

Perceptions of Tourism Students Regarding the Cultural Tourism Potential of Antalya

* Suzan EROL ^a 

^a Şehit Sezgin Erdoğan Anatolian High School, Ministry of National Education, Isparta/Türkiye

Article History

Received: 21.02.2025

Accepted: 12.06.2025

Keywords

Cultural tourism

Cultural sustainability

Student perception

Abstract

Cultural tourism, as highlighted by UNWTO, is among the fastest-growing alternatives to mass tourism. This study investigates the perceptions of associate degree students in the Tourism and Hotel Management Department regarding tangible and intangible cultural heritage, cultural sustainability, and the transmission of cultural values. A qualitative research method, phenomenology, was employed, and data were collected through focus group interviews and analysed using content analysis. Findings revealed two primary themes: "Social Elements" (language, traditions, and communication) and "Identity" (historical awareness and belonging). Participants emphasized the importance of cultural tourism in personal development and intercultural interaction. They also linked cultural tourism to environmental sensitivity, ethical values, national identity, and economic contribution. Students expressed a willingness to support cultural tourism through protecting local heritage and promoting cultural diversity. The study concludes that cultural tourism contributes not only to economic development but also to social cohesion and environmental awareness, making it a key component of sustainable tourism policies.

Article Type

Research Article

* Corresponding Author

E-mail: s.erol3332@gmail.com (S. Erol)

DOI: [10.21325/jotags.2025.1646](https://doi.org/10.21325/jotags.2025.1646)

INTRODUCTION

Tourism is driven not only by leisure interests but also by intellectual and cultural curiosity (Richards, 2018). Cultural tourism, as a growing sub-field, provides a vital platform for sustaining heritage and enhancing intercultural dialogue. It not only promotes understanding between different cultures but also contributes significantly to regional development by preserving tangible and intangible heritage (UNWTO, 2020).

Antalya, with its unique combination of natural beauty and rich cultural assets, is a prominent tourism destination in Türkiye. While the region is globally renowned for its coastal tourism, its cultural potential remains underutilized in both policy and education. The aim of this study is to fill these people's need by examining tourism's perceptions towards Antalya's cultural tourism potential. Understanding how future tourism professionals perceive cultural heritage is critical for shaping sustainable tourism strategies.

This study addresses this gap by examining perceptions of students in Antalya, one of Türkiye's most culturally rich destinations. It adopts a qualitative phenomenological approach to explore how these students interpret and internalize cultural tourism within their academic and social contexts. By aligning the research with cultural identity theory and emphasizing cultural sustainability, the study offers a new lens for understanding how education in tourism can shape future contributions to sustainable tourism development.

While previous research has focused on students' general cultural awareness (e.g., Saçılık & Toptaş, 2017; Karadeniz et al., 2018; Kendir, 2020), few have examined how this awareness connects to local tourism development. Thus, this research not only contributes new empirical insights but also aligns them with theoretical constructs that emphasize the transmission and protection of cultural values. In this regard, the study aims to bridge the theoretical and practical dimensions of cultural tourism through the lens of student perceptions.

Curiosity is a fundamental driver of travel and a key catalyst for tourism development (Cohen, 1972). Cultural tourism, rooted in societies' ways of life—including food, clothing, and rituals—serves as a shared model for heritage preservation (Richards, 2001). Its development requires community-driven efforts to promote cultural distinctiveness, ensuring intergenerational transmission and sustainability (UNESCO, 2003). Cultural tourism aims to preserve the cultural fabric of society, transmit it to future generations, and ensure its sustainability by enlightening and shaping the cultural mindset of younger generations. This study is conducted to measure the extent to which individuals are knowledgeable about their own culture and to learn the perceptions of tourism and hotel management students regarding the prevalence of cultural characteristics.

Culture and Its Features

When we look at the historical origins of culture, the term derives from the Latin verbs “cultura” or “colere.” According to Kroeber and Kluckhohn (1952), culture can be defined as “cultivating or planting the land”. The concept of culture was developed by anthropologists for the first time towards the end of the 19th century. The initial and explicit definition was given by the British Anthropologist Sir Edward Burnett Tylor. According to Tylor (1871), “culture is a complex whole that includes knowledge, art, skills, abilities, and habits learned by man as a member of society and passed on from one generation to the next.” Emphasizing the spiritual dimension, Tylor highlights that culture is a learned inheritance transmitted from one generation to the next. In general, culture is defined as the views, values, and perceptions of stakeholders in society (Haviland, Prins, Walrath & McBride, 2008). Various features of

culture are highlighted: culture is acquired, continuous, social, idealistic, fulfilling, adaptable, transformative, and inclusive (Güvenç, 1984). When the definition of culture is considered, three common aspects stand out: culture is acquired from the previous generation, experienced as cultural heritage, and transferred to future generations (Aktan & Tutar, 2007).

Culture encompasses fundamental social values such as law, art, religion, morality, customs, and traditions. For a nation to sustain its existence, culture must be preserved and developed. Culture, in a broad sense, can be defined as “the set of elements that distinguishes a person's way of life and lifestyle from all other ways of life”. More specifically, it can be described as the 'set of values that constitute a nation.' In short, culture is a combination of the material and spiritual values of a nation. The concept of culture encompasses various activities in daily life, such as agriculture, commerce, work styles, clothing, housing, music, cuisine, marriage, family life, traditions, religious ceremonies, and leisure activities within this context (Giddens, 2000). It can be defined as the concept that comprehensively covers the skills, abilities, traditions, and arts of a community that shape the way of life of that community (Usal & Kuşluyan, 2002). In the 1982 the United Nations Educational, Scientific and Cultural Organization (UNESCO) declaration, culture is defined as a whole consisting of material, intellectual, spiritual, and emotional qualities that define a society or social group. Culture is described as a phenomenon that encompasses not only science and literature but also lifestyles, basic human rights, values, traditions, and beliefs (Uygur & Baykan, 2007). Gustav Krumpholtz, in his 1843 book "General History of Human Culture", defines 'culture' as transforming the abilities, arts, and traditions of human communities into a comprehensive way of life (Usal & Kuşluyan, 2002). Culture, as an identity element, is a concept that includes the traditions, customs, way of life, and habits of society (Duran, 2010). Some define the concept of culture based on function, while others define it based on values. Regardless of the emphasis on the specific aspect, the common denominator in these definitions is that the concept of culture is related to the common lives of societies and groups. According to this view, culture can be described as a 'collection of material and spiritual values, including a society's traditions, customs, arts, cognitive structures, historical accumulation, and social institutions' (Aktan & Tutar, 2007). Culture plays a unifying and integrating role among people and is also a historical, continuous, social, and evolving phenomenon (Güvenç, 1984).

The first person to systematically study the concept of culture in Türkiye was Ziya Gökalp. According to Gökalp (1994), culture is “an institution that unites all members of society and creates a sense of solidarity among them.” Describing culture as 'a harmonious whole of a nation's religious, moral, legal, intellectual, aesthetic, linguistic, economic, and scientific life,' Gökalp defines culture as “the harmonious whole of a nation’s religious, moral, legal, intellectual, aesthetic, linguistic, economic, and scientific life” (Gökalp, 1984, p. 25).

Culture is not an inherent or biologically determined attribute, but rather a learned and acquired phenomenon shaped through experience and education. As such, it is closely tied to the processes of learning and socialization, and is governed by the principles, norms, and laws that underlie these processes. Güvenç (1984, pp. 102–107) outlines several defining features of culture that highlight its dynamic and multifaceted nature. Firstly, culture embodies both continuity and historical depth. It has evolved over time, originating with the earliest stages of human existence, and is sustained through intergenerational transmission. Secondly, culture emerges through the shared experiences within a society. It is collectively constructed through widely accepted practices, behaviours, values, and attitudes, thereby necessitating a strong connection between cultural systems and the societies in which they operate. Thirdly, culture

encompasses both individual behaviour and collective social participation. —even when individuals diverge from dominant norms, they remain within the broader cultural framework. Fourth, culture serves functional purposes beyond biological needs, addressing complex social and psychological demands, which leads similar societies to develop comparable cultural structures. For this reason, societies with similar human needs tend to develop comparable cultural structures and institutions. Fifth, culture is dynamic and responsive to environmental and societal change. Cultural transformation occurs gradually in response to evolving individual and collective needs, leading to variations among institutions. Sixth, culture is comprehensive yet fragmented, spanning multiple societal domains whose full integration unfolds over time. Finally, culture is an abstract construct—intangible and not directly observable—yet it manifests in daily life through learned practices. Summarizing Güvenç's (1984, p. 118) conceptualization, culture is characterized as being acquired, continuous, socially embedded, idealistic, need-fulfilling, adaptable, transformative, and encompassing in scope (Güvenç, 1984, p. 118).

