bodies, and the control maintained by the local municipalities.²⁸⁶

Most importantly, the rural tourism development should be planned, managed and marketed according to the characteristics, demands, limitations and potentials of the local community as they are the major recipients of any material or cultural inflow due to development in tourism activities.²⁸⁷ The risks and threats of establishing an ecotourism project at the Kozak Plateau should be planned, taking into consideration these features of the local residents. As asserted by Singh *et al.*, *values translate into visible actions in everyday life of community members and these value-based expressions are the lifeblood of community living.*²⁸⁸ The local community should maintain their intrinsic values and not devalue their authenticity. This can be achieved through the introduction of visitor management programs that will hinder the overcrowding of the site by visitor groups.

The process proceeds first with the designing and packaging of the ecotourism product, the marketing and promotional activities through various tourism channels, and then the implementation. With this specific ecotourism product development, the level of risk is incremental compared to other types of tourism investments as it does not require a

²⁸⁵ Regina Scheyvens, "Local Involvement in Managing Tourism," in *Tourism in Destination Communities*, S. Singh, D.J. Timothy, and R.K. Dowling, (Eds.), Oxford: CABI, 2003, p. 230.

²⁸⁶ Gillian Wallace and Andrew Russell, "Eco-Cultural Tourism as a Means for the Sustainable Development of Culturally Marginal and Environmentally Sensitive Regions," *Tourist Studies*, December 2004, Vol.4, No.3, pp. 242-3.

²⁸⁷ Keane, *op. cit.*, p. 112.

²⁸⁸ Shalini Singh, Dallen J. Timothy, and Ross K. Dowling. "Tourism and Destination Communities," in *Tourism in Destination Communities*, (Eds.) S. Singh, D.J. Timothy, and R.K. Dowling, Oxford: CABI, 2003, p. 9.

significant capital investment at this initial stage. For the initial stage, the daily trekking activities and local traditional events can be sustained (by Tez Tour) to prepare the locals for the tourism activity. As there is no fixed costs attached to daily Kozak Plateau tours and the expenses of the tour occurs upon the provision of the land services, the local entrepreneurs would have the chance to establish and launch the cultural tourism product development project. In the following phases, a closer communication with the villagers can be provided through provision of accommodation and food services at the houses of villagers. A food and beverage facility could be constructed in one of the centrally located villages in which local villager women cook. Next to it, a local arts & crafts exhibition space could be built to display the local handcrafts and ethnographical material. Through the development of rural tourism there will be an increase in the local employment and additional income both for women and men at the Kozak Plateau would be created.

The natural heritage will have an added value besides its current use of the pine forests. Rural tourism can also contribute to the rural development in Bergama in terms of job retention, job creation, job diversity, service retention, farming support, forestry, nature and landscape conservation, smaller settlements, rural arts and crafts, cultural provision, historical built environment (can benefit), environmental improvements, small fishing communities, the roles/jobs for women, new ideas and initiatives.²⁸⁹

²⁸⁹ OECD, *op. cit.*, pp. 23-26.

3.1.2. Summer Schools / Workshops

3.1.2.1. The Content (What?)

Throughout its history, Pergamon / Bergama became a home for various cultures and people. The heritage accumulated over thousands of years makes Bergama a very important cultural and historical hub in the Aegean Region.

The second cultural tourism product proposed here aims to transform Bergama into a cultural and educational center through the establishment of summer schools and workshops on various subjects mutually created or managed by Bergama and Mytilene. The summer school will also help create awareness and establish an image for Bergama as a destination of living arts and culture center. As investigated in the history and heritage section of this thesis, Bergama possesses significant cultural and historical remains and traditions which form its tangible and intangible heritage. In this respect, the establishment of summer schools and workshops will offer a considerable opportunity to develop and reinforce the image of Bergama through emphasizing its heritage with the courses offered.

Within the framework of this alternative tourism product, summer schools and workshops on philosophy, history, history of art, antique languages, art (painting, sculpture, music, and photography) and local crafts (for Bergama; carpet waving and onyx carving), local cooking classes can be organized in Bergama and Mytilene.

