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THE PLACE AND IMPORTANCE OF FAITH TOURISM IN THE DEVELOPMENT OF INTERCULTURAL RELATIONS: THE CASE OF ADANA

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ABSTRACT

Culture is one of the most important factors that determine the lifestyle of society. It is a stereotypic and learned behaviour because it is been inherited from generation to generation. Faith tourism is a branch open to development with high potential in the field of alternative tourism, history, art, life, and direct culture. The way to be healthy in intercultural communication is through respect, love, and tolerance. To improve awareness of people of different faiths living together, it is necessary to understand the importance of faith and cultural tourism. Present, the province of Adana has a demographically multicultural structure. In this article, Adana was evaluated in terms of faith tourism, local people were interviewed and their opinion on faith tourism and intercultural differences were getting. In general, when the findings of the research are examined, it is that local people in different cultures living together are tolerant and understanding towards each other. According to them, more social events should be held for the people of Adana to get to know each other. A more positive image should be left in the minds of people related to Adana. It is thought that the research will contribute to increasing awareness about the cultural values and historical buildings in Adana. In addition, it is expected that this research on the multiculturalism population of Adana will fill the crack in the literature on intercultural communication and faith tourism.

Keywords: Culture, Faith Tourism, Adana.

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KÜLTÜRLERARASI İLİŞKİLERİN GELİŞTİRİLMESİNDE İNANÇ TURİZMİNİN YERİ VE ÖNEMİ: ADANA ÖRNEĞİ

ÖZET

Kültür, toplumun yaşam tarzını belirleyen en önemli faktörlerden biridir. Bu kalıplaşmış ve öğrenilmiş bir davranıştır çünkü nesilden nesile miras kalmıştır. İnanç turizmi, alternatif turizm, tarih, sanat ve doğrudan kültür alanlarında potansiyeli yüksek, gelişmeye açık bir daldır. Kültürlerarası iletişimin sağlıklı gerçekleşmesinin yolu saygı, sevgi ve hoşgörüden geçer. Bir arada yaşayan farklı inançlara sahip insanların farkındalığını artırmak için inanç ve kültür turizminin önemini anlamak gerekir. Günümüzde Adana ili demografik olarak çok kültürlü bir yapıya sahiptir. Bu makalede Adana inanç turizmi açısından değerlendirilmiş, yöre halkı ile görüşülmüş, inanç turizmi ve kültürlerarası farklılıklar hakkındaki görüşleri alınmıştır. Genel olarak araştırmanın bulguları incelendiğinde farklı kültürlerde birlikte yaşayan yöre halkının birbirlerine karşı hoşgörülü ve anlayışlı oldukları tespit edilmiştir. Katılımcılara göre Adana halkının birbirini tanıması için daha fazla sosyal etkinlik düzenlenmeli, Adana ile ilgili insanların zihninde daha olumlu bir imaj bırakılmalıdır. Araştırmanın Adana'daki kültürel değerler ve tarihi yapılar hakkında farkındalığın artmasına katkı sağlayacağı düşünülmektedir. Ayrıca Adana'nın çok kültürlülük nüfusu üzerine yapılan bu araştırmanın kültürlerarası iletişim ve inanç turizmi literatüründeki boşluğu doldurması beklenmektedir.

Anahtar Kelimeler: Kültür, İnanç Turizmi, Adana.

INTRODUCTION

Because of the capability to question and think, people believed that there was an over being who saw, heard, and believed that he knew every state of himself, over the criterion called matter. This Supreme existence is identified with the names of God, Goddess, Allah, Lord, Mevla, Universe, and some planets. People who agree that they are not alone in the world and are in spiritual support prayer, organize rituals, make swear, and visit important faith centres that they believe are holy as a sign of approval and faithfulness. All this is an inseparable whole that forms the basis of the beliefs that continue to exist. People desire to visit faith centres where their faith is considered holy. The purpose of these visits is to achieve the peak of spiritual, appreciation, which sometimes begins due to the supernatural condition experienced here, while sometimes it is to satisfy the encouragement to travel,

which occurs with a sense of curiosity. Such activities can be individual or can also be carried out within the extent of the organisation. These visits are evaluated within the scope of faith tourism, provided that they act within the Times determined by keeping spiritual peace at the front (Eren, 2020:24). Visiting these faith centres is called a pilgrimage, while those who visit are called pilgrims. After that, this movement of visitors enters the tourism area and is evaluated within the framework of faith tourism (Gündüz, 2016:37).