Cultural Heritage and the Preservation of Cultural Heritage Worldwide

Cultural heritage is a value that narrates the common past of society's individuals, strengthens the sense of solidarity and togetherness among them, and constitutes the foundation of the community. Cultural heritage, as defined, encompasses all kinds of tangible and intangible assets that have local and universal value, related to a society's past, which identifies it, and has reached the present with vital continuity, without individual ownership, in a state of constant change (ISMEP, 2014). It is a group of resources described as a reflection of the values, beliefs, knowledge, and traditions of previous generations, which have been passed down from generation to generation. Cultural heritage includes all features of the environment resulting from the interaction between people and places over time (ISMEP, 2014). In summary, cultural heritage can be defined as the sum of tangible and intangible cultural values passed down from one generation to another, which were constructed by previous generations.

Historical cities, cultural landscapes, monumental structures, ruins, languages, traditions, dance, music, and rituals are among the values that constitute cultural heritage. While tangible cultural heritage remains unchanged over time, intangible cultural heritage can change and transform due to the impact of globalization. Therefore, intangible cultural heritage is at a higher risk of disappearing compared to tangible cultural heritage. Once either tangible or intangible cultural heritage is destroyed, it becomes irreplaceable. Therefore, since cultural heritage possesses an irreplaceable quality, it is essential to preserve and sustain it. The preservation of these values, which reflect national identity and are part of universal culture, is crucial (Negiz, 2017).

As stated in the Istanbul Seismic Risk Reduction and Emergency Preparedness Capacity Increasing Project (ISMEP), in 1964, the Venice Charter defined the movement for preserving and restoring historic sites. This charter is a document that plays an effective role in the dissemination of attitudes that prevent the destruction of heritage and continues to be relevant today. In 1972, UNESCO signed the 'Convention Concerning the Protection of the World Cultural and Natural Heritage,' thus safeguarding natural and cultural assets. In 1975, the Council of Europe's Committee of Ministers designated the year 1975 as the European Architectural Heritage Year and approved the 'European Charter of Architectural Heritage,' which is another significant document for the preservation of cultural heritage. In 1992, UNESCO presented expert reports addressing risks to safeguard cultural assets under the World Heritage List. In 1992, a meeting of the 'Inter-Agency Task Force for Cultural Heritage at Risk,' organized by ICOMOS, took place. Since 1992, the 'IATF activities have been conducted by the Canadian ICOMOS National

Committee.' Lastly, in accordance with the decision made at the 30th Committee meeting of the UNESCO World Heritage Committee in Vilnius in 2006, a thematic working group was formed for 'Reducing Disaster Risks in World Heritage Assets' (ISMEP, 2014).

Cultural Tourism and Its Characteristics

Cultural tourism is defined as the motivation of a society, community, group, or organization to participate in historical, artistic, or scientific activities or presentations of lifestyle and cultural heritage (McKercher & Cros, 2002). Its historical development can be traced back to tourism originating from the Sumerians (Koyuncu, 2003, p. 47) and is widely recognized to have been initiated by the Romans in the Mediterranean region. While religion was a motive for travel in the Middle Ages, the curiosity for art that emerged with the Renaissance, seeing artworks in their original settings, exploring new cultures, and refreshing knowledge became motivations for travel in the Modern Age. However, it was only in 1980 that cultural tourism was explicitly mentioned by the European Commission (Üsküdar, 2012).

According to Pekin (2011), cultural tourism represents a tourism approach that transforms natural, historical, and cultural assets, cultural activities, contemporary artistic productions, achievements of the cultural industries, and certain socio-economic phenomena into tourism products. This form of tourism encompasses both historical heritage and contemporary cultural expressions. Cultural attractions, as defined within this scope, include tangible and intangible heritage, archaeological and historical sites, museums, monuments, religious and civil architectural structures in both rural and urban contexts, as well as palaces, castles, gardens, theme parks, tombs, and shrines. Additionally, it covers contemporary artistic expressions and events such as performing and visual arts, literature, music, dance, cinema, photography, fashion, digital arts, festivals, exhibitions, and biennials. It also incorporates elements of ethnography, folklore, traditional and modern lifestyles, gastronomy, and various socio-cultural dynamics including informal settlements, non-governmental organizations, religious symbols, and thematic status-based tours. In this context, any form of cultural expression or product may be considered within the scope of cultural tourism (Pekin, 2011, p.151; Öter & Özdoğan, 2005; Boret, 1989; Aydın, 1992; Swarbrooke, 1999). Generally, cultural tourism involves ancient artworks, historical buildings, museums, ancient civilizations and relics, research, exploration, religious travels (Toskay, 1993), local architecture and unique features, libraries, local cuisine, festivals, fairs, theaters, and cinemas (Tunç & Saç, 1998; Dinçer & Ertuğral, 2000), music and dance, linguistics, literature, subculture travels (Kızılırmak & Kurtuldu, 2005) are regarded as motivators (Saçılık & Toptaş, 2017, p.109). Activities falling within the scope of cultural tourism as an alternative tourism type include entomology, ornithology, trekking, sports tours, nature trips, special skill tours, educational tours, conference-fair-exhibition tours, and the subtypes of cultural tourism include Silk Road tourism, cruise tourism, ecotourism, faith tourism, and health tourism. This definition encompasses a wide range of tourism activities based on cultural heritage and various cultural elements (Saçılık & Toptaş, 2017; Pekin, 2011; Öter & Özdoğan, 2005; Boret, 1989; Aydın, 1992; Swarbrooke, 1999; Toskay, 1993; Tunç & Hair, 1998; Dinçer & Ertuğral, 2000; Kızılırmak & Kurtuldu, 2005).

Tourists are not only expected to enjoy their holidays, but also to experience and gain knowledge about the cultural environment and heritage of local communities (McKercher & Cros, 2002). Therefore, another approach to defining cultural tourism is to emphasize the acquisition of experiences and new knowledge. Accordingly, cultural tourism can also be defined as the movement of individuals from their habitual residence to cultural attractions to acquire

new knowledge and experiences for fulfilling cultural needs (Richards, 2001).

The reasons for tourists to participate in cultural tourism, as stated by Lohmann and Mundt (2002), can be summarized as follows: (i) Educational purposes are an integral part of cultural tourism, such as traveling for language learning, photography, painting, and drawing. (ii) Classical learning journeys involve various learning and personal development activities as part of a travel program that can last from a few days to several weeks. (iii) Many tourists travel to attend festivals, games, concerts, and art events. (iv) Many tourists participate in trips to gain cultural experiences. (v) Tourists visit cultural sites along the way to learn about other cultures. Alternatively, some travel solely for this purpose. (vi) Some travelers seek opportunities to develop cultural activities during their trips.

Cultural tourism offers several advantages over other tourism forms: its year-round appeal reduces seasonality, enabling a more balanced temporal and spatial distribution of tourism (Üsküdar, 2012). Tourists engaging in cultural tourism typically possess higher educational and socio-economic status, exhibit intellectual curiosity, and demonstrate a greater appreciation for cultural and artistic experiences. They tend to travel at a more leisurely pace, have more discretionary time and financial resources, and display heightened sensitivity toward environmental, cultural, and traditional values. Moreover, they show a genuine interest in engaging with local communities and experiencing everyday life in the destinations they visit (Üsküdar, 2012). As a relatively stable tourism segment, cultural tourism is less susceptible to virtual economy shifts and global capital fluctuations, reducing market risk. It fosters a fairer distribution of tourism income by increasing local participation. It fosters a fairer distribution of tourism income by increasing local participation. Moreover, as it is often favoured by wealthier tourists, it generates higher foreign exchange earnings and contributes more to regional income. Beyond economic benefits, cultural tourism is vital for enhancing destination cultural awareness and safeguarding cultural heritage.

Cultural Tourist Typology

The World Tourism Organization reports that cultural tourism accounts for 37 % of global tourism, with demand increasing by 15 % annually (Okuyucu, 2011; Öter & Özdoğan, 2005). According to Werking's 2003 study on cultural tourism tourists (Aksu, 2004, p. 36), cultural tourists: (i) generally have higher incomes compared to other tourists; (ii) spend more during vacations; (iii) are better educated; (iv) are usually over 50 years old; (v) prefer individual or small-group travel rather than mass tourism; (vi) travel for longer periods, usually April–September, not only in summer; (vii) spend more time in the region; (viii) are more sensitive to environmental, historical, and cultural aspects; (ix) are well-organized planners; (x) have higher social status and education; (xi) are more curious and interested; (xii) are respectful of local traditions and customs. Silberberg's 1995 study produced similar findings (Uca Özer, 2010), reinforcing that cultural tourism is a high-purchasing-power, sophisticated market.