Some of the courses at the summer school could be divided into two sections, one of which could be organized in Mytilene and the other in Bergama. The cooperation of both cities and municipalities will help create a more powerful cultural route between the two regions which will provide benefits both to the cultural tourism activities and contribute to the perceived image of these two destinations.

As mentioned in the previous chapter that the average visit of Bergama is 2,1 days. With the introduction of a summer school this period can be lengthened for a week or more, depending on the duration of the educational programs of the summer school.

The school can be established with the consultancy of academics by a private entrepreneur or more preferably by a consortium founded jointly by academics and supported by the Municipalities of Bergama and Mytilene.

Aficionados, professionals, families, school children/college/university students, casual tourists and nostalgia seekers can be attracted to Bergama through these summer schools. The types of the courses should be designed taking into consideration the requirements, needs and demands of the above mentioned groups of people who can come to these destinations as temporary visitors. In this respect, the types of the courses can be gathered in four groups: the courses on Social Sciences, Fine Arts, Local Arts & Crafts, and Antique Languages.

The social sciences courses/workshops can cover antique philosophy, modern philosophy, history, humanities, literature, mythology, and archaeology. The workshops/courses of fine arts can cover the fields of painting, sculpture, music, photography, and design. The language courses can include Ottoman, Greek, Latin, and English. The arts and crafts workshops can include carpet weaving, onyx carving, local handicrafts and local cuisine courses.

The courses will be arranged under the supervision of academics who will be lecturing the course/workshop topics. However, the arts and crafts workshops can be given by the local artisans and especially woman villagers. This will create new job opportunities for the local public and contribute to the aim of sustainable cultural tourism.

The summer school will also cover the long term courses; one to three months, or medium term; two weeks or a week, and finally short term workshops for a weekend.

The timing of the courses will be arranged with the advice of the academics in order to offer the best learning opportunities. All of the courses - with the exception of the language courses – can be offered for a short term. On the other hand, at least 15 days is required to start learning or excelling at a language. Besides, certain courses can be organized in English in order to attract foreign cultural tourists from Mytilene and also tourists aiming to visit Bergama.

The courses/workshops can be organized in a way that allows site inspections, archaeological site visits and free time to spare in other related activities. The courses can be held in the morning, and free leisure will be given in the afternoon so that the participants/students can visit Dikili, for example, to rest on the beach and enjoy swimming or participate in other recreation activities. The course period can include April, May, June, August, September, and the semester period of the university students, January and/or February.

Similar cultural works including summer schools and workshops have been organized in the western part of Turkey including Cunda Island, Adatepe near Ayvacık, Rhodes and Dikili will be investigated here. Also an artworkshop is being organized at Kayaköy in the recent years by a private initiative.

Adatepe sets the epitome for Bergama for such a cultural establishment organizing workshops and courses in Adatepe near Ayvacık, north of the Aegean region. Adatepe Taşmektep is a school for workshops on several fields including history, philosophy, and art. The school is located in a local stone building that was used as a school between 1947 and 1985. It was converted into a school of literature, philosophy, art and history of art in 1997. It was founded by three academics Zeynep İren Boynudelik, Hilmi Yavuz, Kadir Demir and the courses are conducted by prominent academics in different fields. Workshops are organized monthly during summer season

on different subjects. Some of the workshops given at Adatepe Taşmektep in 2010 include Art and War, Comparative History of Religions, Photography Atelier, and Ceramic Atelier.²⁹⁰ Gümüşlük Akademisi, which will not be covered here in detail, is also a similar establishment to Adatepe Taşmektep, and offers various courses philosophy, art, literature, science, and politics in the south western parts of Turkey.²⁹¹

Despite the seasonality of the workshops at Adatepe Taşmektep, the lack of incorporation of the local public to the courses/events, and the depopulation of the local inhabitants in the region, Adatepe workshops pose a sample for Bergama for the content of the courses, the daily program during the workshops and the promotion activities of the school.