When looking today, at foreign migration for political reasons, internal migration is for reasons such as compatibility and work worry. For this reason, a cosmopolitan population has been formed, and it has become a city where people from different cultures, religions and languages live. However, Adana is mostly known for its gastronomic tourism. While there are important faith centres, advertising is disregarded due to a lack of promotion, and healthy use of mass communication, and these areas are not evaluated correctly.

LITERATURE REVIEW

Culture is the most important concept in the formation, maintenance and updating of civilisations. Culture, faith, art, traditions and customs of a society's faith constitute the general basis of all ethnic behaviours that make itself understood differently from other civilisations (Tylor, 2016: 91). Culture is like the fingerprint of an individual. It is an integral part of the whole that defines it. For example, a society is known for its strong defensive aspects, such as its ability to fight, while some societies can be recognised for their strong visual and auditory abilities, such as music, food, etc. The most important feature of this whole is that it cannot be judged or changed. In short, it has a binding property in the long run (Usunier, 1998:104). Ethnography is the science of science that reveals differences in cultures, transforms them into a scientific scheme, and includes researching the human form of cultures where faith lives the life, habits, and mentality of cultures, and writing articles about it. (Ingold, 2017: 176). Some rules make up each culture. Some insist on external closeness, while others are trying to enter into a dialogue with other cultures and gain acceptance. This scientific term is compared with the concept of intercultural communication (Özdemir, 2011:66). Imperfect world conditioning forces many cultures to coexist. As a result, the concept of “multiculturalism” appeared. People living together should tolerate their differences to maintain an atmosphere of peace and decency. This leads to intercultural brotherhood and communication (Yağbasan, Demirbağ, 2017:625).

The concept of multiculturalism is an old concept that emerged when people settled down and established order (Gozdecka, Ercan and Kmak, 2014:52). What scientists are concentrating on as of the 20th century is multiculturalism (Vertovec, 2010). The urge to survive in the globalised world has forced people to emigrate from village to city. Due to the prominence of economic and social anxiety, people have tried to position themselves within the system. In short, they have managed to maintain their culture by living their sociocultural lives with the lifestyles, languages, clothing styles, and rules they have brought with them (Raz, 1994:31). While some groups disappeared into the global pool, some groups broke the assimilation cycle and survived with their cultures (Kivisto, 2008:1).

According to the theory of ethnologists, people get their social identity at the time of their birth. The most important element in this identity that distinguishes it from others is language. From the point of view of communication, the language factor can bring people with the same cultural identity together and create an atmosphere of trust, while sometimes it can include people who come from a different cultural identity from the outside in this circle of trust. This, in turn, is a consequence of intercultural communication and interaction (Noels et al., 2011:53).

The way cultures interact with each other is also delivered in various ways. For example, marble works of art, graphics and various cultural symbols, which are the content of visual and aesthetic arts from cement cultures are provided with local dances, as well as tales, advice, and maxim words from immaterial cultural values (Erdentug, 1978:8). When all these conditions are found together, it creates cultural electrification within the combined cultural system. After a while, this system becomes accepted and becomes a universal brotherhood.

Intercultural communication, today ethnic differences, is of great importance in the formation and breakdown of the ideas, perceptions and tunnel vision of societies against each other. Sure, this property and consciousness a very essential factors until the industrial revolution. Before the industrial revolution, people were rather backward in terms of transport and means of communication. The invention of steam trains opened the way for technological inventions with the beginning of mechanisation. Cultural acculturation existed before the industrial revolution and this interactivity come through faith tourism. For example, in Islam, nonpoor and people in good financial condition and healthy are obliged to perform the pilgrimage to Mecca. In the past, millions of Muslims in various parts of the world have come to visit the Kaaba to become pilgrims. So, faith tourism

activities gather pace and the joint goal in the activity was a serious merger in the socio-cultural sense. (Kaynak and Sezgin, 2008: 351).