When examining the relevant literature in the field, Yıldırım Saçılık and Toptaş (2017) surveyed undergraduate Tourism and Hotel Management students to assess cultural awareness and views on cultural tourism. Twenty-five percent reported insufficient knowledge about their region's culture and cultural tourism; seventy-five percent indicated cultural awareness and a desire to promote their culture. In a study conducted by Bahtiyar Karadeniz, Sarı and Kabacık (2018) among students at Ordu University, the awareness of the province's touristic values was examined. Bahtiyar Karadeniz, Sarı and Kabacık (2018) examined Ordu University students' awareness of their province's touristic values, finding low awareness. The results indicate that students have low awareness in this regard. Ablak et al. (2014) examined the attitudes of students majoring in social studies and classroom teaching at

Kırşehir Ahi Evran University towards the historical and cultural tourism values in Kırşehir province. According to the research results, social studies students had higher attitude scores compared to classroom teaching students, and fourth-year students had higher attitude scores compared to students in other grades. Kendir (2020) attempted to identify tourism students' perspectives on cultural heritage. The research involved 342 students studying in the Tourism Management Department at Karabük University and Tokat Gaziosmanpaşa University. The results revealed that students' perceptions of cultural heritage significantly varied depending on the university they attended. In light of existing studies that highlight limited cultural awareness and varying attitudes among tourism students in different regions of Türkiye, this research contributes to the field by focusing on the perceptions of tourism students regarding the cultural tourism potential of Antalya—a region with a rich and diverse cultural heritage. Unlike previous studies that primarily emphasize general cultural awareness or attitudes toward local values, this study offers a region-specific perspective by exploring how students evaluate Antalya's tangible and intangible cultural assets within the context of cultural tourism. By doing so, it not only enriches the literature with updated and localized data but also provides valuable insights for curriculum development, cultural tourism policy, and the promotion of sustainable cultural tourism practices in one of Türkiye's most prominent tourism destinations.

Türkiye's tourism product diversification policy should focus on cultural tourism. Getting to know people who travel for cultural purposes will be beneficial for further developing this type of tourism. Furthermore, considering relevant research, it is essential to focus on tourism students who will serve professionally in the tourism sector. Antalya is one of Türkiye's most important tourist destinations, hosting a rich cultural heritage alongside its natural beauty. This city is renowned for its historical ruins, museums, festivals, and many other cultural elements. In this context, research on Antalya's cultural tourism potential indicates that Tourism students, as future tourism professionals, can contribute to the sustainable tourism development of this destination. The aim of this research is to determine the perceptions of students studying tourism and hotel management, who will actively serve in the field of tourism, regarding the cultural tourism potential in Antalya.

Finally, this study contributes to the existing literature by addressing a specific regional focus—Antalya—and highlighting students' roles in promoting cultural tourism, an area underrepresented in prior research.

Literature Review

Cultural tourism involves the consumption of cultural products, including historical monuments, local traditions, gastronomy, and religious practices (Richards, 2001). It serves as a medium for intercultural understanding and social integration (Timothy, 2011). Türkiye, with its vast historical and cultural heritage, offers significant opportunities for cultural tourism development. Antalya, in particular, presents a multifaceted cultural profile, yet this potential is underutilized in tourism education curricula.

The study draws upon Cultural Identity Theory (Hall, 1990) and the concept of Cultural Sustainability (Soini & Birkeland, 2014) as theoretical anchors. Cultural identity shapes how individuals relate to and value their heritage, while sustainability concerns the transmission of these values across generations. Embedding these perspectives provides a conceptual foundation to interpret student perceptions.

Previous research has revealed varying levels of cultural awareness among university students in Türkiye. Saçılık and Toptaş (2017) emphasized that students' engagement with cultural elements was superficial. Karadeniz et al.

(2018) found that students lacked a strong understanding of regional cultural resources. However, Kendir (2020) noted that when courses emphasized local identity and heritage, students' awareness significantly increased.

This study contributes to the literature by contextualizing cultural awareness within a specific region and population—tourism students in Antalya—while also integrating a theoretical lens that has been largely overlooked in Turkish tourism research.

Method

Research Design

Qualitative research was employed in this study. Qualitative research is a research method that collects qualitative data using open-ended questions and descriptive methods to understand participants' experiences and viewpoints. The design used in this research is the 'phenomenology' design, which is one of the qualitative research designs (Yıldırım & Şimşek, 2011, p.72).

Data was collected through focus group interviews in this research. Focus group interviews are a technique within the patterns and methods of qualitative research that focus on a specific topic. As expressed by Saçılık and Toptaş (2017), the purpose of focus group interviews is to obtain detailed, in-depth, multidimensional, and qualitative information about an individual's perspectives, interests, experiences, emotions, thoughts, perceptions, and habits regarding a particular subject (Saçılık & Toptaş, 2017, p.111). Responses to group interview questions emerge from interactions among individuals in the group. Hearing an individual's response to a question from other people in the group allows the person to shape their thoughts within that framework (Kitzinger, 1994; Krueger, 1994; Stewart & Shamdasani, 1990; Yıldırım & Şimşek, 2011)

The ethics committee permission certificate required to collect the data used in this research was obtained by Akdeniz University ethics committee dated 05.09.2023 and decision number 336.

Participant Selection

To ensure a comprehensive representation of perspectives, the study employed the maximum variation sampling method. This approach aims to construct a relatively small yet diverse sample that captures the broadest possible range of characteristics relevant to the research problem. The central objective of this sampling strategy is to identify potential commonalities across varied participant profiles and to reveal different dimensions of the research issue by leveraging the diversity within the sample (Yıldırım & Şimşek, 2011).

The study group consisted of 33 students studying in the first and second year of the Associate Degree Program in Tourism and Hotel Management at Akdeniz University Manavgat Vocational School during the 2022/2023 academic year. Each participant in the study was assigned a code. Demographic information about the study group is provided in Table 1.

Table 1. Demographic Information of the Participants

Participant Code	Gender	By self-definition	Participation in Cultural Tour
P1	Male	2nd year university student	Yes
P2	Female	2nd year university student	Yes
P3	Male	He is from Alanya, 22 years old, and works and studies in the tourism sector. good English	Yes
P4	Male	First year university student	No
P5	Female	2nd year university student	Yes
P6	Female	First year university student	No
P7	Male	First year university student	Yes
P8	Male	Second year university student, 20 years old, from the Black Sea region and grew up here	No
P9	Female	Second year university student, grew up in the Eastern Anatolia Region	Yes
P10	Female	Second year university student, actively working in the tourism industry.	No
P11	Male	First year university student	No
P12	Female	I am 21 years old, I live in the Black Sea Region, I am the 5th child of a family of 7 children.	No
P13	Male	Second year university student, has been working as a pastry chef at the hotel for a long time.	No
P14	Male	From Egean, works actively in the food and beverage industry.	Yes
P15	Female	She is from Akdeniz, works actively in the hotel industry, and his goal is to go abroad.	No
P16	Male	First year university student	No
P17	Female	First year university student, lives in Thrace	Yes
P18	Male	First year university student	No
P19	Male	2nd year university student	No
P20	Female	18 years old, grew up in Eastern Anatolia Region	No
P21	Female	First year university student	No
P22	Female	2nd year university student	No
P23	Male	First year university student, 18 years old	Yes
P24	Female	2nd year university student	Yes
P25	Male	First year university student, 19 years old, grew up in the Eastern Anatolia Region	No
P26	Female	She grew up in the Mediterranean and came to this university through horizontal transfer.	No
P27	Male	18 years old, grew up in the Black Sea	No
P28	Male	22 years old, likes listening to music and playing football.	No
P29	Male	20 years old, grew up in Cyprus	No
P30	Female	First year university student	No
P31	Female	First year university student, actively working in the tourism industry	Yes
P32	Male	2nd year university student	Yes
P33	Male	Second year university student, actively working in a travel agency	No

Source: Authors' own elaboration.

According to Table 1, out of the total 33 participants, 15 are male, and 18 are female. As per their self-identifications, 11 participants are first-year university students, while 13 participants are second-year students. Additionally, 5 participants are actively working in the tourism sector. The age distribution among participants ranges from 18 to 22 years. Furthermore, some participants have grown up in different geographical regions such as the Black Sea, Eastern Anatolia, Mediterranean, and Cyprus.