The workshops at Adatepe are accompanied by half day rest, site trips, and seaside activities which make the school an ideal place for a cultural visitor. Adatepe Taşmektep sets a very good example for Bergama. The advantage of Bergama is that it can offer more with its location, being near Izmir and Mytilene. Moreover, some of the courses in Bergama can interchangeably be organized in Mytilene and this will attract more visitors, and participants.

A similar summer school was established at Cunda /Ali Bey Island within the administrative district of Ayvalık, Balıkesir. The summer school of Intensive Ottoman and Turkish language is conducted by the Ottoman Studies Foundation and co-sponsored by Harvard University and Koc University.²⁹² Turkish Cultural Foundation has become a sponsor in 2010. The students are accepted to the program by the admissions tutor and Prof. Dr. Selim Kuru from Washington University. The students either make their own payment to attend the summer school or are accepted with a partial or full scholarship.

²⁹⁰ Adatepe Taşmektep, at http://www.tasmektep.com/program_2010.htm, accessed on: 17-07-2010.

²⁹¹ Gümüşlük Akademisi, at <http://www.gumuslukakademisi.org/calismalar.htm>, accessed on 25-09-2010.

²⁹² Ottoman Studies Foundation, at <http://www.ottomanstudiesfoundation.com/summerschool/>, accessed on: 13-08- 2010.

The structure of the school is similar to the projected school in Bergama as it includes the seminars given by prominent scholars, daily yacht tours to the islands nearby and sight seeing tours around Cunda Island. This school at Cunda increases the popularity of the island as a cultural tourism destination.

Another successful example for a summer school is Yahşibey Design Workshop located at Yahşibey village, 8 km from Dikili. Yahşibey Workshos is an international project established by *Emre Senan Design Foundation*.²⁹³

The aim of the project is “to give young designers an atmosphere of creativity, a free space for innovating, motivation for solving design problems, even creating design problems.”²⁹⁴ Each year, around 10 students from various fields including architecture, design, fashion are chosen (by the project leader) to participate in the workshop. The workshop takes place in a private building constructed by architect Nevzat Sayın. The workshops take place between June and September, lasting 15 days. The participants do not pay any fee apart from their travel fare. The concept of the project requires that the students live and work together for a common project led by the experts in the profession. The project leader is the one who decides the theme of the workshop upon the approval by *Emre Senan Design Foundation* Board.

All the participants and the project leader live in the same area, work and create together. At the end of the workshop, the team is supposed to put forth an “output that can be called an added value to the design universe.”²⁹⁵ The structure of this workshop also creates a good inspiration idea for the Bergama Workshops and Summer Schools.

²⁹³ Yahşibey Design Workshops, at <http://www.yahsiworkshops.com/>, accessed on: 18-07-2010.

²⁹⁴ Yahşibey Design Workshops, Program Details, at <http://content.yudu.com/Library/A18mvv/Yahsworkshopsbrochur/resources/index.htm?referrerUrl=http%3A%2F%2Fwww.yudu.com%2Fitem%2Fdetails%2F62424%2FYahs-workshops-brochure>, accessed on: 18-07-2010.

²⁹⁵ *Ibid.*, p. 6.

Another intellectual educational activity is *Philosophy in Assos* workshops organized by Philosophy, Science and Art Foundation.²⁹⁶

“The Philosophy in Assos activity is the first movement, which brought philosophy back to Assos after thousands of years when Aristotle taught philosophy here. The aim of Philosophy in Assos, a non-profit organization, is to gather philosophers and lovers of philosophy in Assos in order to create an interactive, a casual and informal atmosphere for talks, discussions and dialogues on philosophical problems.”²⁹⁷

The workshop in Assos is composed of 4 days lectures and activities including sightseeing tours to the historical sites, classical music concerts and performances of ancient Greek tragedy and comedy at the Assos ancient theater. All the participants pay for their own expenses including accommodation, food and beverage and other expenses. The participation to the workshop requires a small amount of donation to the foundation. The aim of the workshop is: “philosophize in a natural atmosphere as was the case in Ancient Greece; distanced from the cruelties of urban life, in harmony with the Aegean nature and culture.”²⁹⁸

