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THE IMPACTS OF CULTURAL HOMELAND TOURS OF TURKISH DIASPORA IN GERMANY

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Abstract

People have migrated throughout history. Within the past 40 years, approximately 3 million people have emigrated from Turkey to Germany. In their holiday, feasts and through the trips organised by various non-governmental organisations, they visit Turkey periodically. In this research, it was aimed to determine how the Turks who migrated from their homeland and established a diaspora in Germany were affected from their homeland tours. Data have been compiled by using different techniques. Between the March and April 2013, a researcher "Cultural Tour in Turkey 2013" has participated for observation. Other data acquisition method used is the personal interviews. The interviews were conducted with 28 participant by the researcher between the dates of May 14-May 26 2013 in Germany. For the analysis of the data, content analysis method was used. It has been determined that the impacts of this tour on the foreground are socio-political, spiritual and socio-psychological aspects.

Keywords: Diaspora Tourism, Tourism Sociology, Turks in Germany, Immigrations, Germany Turkish Federation Turkey Culture Trip

1. INTRODUCTION

Since mankind has existed, been on the move for various reasons, been in temporary or permanent migration from place to place, individually or en masse (Akyüz, 2008, 45). Migration movement as long as human history (Abadan Unat, 2006, 1), is the displacement of people, hence economic, social and political reasons (Balcioğlu, 2007, 15). Migration, existing ever since human existence, has shown dynamism between the 15th -19th Centuries and in the last 50 years. In the 19th Century, large migrations have occurred from some European countries to North America. At the end of the same century, beginning from 1870s both underdeveloped and developed parts of Europe have received numerous migrations with the impact of Industrial Revolution (Şahin, 2001, 58). While the number of people migrating was 75 million in 1960, this number has increased to 195 million in 2005 (Deniz, 2011).

Migrations have formed homogenous communities and have eliminated the borders by the displacement of people. At the same time, they have brought multicultural daily lives to local cultures (Morawska, 2011, 1). Migrations have strained, broken and changed and sometimes strengthened people's previous bonds (Faist, 2003, 42). People, who migrate, usually can not be adapted to the culture of the place they emigrated whereas they can not leave behind the old culture they emigrated from. So that, by virtue of facing with a new culture, the "cultural alienation" has emerged. Thus, a mid-sociocultural structure was born (Balcioğlu, 2007, 20). In consequence of migration movements, communities forming their own diasporas, as a result of homesickness, have joined in homeland tourism activities eventually. One of these diaspora communities is the Turks in Germany. In this research, it was aimed to determine how the Turks

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who migrated from their homeland and established a diaspora in Germany were affected from their homeland tours.

2. TURKISH MIGRATION TO GERMANY

Germany is a country receiving large migrations for decades. Germany, where more than 8 million foreigners live in (Hönekopp, 2007, 101), Turkish citizens constitutes the largest group (Münz, 2007, 86). Allowance of Turkish labour migration, which accelerated shortly after its beginning, based upon a vocational edification program held in Federal Republic of Germany. In April, 1957, 12 million Turkish trainees have gone to Germany with their families on demand (Onulduran et al 1976). Official labour migration has increased to 66.000 per year in 1966, 130.000 in 1970 and has reached a peak with 136.000 in 1973. Between the years of 1961-75, 805.000 Turks have been sent to Germany by the Institution of Providing Jobs and Employees (Göksu, 2000, 34). A comprehensive theory that can explain migration movements by itself is not yet in today (Güllüpnar, 2012). When examined the current immigration theories, it is seen that the best theory for describes the immigration process of Turks in Germany is the migration network theory.

The migration network which encourages transnational migration and enhances its sustainability (Yaman, 2014) is referred to as the inter-personal connections between the places of origin and the old migrants and new immigrants in the newly settled countries, based on the bonds of common origin, gentleness and friendship (Abadan Unat, 2002). The migration network is defined as a set of relations with immigrants' families, friends and relatives in their countries. These networks lead to the formation of migration channels by reducing the costs and risks of the migration process (Massey et al 1993). When the number of Turks who emigrated to Germany were found to be millions, the migration channels and the decreasing costs and risks were also affected. After the expansion of the migration network and the formation of a million Turkish diaspora in Germany, the network began to shift to different areas.