Data Collection Tool and Data Collection

In this study, data were collected through the focus group interview technique. Voluntary consent forms were obtained from participants regarding their voluntary participation. Four different sessions of focus group interviews were conducted, and the 'focus group information form,' as quoted by Burcu (2002) and developed by Krueger (1994),

was used to obtain data from a total of 33 students during these focus group interviews. Data were recorded with a voice recorder during the interviews. The data obtained from the interviews were analyzed through content analysis. Participants were asked ten open-ended questions during the interviews, which were categorized as opening questions, introductory questions, transition questions, key questions, research questions, closing questions, and final questions (Krueger, 1994).

Focus Group Information Form

Focus Group Date: 06.10.2023

Focus Group Location: Akdeniz University / Manavgat Vocational School

Number of Participants (Total): 33 participants, all of whom are studying Tourism Management and Hotel Management

Main Topic: Perception of Cultural Tourism Among Students in the Tourism Management and Hotel Management Department

Questions:

Please state your name and briefly introduce yourself.

Have you ever participated in a cultural tour?

What does the concept of culture mean to you?

Is Antalya rich in terms of its natural and cultural assets?

What does the concept of Cultural Tourism mean to you?

Can Antalya adequately showcase its natural and cultural assets?

What could be the effects of Cultural Tourism on a destination?

What are the cultural assets of your hometown?

What motivates you to participate in cultural tourism?

What contributions do you envision making to cultural tourism in the future?

Data Analysis

To obtain data from the interview participants, a form containing interview questions was created, and focus group interviews were conducted based on these questions. During the interviews, a voice recording device was used, and data were also recorded through note-taking. The collected data were analyzed using content analysis techniques. Content analysis is the process of describing the collected data by defining concepts and relationships. According to content analysis, qualitative research data are analyzed in four steps: coding the data, discovering themes, organizing codes and themes, and identifying and interpreting the results (Yıldırım & Şimşek, 2011). In this study, data were coded, and themes were identified. At the beginning of the process, the data were segmented into sections that provided their own meanings and then coded for each section to determine what it meant conceptually. As coding progressed, themes that gave a specific meaning to the code were found. The findings were presented in tabular form.

Validity in qualitative research refers to the accurate and comprehensive observation of the phenomenon under investigation (Kirk & Miller, 1986). Internal validity, in particular, concerns the extent to which the research process adequately represents the reality being studied and produces trustworthy results (LeCompte and Goetz, 1982). The key consideration is whether the categories and interpretations recorded during the research genuinely correspond to and reflect the actual phenomenon (Büyüköztürk et al., 2011). To ensure this, researchers are expected to critically and continuously evaluate their research procedures, questioning the appropriateness and accuracy of the data and interpretations obtained (Yıldırım & Şimşek, 2011).

In this study, internal validity was strengthened by involving an additional expert in the data analysis process to minimize potential bias and error. This expert conducted an independent analysis of the data, allowing for cross-validation of categories and themes. The consistency of coding and thematic matching was assessed using the Miles and Huberman (1994) reliability formula, resulting in a 74% inter-coder agreement. Furthermore, direct quotations from participants were included to support the interpretations and enhance credibility. To further validate the findings, two participants were asked to review the results of the analysis and confirm whether the interpretations accurately represented their own views and experiences.

Results

The participants' views on the concept of culture in the study are presented in Figure 1.

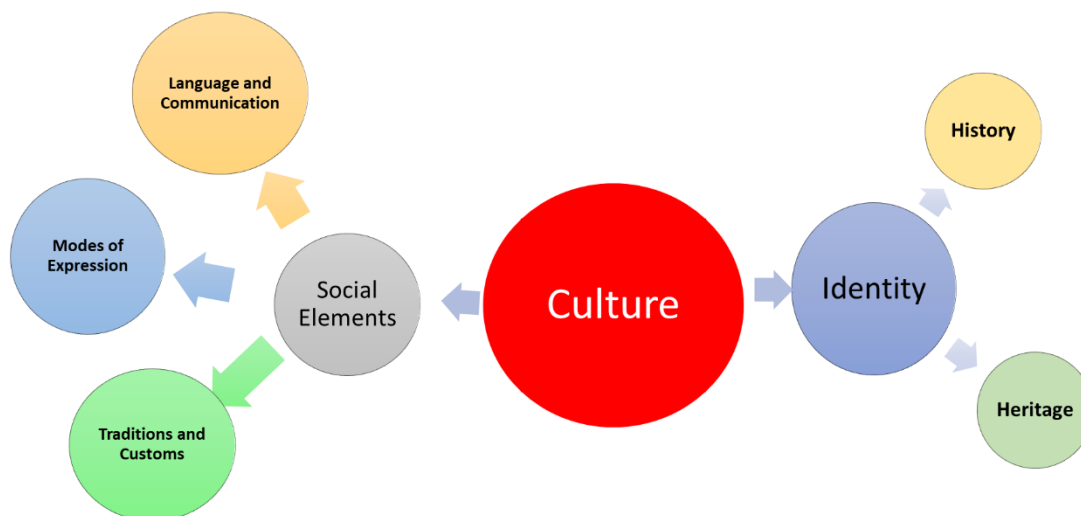


Figure 1. Participants' Views On The Concept Of Culture

As seen in Figure 1, the participants' views on culture can be categorized into two main themes. Under the theme of "Social Elements," the categories include Language and Communication, Traditions and Customs, and Modes of Expression. Within the theme of "Identity," the categories consist of Heritage and History.

The participants' views on the concept of culture, organized by theme and category, are presented in Table 2.

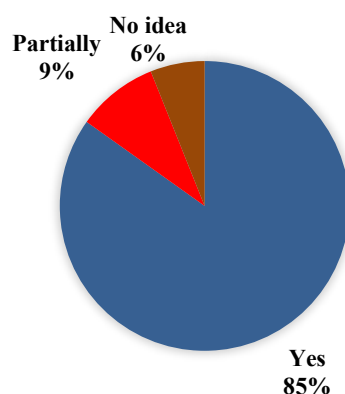
Table 2. Participants' Views on the Concept of Culture

Theme	Category	Related Quotes
Social Elements	Language and Communication	P1: "The language of the people." P7: "I can say it is the name given to all the life rituals and thought structures of an ethnic group." P25: "Each place having its own customs and traditions, including language and religion."
	Traditions and Customs	P2: "The conventional characteristics and experiences of the region they live in." P4: "The customs, traditions, and history created by different religious, national, and ethnic values over many years." P6: "Everything that used to help pass on everything in the development process of societies to the next generations." P16: "A value system that represents a race or a nation." P30: "Passing on our own traditions to future generations. Through culture, we can get to know other countries as well."
	Forms of Expression	P3: "It's a way of life, it's the identity of the communities' customs they have embraced." P5: "It is relative, changing in terms of history, food, lifestyle, geography, and more." P14: "Distinctive art, customs, traditions, way of life, and way of thinking from the past of each society."
Identity	Heritage	P9: "Culture is the identity of the society in which it exists." P10: "Culture is a heritage passed down from a society's ancestors, a kind of identity, I think." P17: "It means a unique way of life for a nation, and I like the idea of continuing their past selves specific to that place." P28: "It expresses the essence of a person."
	History	P33: "The life preference and form of societies. Examples arising from lifestyle choices include clothing, language, food, and the like." P18: "It is a social history created over the years within the framework of religious and national experiences."

Source: Authors' own elaboration.

As seen in Table 2, within the category of Language and Communication, participants emphasize the importance of language as an integral part of culture. The Traditions and Customs category encompasses the conventional characteristics of society and the customs, traditions, and rituals formed over many years. The category of Expression Forms includes participants' views that culture serves as a means of expression. In the Heritage category, participants express that culture constitutes the identity of a society and is an inheritance passed down from ancestors. The History category underscores that culture is a product of societal history.

The question asked to the participants in the research was "Is Antalya province rich in terms of natural and cultural values?" The graph containing the answers to the question is presented in Figure 2.

**Figure 2:** "Is Antalya Province Rich in Terms of Natural and Cultural Values?" Opinions On the Question

Source: Authors' own elaboration.

As observed in Figure 2, 28 participants answered 'Yes,' while 3 participants provided a 'Partly' response. Additionally, 2 participants did not express their opinions and stated 'I Don't Know.' The majority of the participants believe that Antalya is rich in terms of natural and cultural assets.