A similar project has been realized in Bergama as “Bergama 4D” as a cultural exchange project between July 26 and August 04, 2009. The project was realized with the cooperation among *European Union Education and Youth Program Center /Avrupa Birliđi Eđitim ve Gençlik Programları Merkezi*, the Municipality of Bergama, *the Association of Bergama Culture and Art/ BERKSAV*, and the Middle East Technical University GİSAM/ Görsel and İşitsel Sistemler Araştırma ve Uygulama Merkezi.²⁹⁹

²⁹⁶ Assos Philosophy School, at <http://www.philosophyinassos.org/TR/index.htm>, accessed on: 18-07-2010.

²⁹⁷ The aim of the workshops at Philosophy in Assos, at <http://www.philosophyinassos.org/assos.htm>, accessed 18-07-2010.

²⁹⁸ *Ibid.*

²⁹⁹ The Project of Bergama 4D, at <http://www.bergama4d.com/>, accessed on 15-08-2010.

In this cultural and educational exchange project, over 30 participants from Greece, UK, Spain and Turkey stayed in Bergama for 10 days. The participants worked, cooked, created, enjoyed together and this interaction allowed them to know each other's culture better. The students created a sculpture as well as 3D animations of the city, including the areas of Acropolis, Asclepion and Red Court, as well as an antique city model that can be used in the future promotion of Bergama.

This is a very promising project that opens the door for Bergama for the international arts and culture programs. It contributes the promotion of Bergama as this project group has prepared a documentary film project on Bergama that will be made out of the 3D animations produced during this program.

A successful project realized between Turkey and Greece is "Rhodes Greek and Turkish Art Workshop." This sets a good example for Bergama as well. The project coordinators were Dr. Hakan Pehlivan from Erciyes University, Kayseri, and the artist Mr. Damon Papakiriakou.³⁰⁰ Within the scope of this project Turkish and Greek artists met in Rhodes, and created common art works in the Art Park that is exhibited in the historical setting of Kalithea. The art works will also be exhibited in Athens and Kayseri. The aim of the project is to create a culture of peace including peaceful conflict-resolution, dialogue, consensus-building, environmental sustainability in the Aegean Sea and active non-violence."³⁰¹

Implementation of such an educational-recreational program between Bergama and Mytilene should follow the achievements of these above-mentioned successful projects. A workshop such as the "Bergama and Mytilene Art Workshops and Exhibition" can be organized annually. This will help foster the cultural route between these cities.

³⁰⁰ Rhodes Turkish and Greek Artist Workshop, "In Common and on the Spot", at <http://hakanpehlivan.com/icos/>, accessed on: 03-08-2010.

³⁰¹ *Ibid.*

Recently Bergama has become a focus of attention in terms of the projects on cultural exchange. There has been an international youth camp in Bergama.³⁰² A group of 20 students from Japan, Korea, Ukraine, Portugal, Spain, France, Poland, and Georgia came to Bergama for 15 days with this international volunteers camp. The students will help Bergama Municipality, the Directorate of Parks and Gardens for the environmental landscaping work 5 hours a day. Mayor Mehmet Gönenc contends that “these kinds of activities are quite important in terms of mutual help and intercultural dialogue. After this camp these young people will share their impressions on our culture and promote Bergama in 8 different countries.”³⁰³

As observed from various cases in Turkey, and also from the increasing demand in the workshops of similar kinds, Bergama could offer a successful alternative to the domestic and foreign visitors interested in a blend of cultural, natural, and historical tourism product in the Aegean Region of Turkey.

3.1.2.2. The Venue (Where?)

The alternatives for the location of the summer school and workshops should be planned with the Bergama Municipality taking into account various parameters regarding the number of potential visitors to the school, proximity to the accommodation facilities, food and beverage facilities, the ease of transportation, and the proximity to the city-center. Among the various districts of the city, on the basis of the above mentioned variables, the most suitable area will be old Kale Mahallesi District.