The important thing here is the presence of the network rather than the content of the network. Because this network develops itself over time and moves to different areas within the country. The best example is the migration network which established by the Turkish workers who emigrated to Germany. The content of the first period in network from Turkey to facilitate the adaptation of immigrants to Germany, while for things like finding a place of business and will remain today, alongside the presence of this case shifted in the inactivity field of economic relations and Germany politics (Çağlayan, 2006).

Within the past 40 years, approximately 3 million people have emigrated from Turkey to Germany. This diaspora, which was defined as "German-Turks" at first, repudiates this epithet in present. Also, the epithet "Gastarbeiters" is repudiated by especially the young generation, because they are the people who started to live there permanently or even some of them are the ones who acquired German citizenship. The best statements suiting the community's true meaning are "Turks in Germany" and "Euro-Turks". Turks in Germany, although they have come to stay, try not to break their connections with their homeland by doing yearly vacations (Akman, 2007, 66). In their annual leaves, feasts and through the trips organised by various non-governmental organisations, they visit Turkey periodically. These visits are evaluated within the scope of diaspora tourism.

3. DIASPORA TOURISM

Diaspora is the dispersion or the separation of a race, a nation or a group of people, who belong to the same religion, from their original homeland and to live as minorities elsewhere (TDK, 2013). The word refers to two meanings; the separation and the people living as minorities. The Greek word diaspora, which means "dispersion", has extended in terms of its meaning over time, and today it also refers to the all nations living in exile and their movement of dispersion. Safran (1991), defines the diaspora as; "A community separated from their homeland due to misfortunate reasons, nevertheless maintained their loyalty to their own homeland and fellow citizens, also a community who is aware of their own identities".

Diaspora tourism, which is an important type of tourism in a wide range from the Pacific Islands and the Caribbean to the Philippines; from China to Ghana; from Bangladesh to India (Scheyvens, 2007), has become an important niche market at the present time. Many tourism products are marketed to these communities and many places are designed for this market (Morgan, 2003). According to Samy (2011); these people's travels to the homeland where are their families and friends, are the diaspora tourism which can be named as heritage or VFR tourism. This type of tourism also can be named as domestic tourism, visiting friends and family (VFR) tourism or return visit. Mortley (2011) defines the VFR matched with the diaspora tourism as immigrant communities' wider trips including business, heritage, culture and festival.

Within homeland visits, one of the most important examples of the densest participation in such tourism activities and the most systematically organised tours is the Jewish Diaspora. Within the tours



started to organise about 25 year ago, over 500.000 young people have come to Israel. In a short time, old participants' children have constituted the second generation of the program by coming to Israel (Cohen 1999). China, one of the biggest diaspora communities, has approximately 60 million diasporic populations living overseas (Scheyvens, 2007). Chinese people's, who emigrated in advance, VFR purposed visits, also can be named as diaspora tourism has increased the China's potential tourism to a great extent (Özgüç, 1998).

Another large community visiting their homelands after they immigrated is Indian Diaspora, which dispersed to about 110 countries and consists of about 20 million people. Indian people are using the "Bollywood" films in order to strengthen the Indian people's, who have migrated, sense of belonging to their homeland and evoke the home visit ideas. Every generation's of Indian Diaspora have different reasons to visit their homeland. The first generation has been in search of nostalgia based upon the things they have seen in films and therefore their senses of visiting their homeland have arisen. The second generation's main motivation factor is the sense of seeing the modern country they have seen in films. At last, the third generation is the ones who never been in India before and have a feeling to visit home after the things they have seen in films (Bandyopadhyay, 2008).

Another example to diasporas on the face of the earth is Welsh diaspora. Even though Welsh diaspora contains a small number of people in Canada, South Africa, New Zealand and Australia, according to the USA's population census of 1990 number of Welshmen counts up to 2.033.893. Welsh Assembly Government, due to encourage the Welsh people living overseas to visit their homeland, have started a project named "Homecoming 2000" in 1998 (Morgan, 2003).

Jamaican diaspora, which contains 637.000 people living in America, 123.500 people living in Canada and 150.000 people living in the Great Britain, act quite responsibly towards visiting their homeland. VFR was added as diaspora tourism to tourism statistics of Jamaica. The proportion of diaspora tourists has increased according to the previous year, to 18.3 from 7.9 in 2009. 122.188 people from the USA, 25.829 from Canada and 33.744 people from the Great Britain have come to Jamaica with the purpose of VFR tourism in 2009. While the visits of other tourists last approximately 7 days, diaspora tourists' last from two weeks to 20 days (Mortley, 2011).