The responses of the participants to the question 'What does the concept of cultural tourism mean to you?' posed to the researchers are presented in Figure 3.

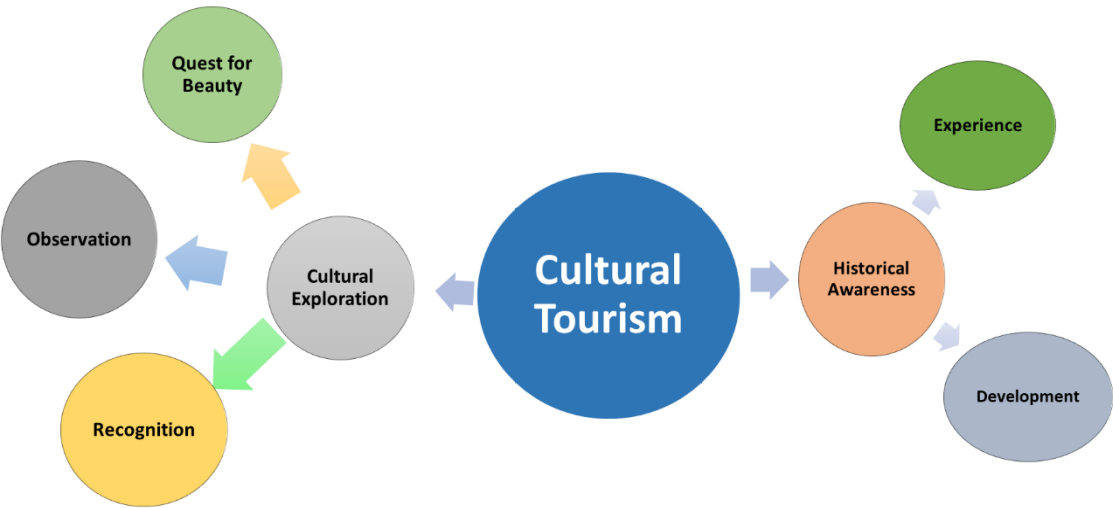


Figure 3. Participants' Views On the Concept of Cultural Tourism

Source: Authors’ own elaboration.

As depicted in Figure 3, participants' views on the concept of cultural tourism are categorized into two main themes. The first theme is denoted as 'Cultural Exploration,' encompassing the categories of Quest for Beauty, Recognition, and Observation. The second theme is referred to as 'Historical Awareness,' and it comprises the categories of Experience and Development.

Participants' opinions on the concept of cultural tourism within the framework of themes and categories are presented in Table 3.

Table 3. Participants' Opinions On the Concept of Cultural Tourism

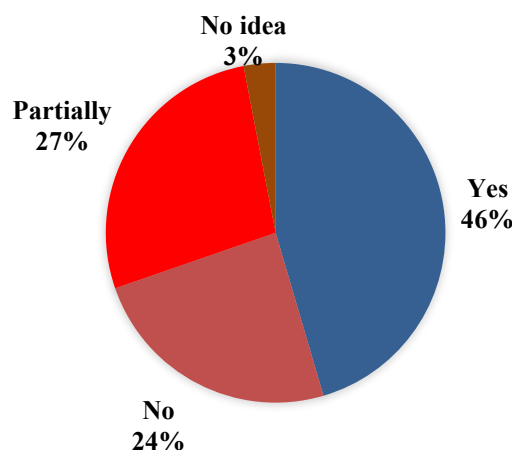
Theme	Category	Related Quotes
Cultural Discovery	The Quest for Beauty	P2: "Tours conducted to see the historical and natural beauties of a region." P5: "Everything that has been used and practiced in the region throughout history." P15: "Traveling, seeing, and self-improvement." P27: "A type of travel that takes people into the past as they learn about the preserved works, legends, and mythological stories."
	Recognition	P3: "An action taken to see, feel, and experience a community's distinctive behaviors." P7: "Introducing people's traditions." P12: "Introduction of different lifestyles." P21: "The dishes and clothing styles of a region." P25: "Cultural tourism is the exploration of different places, curiosity to visit them, and learning their customs and lifestyles." P32: "Gaining new knowledge and learning."

Table 3. Participants' Opinions On the Concept of Cultural Tourism (cont.)

Cultural Discovery	Sightseeing	P11: "Historical places and monuments to visit." P13: "Historical artifacts, structures, and natural beauties." P16: "Cultural richness in regions with intensive tourism." P20: "Seeing people's different habits, experiencing different cultures from their own enhances tolerance and respect." P26: "A type of trip that includes natural areas, structures, and cultural identities."
		P4: "Tourism integrated with descriptive explanations of past relics and historical textures." P6: "Historical structures, museums, items found in archaeological excavations." P23: "An opportunity and job prospect that enables learning on-site by discovering specific cultures."
Historical Awareness	Development	P8: "The best way to get to know countries is through their culture, so cultural tourism is important." P9: "It introduces the past life and identity of the region, as well as the culture of our time." P14: "It is a trip where we get to know the art, customs, traditions, and ways of life of different societies." P19: "The coexistence and adoption of most cultures." P30: "By means of tourism, we can introduce our traditions and promote our country." P31: "To introduce tourists to everything that reflects the traditions, customs, and practices of a nation and immortalize the culture of the nation." P33: "A type of tourism developed to introduce local people's lifestyles to guests in the destination or country."

Looking at Table 3, the "Quest for Beauty" category focuses on emotional and aesthetic experiences, such as seeing natural beauty, being in pursuit of beauty, and expressing satisfaction. The "Recognition" category includes learning and exploration-oriented experiences, like participants' desire to get to know new cultures and societies, learn about traditions, and understand local lifestyles. In the "Sightseeing" category, participants emphasize the necessity of seeing and exploring historical and cultural heritage, highlighting how these explorations contribute to their personal development. The "Experience" category relates to experiences at places such as historical sites, museums, and archaeological areas. Participants expressed that these experiences help them gain knowledge and learn. In the "Development" category, participants believe that cultural tourism contributes to personal and social development, enhances tolerance and respect by introducing them to different cultures, and helps promote national identity.

Participants' opinions regarding the question "Can Antalya adequately showcase its natural and cultural assets?" are presented in Figure 4.

**Figure 4.** "Can Antalya Province Adequately Display Its Natural and Cultural Values?" Opinions On the Question

Source: Authors' own elaboration.

In Figure 4, among the participants, 15 answered "Yes," 8 answered "No," and 9 expressed their views as "Partially" regarding whether Antalya can adequately showcase its natural and cultural assets. Additionally, 1 participant did not express their opinion. The majority of participants believe that Antalya adequately represents its natural and cultural assets.

The opinions of the participants regarding the impact of cultural tourism on the destination are presented in Table 4, categorized by theme and category.

Table 4. Participant Opinions About the Effects of Cultural Tourism On the Destination

Category	Related Quotes
Moral values	P9: "I believe it would be better for moral values." P17: "Moral values can exist because they also reflect our customs and can present our cultural identities better without losing them, of course." P28: "The ethnic backgrounds of the citizens from foreign countries can certainly influence the people in the place they come from." P31: "The promotion of the destination can vary the religious, national, and racial values of the nation and culture."
Environmental Impact	P13: "If it is guided correctly and done consciously, it can have positive environmental effects; otherwise, it can have negative effects." P26: "It is environmentally effective for preserving historical and cultural identity."
Cultural Identity	P19: "It can vary from culture to culture and from dialect to dialect." P27: "Seeing different countries and the traditions practiced by communities outside our own create differences in us and our surroundings, which have a positive impact."
Economic	P20: "It is economically effective and serves as a useful event in tourism." P29: "The economic value of the places to visit can increase and attract more attention." P30: "It is economically influential in every aspect."

When looking at Table 4, the participants' opinions about the impact of cultural tourism on the destination are categorized in a single theme with four categories. These categories can be defined as follows:

The category of "Moral Values" represents the ethical values of tourists and local communities and cultural respect. The "Environmental Impact" category encompasses the impact of cultural tourism on the preservation of natural and historical environments and sustainability. The "Cultural Identity" category signifies the preservation and promotion of local cultures. Lastly, the "Economic" category addresses the economic and business aspects of cultural tourism.

The participants' opinions on the question, "What are the cultural values of your hometown?" are presented in Figure 5.