Kale Mahallesi is located on the north part of the city and at the outskirts of the Kale Dağ the zenith of which is home to the Pergamon Acropolis. The district is referred

³⁰² “Uluslararası Gençlik Kampı Türkiye’de,” at <http://www.bergama.bel.tr/icerik.aspx?ky=359>, accessed on: 14-08-2010.

³⁰³ *Ibid.*

as “the district that is neither in the sky, nor on earth” by the local inhabitants. It is in the city center; the higher sections are only a 2-5 minutes’ walk from the city center. There are various alternatives in terms of accommodation facilities, mostly the pensions comprising of old Greek and Ottoman houses.

The area hosts Ottoman and old Greek houses of hundreds of years. During the governance of two consecutive Mayors of Bergama, Raşit Ürper and Mehmet Gönenç, a series of infrastructure works were realized and are still being undertaken in that district in order to turn this area into the center of a new cultural tourism activity. Kale Mahallesi is being reshaped gradually through the new renovation projects. As a part of this, old Ottoman and/or Greek houses were converted into boutique hotels through the efforts of the Bergama Municipality during past few years.³⁰⁴ It is expected that this project will incite the local entrepreneurs to establish small accommodation facilities as pensions and student houses that will be used by the participants of the summer school. However, the new investments in the area along with the establishment of a summer school and workshops will not result in gentrification in the district. For this purpose, the local public will be encouraged to stay there through incorporating them into the projects, such as providing employment in the summer schools or boutique hotels.

After the definition of the technical requirements of the summer school, the potential structures in Kale Mahallesi should be analyzed. A school located in an old Greek house can be a tempting option as a means of attracting the visitors to stay in a historical stone building.

As Bergama is very close to Mytilene, Izmir and Ayvalık, the transportation ease, in time and cost, is a great benefit for the summer school. The distance to the shore

³⁰⁴ The speech of Mr. Raşit Ürper, the previous Mayor of Bergama, The Union of Historical Towns Meeting, 08-10.02.2008, Bergama, and Interview with Mehmet Gönenç, Bergama Mayor 2010, 02-08-2010.

is also an advantage for the participants who would like to make both a summer holiday and attend to the workshops/summer school meanwhile.

3.1.2.3. The Target Market (Whom?)

The cultural tourism development project of the summer schools and workshops in Bergama includes the target market analysis so that different visitor groups can participate in the project.

The groups of visitors arriving from Mytilene compose one part of the target market. The visitors from Mytilene mostly come to Bergama for a daily visit to the Acropolis. By means of effective marketing activities, achieved through the cooperation of the local travel firms in Mytilene, the visitors can be attracted to a variety of workshops.

For the cruise passengers, the time constraint is an obstacle for participating in a program that lasts more than a day. Brief workshops can be presented and excursions can be organized to observe the art works and exhibitions. However, for this type of visitors time is a constraint as they are daily visitors.

The visitors from Mytilene can be convinced to prolong their stay through a combination of such workshops and local market visits in Bergama and Dikili for shopping. At this point, a harmonization of workshops with local market dates/times is needed. The information on the most visited days to the market by the Mytilene inhabitants should be gathered in order to schedule the course dates and times, which will be then planned for the day before or after the market visits.

Another target group is the university students studying at the Fine Arts and Social Sciences of the Aegean University campus in Mytilene and the four universities (Ege University, Dokuz Eylul University, Yasar University, and Izmir University of

Economics) in Izmir. Students from other Turkish or Greek universities can also benefit from the summer school and workshops. If cooperation can be established between the Greek and Turkish universities of different regions, through student exchange agreements of a local Erasmus Program, the student flow between the two regions, countries will help increase the popularity of Bergama among young people.

3.1.2.4. The Finance (How?)

There are different options for the financial planning of summer schools/workshops in Bergama. Either Bergama Municipality will undertake the summer schools/workshop projects or a private entrepreneur (perhaps supported by a foundation) will establish, operate and manage the school.