4. METHODOLOGY

In this research, conducting a depth-analysis of how the participants of "Cultural Tour in Turkey" held by Federation of Turkish-Democratic Idealist Clubs in Germany in 2013, were affected by this cultural tour was aimed and the phenomenological method was used for this analysis.

4.1. Area and Participants of Research

Area of research comprises the 90 participants of the "Cultural Tour in Turkey" held between 28th of March 2013, Thursday and 5th of April 2013, Friday, by "Federation of Turkish-Democratic Idealist Clubs in Germany". Participants of the research were chosen by maximum diversity sampling, which is one of the purposive sampling methods developed within the traditional qualitative research paradigm. The aim is not to provide diversity to make generalisations in the maximum diversity sampling, but trying to find whether there are common or sharing phenomenons or not between the diversified circumstances is (Yıldırım et al, 108). In this regard, due to obtain the maximum diversity between the tour participants, a balanced distribution was made in terms of age group and the place of birth (Germany and Turkey) and 28 participants were chosen in total.

4.2. Data Collection

In this research, data have been compiled by using 4 different techniques. Between the dates of March 28 - April 5 2013, a researcher "Cultural Tour in Turkey 2013" has participated for observation. The researcher has welcomed the tour participants in the Istanbul airport, accompanied and observed the participants, for 9 days until the transactions in the airport in order to return to Germany from Istanbul have been completed.

The researcher has also used the mechanical observation technique apart from the participant observation. Due to recording the observations on tour atmosphere, a camera was used. At the same time, "Data Acquisition Diaries" have handed out and asked to indicate "how they feel" or "what kind of changes they had" after each day on tour programme to all of the 28 participants. In this technique, participants were asked to write down their daily activities, feelings and thoughts. And this provides a rich content to the researcher, when it's combined with the other techniques (Baş et al 2008, 102). The fourth data acquisition method used is the personal interviews. Interviewing is an oft-used method by sociologists. Doing these



interviews by dual conversation with participants to obtain information, which are based on person to person relationship, provide clarification and definiteness in data acquisition (Seyidoğlu, 2003, 37).

In line with aim of the research, primarily the questions prepared in order to take in-depth answers and which intended to ask during the interviews, were sent to 17 researchers; 7 of them in the field of tourism, 6 of them in the field of sociology, 2 of them in the field of tourism sociology and 2 of them in the fields of psychology and anthropology, and obtained "expert opinions". Later, according to the expert opinions the necessary regulations on questions have been made and in order to check their comprehensibility level the questions have been sent through the electronic media to the previous year's 5 participants of the "Cultural Tour in Turkey" and were asked to answer them. After incoming answers were obtained, latest regulations have been made on questions and new questions were prepared.

The interviews were conducted by the researcher between the dates of May 14 - May 26 2013 in Germany. The researcher went to Berlin on the 14th of March and executed the interviews in the first place; then, interviewed each participant in the cities; Bielefeld, Dortmund, Mönchengladbach, Remscheid, Rheinhausen, Düren and Mainz in this order. Last, after the interviews in Frankfurt were conducted, the research was completed. Within this scope, the interviews were carried out for 748 minute and 12 seconds in 9 cities with the 28 participants.

4.3. Data Analysis

After the interviews with the participants were done, fieldwork of the research was completed and the data analysis and the coding sections have been started. A code number was given to each participant. Participants' code numbers are shown as; K(1), K(2), K(3), K(4), K(5), K(6), K(7), K(8), K(9), K(10), K(11), K(12), K(13), K(14), K(15), K(16), K(17), K(18), K(19), K(20), K(21), K(22), K(23), K(24), K(25), K(26), K(27) and K(28).

26 voice records have been deciphered and the notes taken during the interview of 2 participants don't want to do voice recordings were typewritten. For the analysis of the data, "content analysis" method was used. Content analysis is a method consists of defining data, revealing the hidden data, gathering the similar data in terms of specific concepts and themes, arranging and interpreting them in a way that the readers can comprehend (Yıldırım et al 2011).

In this context, decipherments were read for two times and indicative concepts were underlined. In total 113 indicative concepts comprising the one-worded concepts or the concepts consists of one or a few sentences came out. At first, obtained data were coded in order to ramify significantly. A code list was prepared for them. Sections having a meaning in themselves were named by the researcher. Data situated in different sections and related with each other in terms of meaning were gathered and linked with each other. As a result of that, 24 codes were carried out. After the data coding, common or similar aspects between the emerged codes were analysed, categorised and related codes were gathered in the relevant themes.