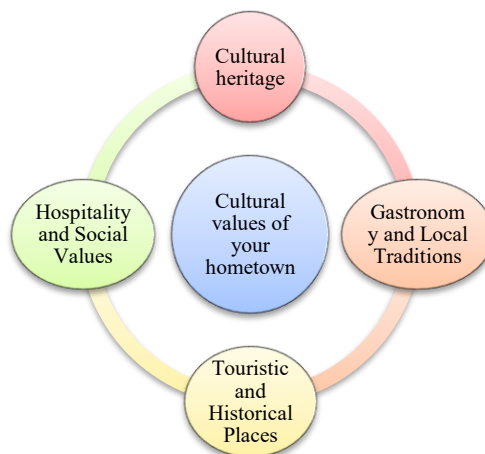


Figure 5. Participants' Views On the Cultural Values of Their Hometown

According to Figure 5, the responses provided by the participants about the cultural values of their hometown can be categorized into a single theme with four categories: Cultural Heritage, Gastronomy and Local Traditions, Touristic and Historical Places, and Hospitality and Social Values.

Details related to these categories and quotations reflecting the participants' views are presented in Table 5.

Table 5. Participants' Opinions About the Cultural Values of Their Hometown

Category	Related Quotes
Cultural heritage	P1 Balıklıgöl, Göbeklitepe, Halfeti P2 Cappadocia, Ulubey Canyons, Blaundus Ancient City, Clandras Bridge, TaşYaran Valley P3 Alarahan Caravanserai
Gastronomy and Local Traditions	P4 22 civilizations, historical remnants, ancient cities, gastronomy, nature P5 Speech style, clothing, customs, traditions, cuisine, castles, museums P10 Food festivals in Adana P13 Ancient theaters, Yivli Minaret, Olympos, and Perge ancient cities, buttoned houses, Apollon temple, Alanya Castle P14 Cuisine, folk music, Zeybek folk dances, pottery, needlework, folk songs P16 Antep pistachios, lahmacun, baklava P17 Traditional customs and traditions in Erzurum P19 Historical madrasas P29 Food and history P33 Livestock in Bitlis, büryan kebab, folk dances, religiosity, and moral values
Touristic and Historical Places	P6 Stone bridge, grand mosque, historical clock tower (the grand clock), Kazancılar bazaar, bebekli church, central mosque P9 Erzincan, mountain climbing, grass skiing, rafting, Silk Road, Eastern Express, historical caravanserais, Terzi Baba shrine P15 Museums P18 Side P25 Hisar Castle, Erçek Lake, Van cat, Akdamar Church, BalıkBendi, Altınsac Church P26 Antakya Castle, Titus Tunnel, Beşikli Cave, Saint Pierre Church P27 Monuments, museums, archaeological structures, natural beauties P31 Historical and natural values in Macedonia
Hospitality and Social Values	P11 Love, respect, tolerance P20 Hospitality, unity, and togetherness P22 Loyalty to Hatay, warmth, naturalness, historical sites, and famous dishes P23 Anıtkabir (Mausoleum of Atatürk) P24 Sense of respect, love, protection, spirituality P28 Hospitality, attitude towards foreigners P30 Family, national holidays

Looking at Table 5; the first category encompasses "Cultural Heritage," and the responses in this category reflect the region's historical riches and cultural heritage. The second category is "Gastronomy and Local Traditions," and this section includes local cultural elements like regional cuisine, traditions, speech styles, and customs. The third category is "Touristic and Historical Sites," and the responses in this area focus on promoting tourist attractions and historical sites in the region. Finally, the "Hospitality and Social Values" category conveys people's social aspects such as hospitality, respect, love, and family values.

Participants' views on the question, "What motivates you to participate in cultural tourism?" are presented in Figure 6.

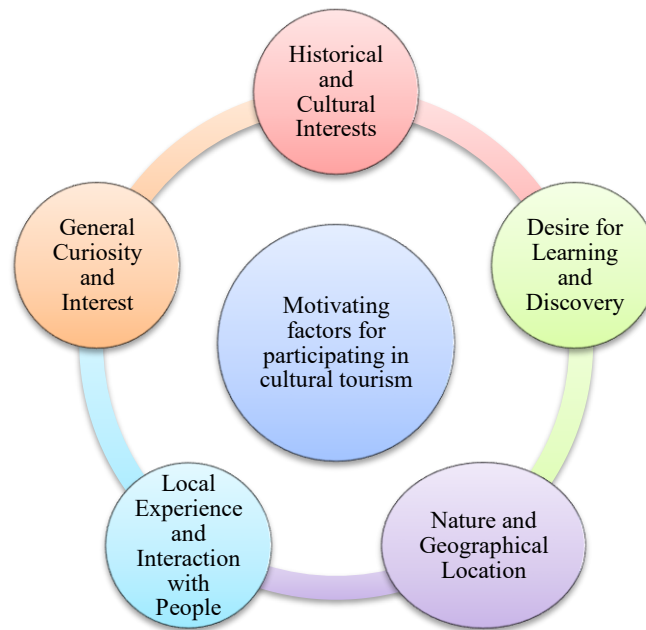


Figure 6. Motivating Factors for Participating in Cultural Tourism

As illustrated in Figure 6, participants' responses regarding motivating factors for their participation in cultural tourism can be grouped into a single theme and five categories. These categories are Historical and Cultural Interests, Desire for Learning and Exploration, Natural and Geographic Location, Local Experiences and Interaction with People, and General Curiosity and Interest. Details related to these categories and excerpts from participants' opinions are presented in Table 6.

Table 6. Opinions About Motivating Factors in Participating in Cultural Tourism

Category	Related Quotes
Historical and Cultural Interests	P3: "Diversity and its value and importance." P8: "Historical past." P18: "History."
Desire for Learning and Discovery	P4: "Desire for learning." P16: "Ancient historical artifacts." P27: "To see new things, gain knowledge about new things, meet different people." P33: "Getting to know different cultures and becoming cultured."
Nature and Geographical Location	P5: "Natural beauty and geographical location."
Local Experience and Interaction with People	P6: "Cultural tourism is one of the things that motivates me on its own." P7: "How the local people approach tourists." P10: "It should really arouse curiosity." P12: "To engage the youth more in these areas." P19: "The charm of the past." P23: "Learning about different cultures and sharing." P29: "The values of my homeland." P30: "Everything related to tourism is important to me. This is why cultural tourism is important to me, to get to know and learn about different traditions." P31: "Exploring new places, traveling, and learning while having fun." P28: "Anything that contributes to my self-improvement."
General Curiosity and Interest	P14: "Getting to know different societies motivates me." P15: "Traveling to see natural beauties." P20: "To become morally at ease and possess an extremely free-spirited personality." P22: "Getting to know new people, traveling with them, and being happy to communicate and travel together." P24: "Traveling." P25: "Comparing and experiencing the lives, different perspectives, customs, and traditions of other places with my own." P26: "Learning new information, learning about new cultural heritages, and the preservation of cultural heritages still motivate me." P32: "Stories, history, etc"

As seen in Table 6, participants motivated by Historical and Cultural Interests appreciate diversity and the importance of history. The Desire for Learning and Exploration is related to the desire for learning and exploring the historical structures of new places. Nature and Geographic Location attract the interest of some participants. Local Experience and Interaction with People serve as another source of motivation, driven by the desire to interact with the local community, experience traditions, and get to know different cultures. Finally, General Curiosity and Interest can motivate participants to seek all sorts of new experiences and cultural riches.

The views of the participants regarding the question "What contributions can you make to cultural tourism in the future?" are presented in Table 7.

Table 7. Their Views On Their Contribution to Cultural Tourism in The Future

Category	Related Quotes
Participation and Promotion in Cultural Tours	P2: Participating in cultural tours. P5: Increasing promotion through the use of social media. P6: <u>Learning about and preserving the cultures of my own country by exploring them.</u>
Education and Awareness Raising	P7: Educating the public. P12: Raising more awareness. P13: Providing information, advice, and ideas about cultural preservation, especially to my own children and acquaintances from other cities or countries. P18: Research. P25: Respecting and presenting the customs and traditions of each location, valuing every language, and organizing activities related to the cultural values of forgotten places. P32: Contributing to cultural tourism through knowledge dissemination and interaction. P33: Focusing more on promoting culture and spreading the culture of our country to the outside world.
Technological Contributions and Projects	P9: Creating a detailed website with information and visuals for each region. P10: Developing a project to create one's own cultural route, allowing tourists to follow in their footsteps. P26: <u>Making efforts to preserve cultural heritage.</u>
Future Plans and Professional Contribution	P17: As a tourism and travel services student, placing tour programs on cultural identity and conveying values in the best way. P24: <u>Providing more people with information by studying tourist guiding.</u>
Social Responsibility and Tourism for Young People	P27: Organizing affordable tours for young people who do not have the opportunity to travel abroad. P11: Protecting historical monuments and raising awareness among people about these structures. P14: Contributing by preparing the cuisines of different societies. P15: <u>Making contributions related to the preservation of natural beauty.</u>
Dissemination and Sharing of Culture	P21: Spreading cultures and conveying them to more people. P23: Sharing with others, expressing different ideas, and exchanging experiences. P28: Aiming to provide a new perspective. P30: <u>Introducing and working on different traditions to contribute to cultural tourism.</u>
I don't know	P4: I don't know. P8: I don't know.