The fixed costs will include the construction of a summer school and residences (for the lecturers and professionals) with all the necessary equipment in the classrooms. The lecture materials, library, workshop areas for the fine arts works should be planned after inspecting similar establishments. The salary to be paid to the lecturers, their transportation, accommodation and food and beverage expenses should also be met by the organization. In order to cover the expenses pertaining to the operational costs of the summer school, a minimum fee is required from the prospective participants. However, for the inter-university projects including student exchanges for the summer courses, the fee could be met by the university funds.

Some of the workshops can be organized with the funds provided by different cooperating universities, and with the support of civil society as WWF, Europa Nostra, TEMA. For the cultural projects the funds of European Union on Education, especially for the cultural exchange projects, can be a source. The donations of the volunteers are also an important source and this requires a team work for the product development.

3.1.3. Cultural Route between Mytilene and Bergama

Within the scope of this thesis, two new cultural tourism products are proposed to initiate cultural tourist flows to Bergama and revive the cultural tourism activities in the town. Both the development of rural tourism activities linked with agri-tourism and the establishment of a summer school and workshops can be used as alternative tourism products for the visitors arriving from Mytilene. Currently, there is an ongoing tourist flow between two regions for different purposes such as the visits to the markets, leisure tourism, historical and cultural visits. Still, alternatives can be created to strengthen the cultural route between the two regions such as activities including the historical and archaeological sites of antique Pergamon and the Asclepion, under the auspices of GAI (German Archaeological Institute), which has not been covered within the scope of this study.

The culture of the two regions/countries is interwoven through a shared historical, cultural and social past. Revival of a cultural route will create a synergy that would benefit both people and increase awareness and create favorable perceptions mutually. The activities to be created for the cultural route between Mytilene and Bergama do not involve culture alone, but should also expose new common shared experiences.

As already mentioned, the cultural projects can include the student exchange programs between Aegean University branch at Mytilene and several universities in Izmir. Soon a university will be founded in Bergama. Several courses could take place in Bergama and Mytilene universities interchangeably. Various research themes and workgroups could be defined that would engage academics and student groups from both parties. Each semester, students can meet for a project in a different field and experience to live, create, share and enjoy together. As in the case of Bergama 4D, the project can

include the revival of an antique period in one of the regions. This project should definitely involve the GAI excavating at Pergamon and Asclepion as there are such cases where excavation teams cooperate with the locals in developing the rural economy such as Çatalhöyük and Aşıklı Höyük.

Needless to say, relaxation of visa requirements, that is in effect recently, will facilitate the strengthening of such a program. As mentioned before, visa requirements stand as a major obstacle for the development of mutual tourism activities on both shores of the Aegean. Bergama-Mytilene is not an isolated case in this regard. Demand for abolishing visa regulations is put forward by the local people and governerships of various other Greek islands and also by the Turkish side. A recent demand along the same line came from the people of Chios/Sakız Island. The chairman of the Chios Chamber of Commerce expressed his wishes for the establishment of a tourism route between Chios and Çeşme so that people coming to Çeşme will have a chance to visit the island as well.³⁰⁵

For the Mytilene-Bergama route, apart from the educational projects, a common festival could be organized by both Mytilene and Bergama Municipalities. During this festival, various events with respect to the shared heritage, culture and experiences could be planned. These might include contests for common cuisine, music, arts and crafts. Through a ‘traditional’ festival to be held every year in Bergama and Mytilene, communication and encounters between the local people of both regions will be consolidated. The festival should be held in Bergama and Mytilene simultaneously, and each year a different concept should be set for the visitors. Hence, both the domestic and the foreign visitors will be attracted to visit the festival in a different city.

³⁰⁵ “Sakız Adası’na Vizesiz Giriş Önerisi,” *Cumhuriyet*, internet edition, 11 September 2010, at <<http://www.cumhuriyet.com.tr/?hn=172186>>, accessed on: 20-09-2010.