5. FINDINGS

To see the tour impressions on each participant, firstly "Did your opinions that you had before you set your foot on Turkey, change after the tour? If so, what sort?" was asked to them as a main question of the interview. Later, depending to the answers, occasionally some other sub-questions such as; "Did this tour evoke a sense of belonging to your homeland? If so, what sort?" and "Did this tour evoke a sense of loyalty and belonging to the Turkish culture? If so, what sort?" were asked due to obtain more detailed answers. After the all questions were answered, the researcher was asked to the participants to summarise what this tour added to them or what has changed in them with a few sentences. Besides, the statements in the "data acquisition diaries" handed out to the participants during the tour, and consisting the pages devoted to each day, with the questions; "How did you feel in this leg of the tour?" and "What sort of changes this leg of the tour lead you?" were also used during the formation of the theme. When the written statements and answers of the each participant analysed, the main theme; "impacts of the tour" and the sub-themes; "socio-political impacts", "spiritual impacts" and "socio-psychological impacts" emerged. And when the codes examined below in this themes, in socio-political impacts; "Strengthening of the belonging to the Turkish culture (19 participants)", "Strengthening of the belonging to Turkey (18 participants)", and "Heightened nationalist feelings (17 participants)" codes came to the forefront. In spiritual impacts; "Heightened spiritual feelings (7 participants)" codes came to the forefront, whereas in the socio-psychological impacts; "Happiness (20 participants)", "Sadness (15 participants)", "Excitement (15 participants)" and "Pride (14 participants)" codes came to the forefront. Formed sub-themes and codes under the "Impacts of the tour" theme are shown in detail on the Table 1.



Table 1: Impacts of the Tour

Theme	Sub-Themes	Codes
Impacts of the Tour	Socio-political Impacts	<ul style="list-style-type: none"> • Strengthening of the belonging to Turkish Culture • Strengthening of the belonging to Turkey • Heightened sense of belonging to the Turkishness • Heightened sense of nationalism • Heightened sense of idealism • Knowing their of history and culture better • Increased admiration/respect to their ancestors • Learning new things about their culture and history • Arousing curiosity to their history and culture
	Spiritual Impacts	<ul style="list-style-type: none"> • Heightened spiritual feelings • Increased commitment to the religious values
	Socio-psychological Impacts	<ul style="list-style-type: none"> • Happiness • Sorrow • Excitement • Pride • Peace • Feeling honoured • Fidelity • Admiration • Getting emotional • Sadness • Longing • Increased/created feeling of turning back to Turkey • Providing to make new friends

The most notable answers formed the impact of the tour main theme are: "At first, I knew there as a normal country. After I went there and learnt its history, it took a different state on my mind. I felt proud. When I saw all these people who fought for us, I moved into tears at the martyrdom¹". "Of course, that place's value has increased for me. Spiritual values, self values and its past became clearer in my sight. My commitment to Turkish culture has increased. Seeing all that places not from television but in real and breathing that air was something really good²". "I feel connected to Turkey even more. I started to embrace and love more. It strengthens to the attachment to my roots. I started to feel ambitious about being successful in here, then turning back to Turkey³".

It left quite a good impression on me, I didn't want to turn back, and I wanted to stay in Turkey, to be honest. I started to value my Turkishness even more. Something different has happened. I was thinking about turning back, but I wasn't thinking about it, that clear⁴.

"This tour made a completely different impression on me. I got my homeland's value with quite different feelings. I became more nationalist. This tour revealed my true personality⁵". "I am so happy. I just feel like I adopted my nationality, myself. My Turkish pride has increased. I feel connected to my values; I felt proud⁶". "When I set my foot in Turkey, when I see our flag, my eyes filled with tears. I learnt my homeland, its historical aspects, many struggles had happened, that's why, from now on, we'll try to work

¹ From the personal interview with K (1) in May 14, 2013

² From the personal interview with K (2) in May 14, 2013

³ From the personal interview with K (3) in May 15, 2013

⁴ From the personal interview with K (4) in May 15, 2013

⁵ From the personal interview with K (5) in May 16, 2013

⁶ From the personal interview with K (6) in May 16, 2013



for live in Turkey⁷". "We became stronger. Of course, everything became stronger when we see the graves of our martyrs. I learnt more historical information. I learnt more spiritual information⁸". "In the sense of looking after our homeland, visiting all these cities were good, it was a better understanding. My commitment to my Turkishness, absolutely became more intense⁹". "The historic places we visited affected my sense of belonging to my Turkishness. Like Atatürk says when you learn about your past, it leaves an impression on you. The more you learn your history, the more confident you become¹⁰". "We connected to our Turkishness even more with the things that been told to us, I can tell. Because, hearing about these cities and actually seeing them are completely different. It makes us to realise what kind of a nation we come of¹¹".