From Past to Present Chukurova

In history, serious power wars took place between the states in Chukurova. The Hittite State, which had a significant dominance over Anatolia until around B.C. 1200, faced destruction due to political pressures and revolt (Jasing, 1991:253). As a result, a principality large and Small was established in the Anatolian territory. The principalities established are Frigs, Urartians, Lydians and Assyrians. These principalities continued The Life and culture of the Hittite state, which had been erased from the historical scene. During this period, this period was called the "Late Hittite Period" (Şahin, 2019: 134). The Assyrian principality, which is one of the newly established principalities and holds most of the territory of Mesopotamia, has moved out of Mesopotamia and realised the value of the fertile lands called Cilicia, which is its close neighbour. During Hittite regulation, Kizzuwadna was organized by Assyrian King Salmanassar on the first expedition to Cilicia, which would be called Que by Assyrians (Himmetoglu, 2013: 8). During the expeditions, serious damage was caused to the lives and property of the people of Que (Unal, 2006: 69-70). As a result of the expeditions made by Salmanassar and the Kings who came after him, the rule of the Assyrian State began in Que (Kurt, 2009: 121). Based on the power of the Ilkhanid State in the middle of the century, the Kingdom of Armenia, which had put authoritarian pressure and incitement on the Mameluke, was soon destroyed. This was due to the small Turkmen principalities placed by the Mamluks in Chukurova and its environs. One of the principalities placed in Chukurova is Ramazanogulları (Yigit, 2013: 219). Ramazanogulları Principality was lay the base by Ramazan Bey in 1352. The contact of this principality with the Mamluks was sometimes cold and sometimes hot (Metin, 2007: 170). Ramazanogulları Principality dominated Adana, Tarsus, Kozan (Sis) regions in Chukurova. During the reign of Yavuz Sultan Selim, it came under Ottoman domination. Therefore, it was the last state to come under Ottoman domination. It is the state with the longest life span in Turkish history with about 260 years during the period of the principalities (Yilmaz, 1996: 67). Ahmed Jevdet Pasha, who is responsible for the Military Unit, particularly as a result of his about the principle of Kozanogulları, said: "Where there are Kozanogulları Agha, there be declared is not the government. "Has achieved its determination (Oguz,2012:119). Through the attempt of Firka-i Islahiye, Kozandagı,

Gavurdagi and Kurd mountain tribes were. The Lords and Lords of the principalities were exiled to various parts of Anatolia. Later, small settlements were established on the lands where the principalities were cleared. Some of the villages here are connected to the towns left over from the principalities, and the creation of settled life and incentives for agriculture have been started (Halacoğlu, 1973:9). The fire of I. World War also absorb the Ottoman state, which was an ally of Germany. This led to a terrible occupation of the Ottoman Empire and rapid loss of territory. Adana, which is in a geopolitically important position in the centre of the Çukurova region, has received its share of this occupation. It was subject to a large Armenian and French occupation. On August 5, 1920, a Congress convened under the leadership of Mustafa Kemal Pasha and Fevzi Pasha catch a great resistance against the French invading soldiers, as a result of which France was forced to an armistice. On January 5, 1922, Adana was completely cleared of enemy forces. Adana is the 6th most populous city in Turkey with a population of 2,258,718 in the city.

Important Cultural and Faith Destinations of Adana

The Grand Mosque is the most important historical and cultural structure left behind by the Ramazanoğulları Principality in Adana. After the Adana region came under Ottoman rule, it developed even in favour of structures such as socio-economic, social life, and basic care. For example, the construction of mosques, masjids and fountains took place rapidly (Yoruk, 2012:291). During the Tanzimat period, the Çukurova region, where Turkmen principalities operated, large and small, where immigrant settlers lived, and its population began to be established within the scope of the innovation policy of the Ottoman Empire. Kozanoglu, Menemencioglu, Kucukkali, Beyazitoglu, Murseloglu, Fettahoglu, Kerimoglu were settled here a long time ago for the purpose of settling in Chukurov. Riots and unrest caused by the Aga System, which became a political authority in Chukurova, began. So much so that the dominance of the Ottoman administration over Çukurova was not as much as the dominance of these principalities (Sansar, 2005: 84). A military unit called Firka-i Islahiye was established by the government to put an end to the Ağalık system (Halaçoğlu, 1973:1).

1-) Grand Mosque: During the last periods of the Principality of Ramazanoglu under the Ottoman government, the 16th is one of the most important architectural structures left in Adana in the century. Architectural features almost resemble a synthesis. The mosque has characteristic features of the Seljuk, Mameluke and

Ottoman periods. There is a legend among the people about the construction of the mosque. One night, Ramazan Bey is ordered to build a mosque in his dream. Before long, he started the construction of the groundbreaking foundation of the mosque. At that time, he dreams again. It is said that this time he must sacrifice the only son he has to shed blood on the foundation of the mosque. Ramazan Bey, saying that he is from Allah, orders the mosque construction foreman to pour the blood of his son into the foundation of the mosque when he will not see it himself. But the construction foreman Ramazan Bey's only son, says that he is not cut, shed the blood of a strange child passing by and brings it to him as if it were the blood of Ramazan Bey's son. Ramazan Bey soon realised that the sacrifice was not his son and said to the mosque's construction foreman " Ouch Adana! My Adana, a strange city!" says (URL-1). It is based on this legend that socio-cultural life has had a cosmopolitan structure since then.