Within the scope of this festival, an adventure travel game can be created that will involve the route between Mytilene and Bergama. The game will be designed as an adventure travel-treasure hunting game, including a list of riddles to be solved along the route. The participants will compete in groups and they will be given a question the answer of which will be apparent with the clues collected on the route within a time limit. The groups will be given a map showing the region with a legend on the historical sites. The participants visiting these specific archaeological, historical sites and villages will come into contact with the local inhabitants who will help the competing groups solve the riddles. The riddles will include archaeological, historical, and cultural knowledge in a way that will bring forth the shared history and experience of two regions and people. The knowledge on archaeology will not be focusing only on the major tourist sites or on specific historical era but will also contain knowledge and explanations on all the periods including Seljukid and Ottoman times.

The adventure travel game should be promoted through the Ministries of Culture and Tourism of both countries assisted by the municipalities, travel firms, private entrepreneurs, and the local, national and international media. It should be taken care that the cultural route aimed to be created receives worldwide publicity through this adventure game. There are various examples of such games, and Istanbul is also promoted as an adventure travel game destination to some incentive groups with a similar concept, called “Treasure Hunting.”

CONCLUSION

Bergama, has a strategic importance for tourism on the western shores of Turkey and a great potential to be a center of cultural tourism. Due to its geographical proximity and shared cultural past with Mytilene, the development of a cultural route between Bergama and Mytilene could benefit both towns and create a cultural bridge between Greece and Turkey while expanding the opportunities that residents of both towns have to generate income and employment opportunities from tourism.

Even though Bergama has various historical attractions dating to the Hellenistic, Seljuk, and Ottoman times, the local stakeholders until now have benefited only partially from the tourism potential of the town. This thesis concludes that this potential has been unable to be realized so far because of the type of tourism currently existing in Bergama. At present tourists arrive to the town with organized tours for daily tours, and visit only four major historical sites: Acropolis, Asclepion, Red Basilica, and the Museum. These tourist highlights of Bergama are included into the tour programs by tour operators due to their international fame and recognition.

Within the schedule of the current tour programs, the tourists are never given the time to wander in the old city to visit the other examples of heritage resources belonging to the different historical periods. This results in a lack of tourist-host encounters and prevents the realization of the potential social, cultural and economic benefits that can be obtained through tourism. This current pattern also hinders to a large extent the development of a sustainable economy based on tourism and hence the better protection of cultural heritage in a region.

The tour operators designing tours in the region do not stay overnight in Bergama. The tourist groups visit the city on a daily basis. The lack of accommodation facilities, alternative social activities, and tourist attractions seem to justify such a case. The

already available accommodation facilities in the city have neither enough bed capacity nor social activity programs to entertain the visitors. Hence, the tour groups mostly stay either in Ayvalık, İzmir, or in Kuşadası according to their tour itinerary designed by travel intermediaries. The facilities in these other locations all offer at least sea, sun and sand entertainment.

The interviews for this study that were carried out with the major tour operators and travel agencies in Turkey reveal that in the near future it seems close to impossible to change the dynamics of the tour itineraries and contents, meaning that the historical assets belonging to the Seljuk and Ottoman times will have to wait a long time before they are included in the current tour programs. This is even the case for Ephesus, Miletus and other sites in Turkey where antiquities are the major attractions.

This thesis is not concerned with increasing the capacity of the accommodation facilities that can host the visitors and organized tour group members through new hotel investments. Instead, this thesis deals with new cultural tourism projects that can be created for and suited to the specific context of Bergama.

In Bergama, because the economy is still largely based on agriculture, tourism activities an alternative path to economic development can be considered. However, in the long run, without an integrated sustainable tourism development, the inhabitants of the city will not be motivated to preserve their historical and cultural heritage. Tourism activities and the new tourism projects can only be made useful for the local stakeholders and can only provide cultural exchange when considered within the context of a sustainable tourism program and development.

It is suggested that through the utilization of new cultural tourism products and the establishment of a new cultural route between Bergama and Mytilene, the cultural tourism demand can be initiated for Bergama, paving the way for the development of a

more sustainable tourism. This will contribute both to a flourishing local economy in Bergama and in the region, and to the revitalization and intensification of cultural exchanges and interactions between Bergama and Mytilene.