In this context, my thoughts before the tour about Turkey and Turkish nation have changed a lot. We listened many victory stories, we listened many stories engraved in our minds. So, the sense of belonging to this culture, nation and race increases instinctively. You just say, "Yes, those people are my ancestors, I want to be like them". I believe, through this way, our commitment to our roots, our ancestors also increased. I saw tolerance and hospitality during this tour. This situation, gave the right to be proud of and praise our culture to us¹².

"This tour has awaken my love of country and nation¹³". "Atatürk's saying; "when you know about your history, you'll find the strength in yourself" is really influencing. We had a chance to understand our ancestors were such sensitive people¹⁴". "The spirituality inside me has increased even more. I feel my spirit of nationalism grow stronger. I feel more connected to my homeland and nation, because now, I know about them better¹⁵". "I have much more information about Turkey now¹⁶". "Our history made me feel proud¹⁷". "It's exciting to see what these people left us and how they overcame the all difficulties¹⁸". "Being an individual of this nation is so proud, I understand that once again. We saw what our ancestors had done for us and although these are not big changes, what we saw were enough for us¹⁹".

To see the places where our ancestors had resided in, to see the places that our history's starting point, to see the places where a new age had started and had ended has increased my national feelings. This tour has increased our commitments to our Turkish nationalism, to our flag, to our homeland and our religion²⁰.

"I had a chance to see my grandfather's grave in Çanakkale, this was a nice feeling. And I met new friends²¹". "Spiritual feelings have increased in me. I was touched. I feel more connected to my identity, by the influence of my ancestors' works. Also my children have more information about their homeland, their history and ancestors²²". "The atmosphere in the Museum of Conquest of Istanbul was amazing, I felt like I'm actually there, living the war²³".

I had happiness when I came back. I wanted to shout out to my all my friends and relatives. I want them to see all those places as well. My commitment to my Turkishness and my culture has grown stronger. It gave strength to my life. It made me dream widely. I feel connected much more to my job. After seeing all those places, I'm dreaming differently²⁴.

I saw the difference between reading about and seeing in real life once again. It influenced my commitment to my Turkishness. For instance, when you see your ancestors' efforts, struggles and everything, of course you are influenced by them even more. It's impossible not to admire them. Because I'm the second generation who came to Germany, I already knew our traditions and customs and I was already connected to my culture. However, like I said before, when you see those places, it

⁷ From the personal interview with K (7) in May 17, 2013

⁸ From the personal interview with K (8) in May 17, 2013

⁹ From the personal interview with K (9) in May 17, 2013

¹⁰ From the personal interview with K (10) in May 18, 2013

¹¹ From the personal interview with K (11) in May 18, 2013

¹² From the personal interview with K (12) in May 19, 2013

¹³ From the personal interview with K (13) in May 19, 2013

¹⁴ From the personal interview with K (14) in May 19, 2013

¹⁵ From the personal interview with K (15) in May 20, 2013

¹⁶ From the personal interview with K (16) in May 20, 2013

¹⁷ From the personal interview with K (17) in May 21, 2013

¹⁸ From the personal interview with K (18) in May 21, 2013

¹⁹ From the personal interview with K (19) in May 22, 2013

²⁰ From the personal interview with K (20) in May 22, 2013

²¹ From the personal interview with K (21) in May 23, 2013

²² From the personal interview with K (22) in May 23, 2013

²³ From the personal interview with K (23) in May 24, 2013

²⁴ From the personal interview with K (24) in May 24, 2013



makes you feel different, makes you feel connected even more. This tour added a lot of things to my personality and it also taught me many things that I don't know before²⁵.

"This tour created more sensitivity in me as spiritually. Perhaps, I couldn't meet these people or I couldn't see all these places but thanks to this tour, I met these people and saw all these places²⁶".