The areas in which participants envision their future contributions to cultural tourism can be categorized into seven categories: Participation in Cultural Tours and Promotion, Education and Awareness, Technological Contributions and Projects, Future Plans and Career Contribution, Social Responsibility and Tourism for Youth, Spreading and Sharing Culture, and I Don't Know. As seen in Table 7, participants have taken a wide range of approaches to contribute to cultural tourism, covering aspects from education and technology to the preservation of traditions and social responsibility.

Discussion and Conclusion

This research focused on the views of the participants regarding culture and cultural tourism, their cultural values in their home regions, their motivation for participating in cultural tourism, and their potential contributions in the future. The results of the study provide in-depth information about participants' views on culture, their perceptions of cultural tourism, and the effects of cultural tourism on destinations.

Participants' views on culture were categorized under two main themes: Social Elements and Identity. Under Social Elements, participants emphasized the significance of language, traditions, and forms of expression as fundamental components of culture. They viewed culture as consisting of communication, customs, and shared values. In the Identity theme, participants associated culture with heritage and history, regarding it as a reflection of a society's past and ancestral legacy.

Participants' perspectives on cultural tourism were analyzed under the themes of Cultural Exploration and Historical Awareness. The theme of Cultural Exploration involved emotional and aesthetic motivations such as seeking beauty, recognition, and observation. Meanwhile, Historical Awareness reflected the belief that cultural tourism fosters both personal and social development through experience and learning.

The effects of cultural tourism on destinations were analyzed across four main categories: ethical values, environmental impact, cultural identity, and economic impact. Participants stated that cultural tourism expresses tourists' and local communities' ethical values and cultural respect, preserves natural and historical environments, and supports sustainability. Lastly, participants' responses regarding the cultural values of their homelands were examined across four main categories: cultural heritage, gastronomy and local traditions, tourist and historical sites, and hospitality and social values. Participants expressed their appreciation for the cultural heritage, local cuisine, tourist attractions, and social values of their homelands. These findings provide a comprehensive understanding of the importance and impacts of cultural tourism. Participants' perspectives indicate that cultural tourism contributes not only to economic development but also to social and environmental aspects.

In the study conducted by Yıldırım Saçılık and Topbaş (2017), 25% of the students lack sufficient knowledge about their regional culture and exhibit a deficiency in cultural tourism awareness. Conversely, 75% of the participants expressed awareness of their own culture and a desire to disseminate it. Similarly, in the research conducted by Bahtiyar Karadeniz, Sabır and Kabacık (2018), a low level of awareness among students regarding the tourist attractions in the region. Ablak, Dikmenli, and Çetin's study (2014) examined Social Studies students exhibited higher attitude scores compared to Classroom Teaching students, and fourth-grade students showed higher attitude scores compared to students in other grades. According to Kendir (2020) students' perceptions of cultural heritage varied significantly depending on the university they attended. The findings reflect that the participants believe culture to be a defining identity within a societal context and value cultural tourism as a meaningful experience. Participants express a desire to contribute to cultural tourism in the future, emphasizing that these contributions should revolve around the promotion of local cultures, preservation of cultural heritage, and sharing of different cultures. Moreover, motivations such as the discovery of natural beauty, exploration of new places, and interaction with local people are significant factors encouraging participants to engage in cultural tourism. These experiences provide opportunities for personal growth and learning. Participants believe that cultural tourism can not only benefit tourists but also contribute economically and socially to local communities.

This study adds value to the hospitality and tourism education literature by presenting localized qualitative insights. Limitations include sample size and scope, which future research can expand upon using broader, comparative methodologies.

Based on these research findings, it can be emphasized that Türkiye's tourism diversification policy should prioritize cultural tourism, and closer examination of individuals traveling for cultural purposes is crucial for further developing this form of tourism. Particularly, tourism students who will serve professionally in the tourism sector should be focused on. Antalya, as one of Türkiye's leading tourist destinations, not only boasts natural beauty but also rich cultural heritage. This city is renowned for its historical artifacts, museums, festivals, and various cultural elements. However, it is important to consider regional and demographic differences when making generalizations based on these research findings. For instance, cultural awareness and attitudes may vary among students from different universities. Therefore, policies and practices related to cultural tourism should be tailored to the identified target audience and regional characteristics.

In conclusion, this research highlights the importance of promoting local cultures, preserving cultural heritage, and sharing different cultures for the sustainability and development of cultural tourism. The motivations of the participants suggest potential contributions to cultural tourism in the future.

Recommendations

To support the sustainability and development of cultural tourism, the following recommendations are suggested: Tourist destinations should showcase local traditions, support handicrafts, and introduce local cultures to provide tourists with a rich cultural experience. Museums, historical areas, and archaeological sites should be better preserved through sustainable tourism practices. Natural beauty and historical sites should be promoted more effectively. Cultural tourism can enhance understanding by introducing different cultures. Opportunities for inter-ethnic interactions should be created. Educational and awareness programs should be established to provide more information about the importance of cultural tourism to tourists and local communities. Internet-based platforms and applications can serve as powerful tools for the promotion and accessibility of cultural tourism. Cultural tourism should offer social responsibility projects and educational opportunities for young people. Cultural tourism projects should encourage the international dissemination and sharing of cultures. Therefore, efforts to create more opportunities and resources in the field of cultural tourism can support the sustainability of this significant tourism type.

Declaration

The ethics committee permission certificate required to collect the data used in this research was obtained by Akdeniz University ethics committee dated 05.09.2023 and decision number 336.

REFERENCES

- Ablak, S., Dikmenli, Y., & Çetin, T. (2014). Awareness of university students about the historical and cultural tourism values of Kırşehir. *Uşak University Journal of Social Sciences*, 7(2), 171-186.
- Aktan, C. C., & Tutar, H. (2007). Culture as social capital. *Journal of Marketing and Communication Culture*, 6(20),

1-11.

- Aksu, M. (2004). *Turistlerin ve Destinasyonlarda Sunulan Kültürel Miras Arasındaki İlişkiyi Belirlemeye Yönelik Bir Araştırma: Troya Örneği*. Yayınlanmamış Yüksek Lisans Tezi, Çanakkale: Çanakkale Onsekiz Mart Üniversitesi Sosyal Bilimler Enstitüsü Turizm İşletmeciliği Anabilim Dalı.
- Aydın, İ. (1992). *Annotated Glossary of Tourism Terms*. Antalya: Coşkun Printing House.
- Bahtiyar Karadeniz, C., Sarı, S., & Kabacık, M. (2018). Awareness and experiences of university students about the natural and cultural touristic attractions of Ordu province. *Black Sea Journal of Social Sciences*, 10(19), 667-684.
- Boret, A. (1989). *Tourism Itineraries with Annals*. N.Y.: J. Lanore.
- Burcu, E. (2002). Problems of disabled students in universities: the example of Hacettepe university Beytepe campus. *Journal of Hacettepe University Faculty of Letters*, 19 (1), 83-103.
- Büyüköztürk, Ş., Çakmak, E. K., Akgün, Ö. E., Karadeniz, Ş. & Demirel, F. (2011). *Bilimsel Araştırma Yöntemleri*. Ankara: PegemAYayincılık.
- Cohen, E. (1972). Towards a sociology of international tourism. *Social Research*, 39(1), 164–182.
- Diñçer, İ. F. & Ertuğral, S. M. (2000). Kültürel mirasın korunması ve İstanbul ilindeki tarihi yapıların turizm amaçlı kullanımı üzerine bir deneme. *Anatolia Turizm Araştırmaları Dergisi*, 11, 69-78.
- Duran, E. (2010). Preservation of social and cultural identity within the scope of sustainable tourism: a sustainable tourism framework proposal for Gökçeada. *Journal of Travel and Hotel Management*, 7(2), 175-187.
- Giddens, A. (2000). *Sociology* (Transl. H. Özer, C. Güzel). Ankara: Ayraç Publishing.
- Gökalp, Z. (1994). *History of Turkish Civilization* (Ed. YalçınToker). Ankara: Toker Publications.
- Güvenç B. (1984). *Human and Culture*. İstanbul: Remzi Kitabevi.
- Hall, S. (1990). *Cultural Identity and Diaspora*. In J. Rutherford (Ed.), *Identity: Community, Culture, Difference* (pp. 222–237). London: Lawrence and Wishart.
- Haviland, W. A., Prins, H. E. L., Walrath, D. İ., & McBride, B. (2008). *Cultural Anthropology*. İstanbul: Kaknüs Publishing.
- ISMEP. (2014). Preservation of cultural heritage. Retrieved from <http://www.Guvenliyasam.Org/WpContent/Uploads/2016/02/Kulturel.Pdf> Access Date: 25.09.2023.
- Karadeniz, B., Erciş, A., & Kocaman, S. (2018). Üniversite öğrencilerinin kültürel miras farkındalık düzeylerinin değerlendirilmesi. *Journal of Tourism and Gastronomy Studies*, 6(1), 345–361. <https://doi.org/10.21325/jotags.2018.217>
- Kendir, S. (2020). Kültürel sürdürülebilirlik bağlamında turizm eğitimi: Öğrenci görüşleri. *Sosyal Bilimler Dergisi*, 12(2), 45–60.
- Kendir, H. (2020). *Turkish Journal of Tourism Research* Determination of cultural heritage perceptions of undergraduate students in tourism education., 4(3), 2296-2310.