In relation to this new tourism route between Bergama and Mytilene, valuable information is provided. The statistics obtained from the Dikili Harbour Directorate and various transportation companies such as Jale Tourism and Cunda Lines, that offer ferry services between Mytilene and Ayvalık-Dikili, reveal that Bergama has a great potential in terms of attracting visitors. There is already a significant amount of tourist flow from Mytilene. This includes both the local inhabitants of the island and the foreign and domestic visitors coming to the island from abroad or from other regions of mainland Greece. Most of the visitors from Mytilene, however, come to Bergama on a daily basis. They visit in the morning and return in the afternoon. The new cultural tourism products offered and analyzed in this thesis aim to stimulate the emergence of such cultural tourism products and programs that would offer tourists a longer stay.

Accordingly, the growing need for a new understanding of tourism for Bergama is analysed and two new cultural tourism products are proposed. The first is related to the increasing trend of eco-tourism. This first product suggested for Bergama is a new rural tourism route/activity at Kozak Plateau. Kozak Plateau has a distinct flora which includes pine trees and provides a unique atmosphere for the nature-loving tourists who want to enjoy something different than usual travel/leisure experience. Inhabitants of the 16 villages at Kozak Plateau earn their living from agriculture and husbandry. Development of the rural tourism facilities at Kozak Plateau will create new sources of income for the local villagers, and will increase the number of days visitors stay in Bergama. The local village communities will actively participate in the creation and organization of rural tourism activities, leading to a genuine tourist-host encounter. This

cultural tourism project will increase the intercultural dialogue between foreign and national tourists and the local villagers.

A second cultural tourism product which would enrich Bergama is the establishment of a cultural route between Mytilene and Bergama. Foreign visitors and residents of Mytilene will not only be interested in partaking in the Kozak rural tourism activities but will also find a well organized cultural path which introduces the shared historical and cultural histories of the towns Mytilene and Bergama as an additional incentive and attraction in the region. The difficulties around the implementation of a cultural route between two countries notwithstanding, once it comes to life it will contribute to the intensification of cultural and commercial activities between the regions.

A third cultural tourism product proposed is the establishment of a series of on-going summer schools, which will include workshops on arts and crafts, and classes on philosophy, history and languages. Some of these will be co-organized by Bergama and Mytilene municipalities and thereby strengthen the cultural route proposed above.

Similar projects that already exist such as Adatepe Taşmektep, Rhodes Greek –Turkish Art Workshop, Philosophy in Assos Workshops, Gümüşlük Akademisi demonstrate that these types of ‘educational-recreational’ activities increase the tourist-host encounters and contribute to intercultural communication. Moreover, these type of activities increase the number of days the visitor spends at a destination; something which needs to be realized for Bergama. The proposed workshops on local arts and crafts will increase the awareness about the cultural heritage of both the host community and the visitors. For the former, such awareness will translate into a motivation to better safeguarding this heritage and enhance its value.

All of the new cultural tourism products offered within the scope of this thesis aim to create a certain synergy in the region through drawing upon the natural and cultural

heritage of Bergama. However, there are some potential risks pertaining to the realization of these projects such as possible lack of interest on the part of the local stakeholders (villagers, entrepreneurs, government agencies, civil society), political risks such as controversies between the local government administrators of Mytilene and Bergama, a potential change in the visa application process for Turkish citizens, and a possible change of office and understanding of the investment plans.

At present the sustainability of cultural tourism has become more important. This thesis contributes to the development of such a new understanding by suggesting how active participation of the host community can lead to the creation and promotion of new tourism activities. As proposed in this thesis, the benefits and revenues generated through new cultural tourism products will help the inhabitants to improve and preserve the natural, historical and cultural sites, some of which have suffered from serious environmental degradation due to the commercial operations of certain private firms, and also from neglect. These benefits will help improve the infrastructure of Bergama and its environs. Through these new tourism products, Bergama may have a chance to regulate the proposed activities for a sustainable tourism environment and development that will benefit both the local inhabitants and the visitors. The new tourism products promoted in the island of Mytilene will also have the potential to create a new cultural tourist route which would increase the cultural dialogue between two cities, regions, countries.

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