It made me feel more connected to Turkey. This country wasn't gained its independence easily. My commitments grew stronger after I saw this. I connected much more to my ancestors. I understood the value of my homeland. My Turkish individuality has raised even more²⁷.

"This tour has affected my thoughts on turning back to Turkey. But, also I believe the youth in here need us a lot. Honestly, before the tour I wasn't very hopeful about youngsters but after I saw my brothers, my friends in there, I realised there is still hope²⁸".

Determined findings according to the answers given by the participants shows this tour contributed to rising the sense of belonging to Turkishness, increase the respect to their ancestors and admiration to them, strengthening of commitment to Turkish culture and Turkey, increase the spiritual sensitivity and last, increase the want to know Turkish history and Turkish culture better. Also, it can be seen that the idea of turning back to Turkey and settling in there occurred not to every participants but to some of them.

Particularly, the data acquisition diaries were filled by the participants by writing down their feelings for each day of the tour, and the participants' feelings such as; happiness, pride, excitement and sadness that they had during and especially on the last day of the tour because of having to leave Turkey, revealed the socio-psychological impacts of this tour.

6. CONCLUSION

People are more likely to embrace their culture in a foreign environment. Because they see it as a protection or defense mechanism. The Turks in Germany have formed themselves a small Istanbul (Kreuzberg). And they feel it's theirs (Ilgin and Hacıhasanoğlu 2006). With maintained thoughts and recollections about homeland, thoughts of never being accepted by the community of the country they went to and thoughts of turning back when conditions are normal, immigrants have formed their diasporas wherever they have gone. The formation of diaspora communities and the maintained recollection of homeland have increased the diaspora tourism as a result of wants of next generations to get a chance to know their own homelands.

The participants of "Cultural Tour in Turkey 2013", who are also the members of the Turkish Diaspora in Germany, were influenced by this tour in various sociocultural aspects. The thing coming to forefront is this tour's impression on the participants in socio-political, spiritual and socio-psychological aspects. In cultural tours like this, the situations such as; strengthen commitment to Turkey and Turkish culture of the Turkish Diaspora members, heighten sense of belonging to Turkishness and their national feelings, the admiration to their ancestors, aroused curiosity for Turkish history and culture and providing the members to setting goals by developing their idealistic feelings are comprised of socio-political aspects. Alongside the heightened sense of commitment to sentimental values and the heightened spiritual feelings, composed feelings during the tour such as; happiness, pride, excitement, peace, honour, admiration and the sense of turning back to homeland, sadness on the last day of the tour and not wanting to leave their homeland are comprised of socio-psychological aspects. Almost all members of the diaspora have expressed their sorrow, sadness and the want of not leaving on the last day of the tour. And this shows their strong commitments and their longing to their homeland.

Visits to the homeland where they are roots are one of the important geographical and social points in terms of the development of the identity and belonging of immigrant children. Although the family stories they listen to are romantic, their memories are more important (Yazgan, 2010). When the sociocultural aspects of this tour analysed, importance of organising these tours in order to allow the communities migrated from their homeland and formed their own diasporas wherever they went to experience their own cultures becomes prominent. Cultural tours like this are important from the point of strengthen the commitment to homeland and increase the interest to their own history and culture, heighten the sense of belonging and the stories that the diaspora members can tell when they return to where they live to encourage their social groups about going to other cultural tours.

²⁵ From the personal interview with K (25) in May 24, 2013

²⁶ From the personal interview with K (26) in May 25, 2013

²⁷ From the personal interview with K (27) in May 25, 2013

²⁸ From the personal interview with K (28) in May 25, 2013



The concept of "Diaspora Tourism" is a concept started to make progress in the last years. If we consider that Turkey is ranked at the fourth in the world's most emigrant countries, after China, India and Israel, it can be seen that Turkish Diaspora is the fourth biggest diaspora on Earth as population. Turkish Diaspora with 6.5 million members living outside of Republic of Turkey and living in other continents has become an important market in diaspora tourism. Therefore, increases in the cultural tours held by non-governmental organisations founded by Turks living abroad, and increase in the number of visitors have a great importance for the increase in the tourism activities in the field of diaspora tourism. If we consider either Republic of Turkey's given immigrations or received immigrations (to/from Crimea, the Balkans or the Caucasus), it can be seen that Turkey has a potential of being a centre both giving and taking visitors, in the field of diaspora tourism.

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