- Kirk, J. & Miller, M. L. (1986). *Reliability and Validity in Qualitative Research*. Beverly Hills: Sage Publications.
- Kitzinger, J. (1994). The methodology of focus groups: the importance of interaction between research participants. *Sociology of Health and Illness*, 16(1), 103-121.
- Kızıllırmak, İ., & Kurtuldu, H. (2005). Importance of cultural tourism and a study on determining consumer preferences. *Journal of Faculty of Commerce and Tourism Education*, 5(1), 100-120.
- Koyuncu, S. (2003). *Tourist Health, Tourism Insurance, and Consumer Protection*. Ankara: Detay Publishing.
- Kroeber, A. L., & Kluckhohn, C. (1952). Culture: a critical review of concepts and definitions. papers. *Peabody Museum of Archaeology And Ethnology*. Massachusetts: Harvard University.
- Krueger, R.A. (1994). *Focus Groups - A Practical Guide For Applied Research*. Thousand Oaks: SAGE Publishing.
- Lecompte, M. D. & Goetz, J. P. (1982). Problems of reliability and validity in ethnographic research. *Review of Educational Research*, 52, 31-60.
- Lohmann, M., & Mundt, J.W. (2002). Maturing markets for cultural tourism: Germany and the demand for the cultural destination. Retrieved from www.ba-ravensburg.de/~mundt/cultural%20tourism.pdf, Access Date: 25.09.2023.
- McKercher, B. & Cros, H. (2002). *Cultural Tourism: The Partnership Between Tourism and Cultural Heritage Management*. Haworth : The Haworth Hospitality Press.
- Negiz, N. (2017). Cultural heritage in the historical sustainability of cities: thinking about its importance and value. *Akademia Journal of Natural and Social Sciences*, 3(1), 159-172.
- Okuyucu, A. (2011). *Preservation of cultural heritage in the centre of Osmaneli district and a study on its use for tourism purposes*. Unpublished Master's Thesis, Ankara: Ankara University Faculty of Economics.
- Öter, Z., & Özdoğan, O. N. (2005). Destination image of tourists traveling for cultural purposes: the example of Selçuk-Ephesus. *Anatolia: Journal of Tourism Research*, 16(2), 157-168.
- Pekin, F. (2011). *Solution: Cultural Tourism*. Ankara: İletişim Publishing.
- Richards, G. (2001). In J. Butcher (Ed.), *Innovations Cultural tourists or a culture of tourism: developments in the European cultural tourism market*. in Cultural Tourism. ATLAS Association for Tourism and Leisure Education.
- Richards, G. (2001). *Cultural attractions and European tourism*. CABI Publishing.
- Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, 36, 12–21. <https://doi.org/10.1016/j.jhtm.2018.03.006>
- Saçılık, M. Y., & Toptaş, A. (2017). Determination of tourism students' perceptions about cultural tourism and its effects. *Tourism Academic Journal*, 4(2), 107-119.
- Saçılık, S., & Toptaş, A. (2017). Gençlerde kültürel değerlerin algılanması: Üniversite öğrencileri örneği. *Akademik Sosyal Araştırmalar Dergisi*, 5(48), 277–293. <https://doi.org/10.16992/ASOS.13079>
- Soini, K., & Birkeland, I. (2014). Exploring the scientific discourse on cultural sustainability. *Geoforum*, 51, 213–223. <https://doi.org/10.1016/j.geoforum.2013.12.001>

- Stewart, D.V. & Shamdasani, P.N. (1990). *Focus groups: theory and practice*. Thousand Oaks: SAGE. 3rd Edition.
- Swarbrooke, J. (1999). *Sustainable tourism management*. CAB: CABI Publishing.
- Timothy, D. J. (2011). *Cultural Heritage and Tourism: An Introduction*. Channel View Publications.
- Toskay, T. (1993). *Tourism*. Germany: Der Publications.
- Tylor, E. B. (1871). *Primitive Culture: Researches Into The Development of Mythology, Philosophy, Religion, Language, Art, and Custom*. London: Murray.
- Tunç, A & Saç, F. (1998). *Genel Turizm*. Ankara: Detay Yayıncılık.
- Uca Özer, S. (2010). *Urban Tourism and Culture: A Study on Foreign Tourists' Evaluation of Istanbul as a Cultural Destination*. Unpublished Doctoral Thesis, Anadolu University.
- UNESCO. (2003). Convention for the Safeguarding of the Intangible Cultural Heritage. *United Nations Educational, Scientific and Cultural Organization*. <https://ich.unesco.org/en/convention>
- UNWTO. (2020). UNWTO tourism and culture synergies. World Tourism Organization. <https://www.e-unwto.org/doi/book/10.18111/9789284418978>
- Usal, A. & Kuşluvan Z. (2002). *Behavioral Sciences, Social Psychology*. İstanbul: Barış Publishing.
- Üsküdar, Ş. (2012). *A Study on the cultural tourism potential of Eskişehir and the perceptions of domestic tourists about it*. (Master's thesis), Eskişehir: Anadolu University.
- Uygur, S. M., & Baykan, E. (2007). Cultural tourism and its effects on cultural assets. *Journal of Faculty of Commerce and Tourism Education*, 1(2), 1-20.
- Yıldırım, A., & Şimşek, H. (2011). *Qualitative research methods in the social sciences*. Ankara: Seçkin Publishing.

Appendix 1. Ethics Committee Permission

Evrak Tarih ve Sayısı: 06.09.2023-726522



T.C
AKDENİZ ÜNİVERSİTESİ REKTÖRLÜĞÜ
Sosyal ve Beşeri Bilimler Bilimsel Araştırma ve Yayın Etiği Kurulu
KURUL KARARI



TOPLANTI TARİHİ : 05.09.2023
TOPLANTI SAYISI : 15
KARAR SAYISI : 336

Üniversitemiz Eğitim Fakültesi Eğitim Bilimleri Bölümü öğretim üyesi **Doç. Dr. Fatih USLU**'nun danışmanlığını, **Suzan EROL**'un yürütücülüğünü üstlendiği, "*Turizm Öğrencilerinin Antalya'nın Kültür Turizmi Potansiyeline İlişkin Algıları*" konulu çalışmanın, fikri hukuki ve telif hakları bakımından metot ve ölçeğine ilişkin sorumluluğun başvurucuya ait olmak üzere, proje süresince uygulanmasının etik olarak **uygun olduğuna** oy birliği ile karar verilmiştir.

Prof. Dr. Hilmi DEMİRKAYA
Kurul Başkanı

Başkan
Prof. Dr.
Hilmi DEMİRKAYA

Başkan Yrd.
Prof. Dr.
Sibel PAŞAOĞLU YÖNDEM
(izinli)

Üye
Prof. Dr.
Ebru İÇİGEN

Üye
Prof. Dr.
Nurşen ADAK

Üye
Prof. Dr.
Taner KORKUT
(görevli)

Üye
Prof. Dr.
Gökhan AKYÜZ

Üye
Prof.
Ceren HEPTYÜCEL

Bu belge, güvenli elektronik imza ile imzalanmıştır..