2-) Bebekli Church: It is one of the most important churches known in Adana. It was built by Christian Armenians living in the region. The church is dedicated to Saint Paul, who played an important role in the spread of Christianity. It is popularly known as "the church with the baby" because of the figure of the Virgin Mary at the top of the church (URL-2).

3-) Cilician (Sis) Monastery: 13.-19. century among them is the centre of Armenians used by the Armenians of Chukurova. Today, it has been abandoned out of care and abandoned to its fate. But because of the functionality of the plants that grew around the monastery in its time, the monastery was considered important and holy by the Christian World (URL-3).

4-) Sin Cave (Monastery): MS.2 or 3. it is dated to the century. It is also popularly known as "Priest Cave." Because the cave is similar to the Sumela Monastery in its exterior appearance, it has been called "Sumela of Chukurova" by some of the masses. The cave has a quite mystical effect. At the time when Mevlana went to Damascus to major in something, he met 40 Priest in this monastery while passing through Kozan. Because this Priest has high spirituality, they have mind-reading capability. Influenced by Mevlana's speech and way of thinking, 40 Priest decided to become Muslims. The cave (monastery) is currently in danger of disrepair. The cave, which has been destroyed by treasure hunters, has the potential to be a centre of attraction in Adana that tourists can visit (URL-4).

METHODOLOGY

Data Collection Tool and Analysis: Document analysis techniques and interview techniques were used in the research. The document analysis technique is a systematic in-depth study of the past and presents the literature following the field of science in which the research is conducted (Wach, 2013:1). The interview method is to write down the personal thoughts of individuals about a subject originally and impartially without being verbally bullied or to take audio and video recordings (Gubrium and Holstein, 2001: 1). The reason for using the interview method in this research is because the thoughts of the local people in terms of culture and faith are taken personally. Per the structure of the interview method, individuals were released on whether or not to participate in the study. No imposition was made on this issue, the self-thoughts of individuals were recorded by staying true to the original. With the use of a semi-structured interview, the participants' ideas about the topic were taken in a clear, flexible and reliable way. Information about faith tourism, Adana and Chukurova has been collected through theses, articles, papers and books written from the past to the present. The data collected by the semi-structured interview form was assessed and analysed originally and equitably.

Aim of the Research: This research was created to highlight the centres covered by Adana's culture and Faith Tourism and to measure the awareness people raised with different cultures of tourism, culture and faith tourism in Adana. The research aims to conduce to the revitalisation of tourism in the city and to extend cultural awareness and awareness of life. To establish this awareness, drawing attention to the importance of faith tourism activities within the cooperation of local people, press and media organisations, Adana Metropolitan Municipality, Adana Ministry of Culture and Tourism, neighbourhood Mokhtar and stakeholders is another aim of the research.

Importance of Research: Understanding intercultural relations and understanding brotherhood are the keys to solving many problems. The effectiveness of the tourism movement in the formation of this awareness should certainly not be ignored. In particular, the motility of faith tourism has brought together people from the same religion but decidedly different cultures from the past to the present. This research will be important in terms of filling the associated literature gap. With

this work, awareness can be provided about the understanding of the Brotherhood, which is one of its predecessors in achieving world peace.

FINDINGS

Table 1. Profile of Respondent

Variables	Characteristics	N	%	Variables	Characteristics	N	%
Gender	Female	20	50	Age	18-27	7	7,5
	Male	20	50		28-37	10	22,5
Education	Primary School	13	32,5		38-41	7	7,5
	Secondary School	9	22,5		42 and older	16	40
	High School	11	27,5	Marital Status	Married	28	70
	Associate Degree	3	7,5		Single	10	25
	Bachelor	4	10		Divorced	2	5

Accordingly to Table 1, the total number of people participating in the interview is 40. 50% male, 50% female. Of the participants, 7 were aged 18-27, 10 were 28-37, 7 were 38-41, and 16 were 42 years old and above. Of the participants, "28" were married, "10" were single, and "2" were divorced. "13" of the participants completed primary school, "9" secondary school, "11" high school, 3 Associate Degree, "and 4" undergraduate degrees. "

Table 2. Occupation and Income Values of Participants

Variable	Characteristics	N	%	Variable	Characteristics	N	%
Occupation	Workers	15	37,5	Income	1000-2299 ₺	4	10
	Civil Servant	4	10		2300-3299₺	10	25
	Self- Employed	2	5		3300-4500₺	8	20
	Employed	13	32,5		No Income	18	45

Accordingly, Table 2 “15” of the participants are workers (37.5), “4” (10%) are civil servants, and 2 (5%) are self-employed. The remaining “13” no working (32.5%) are students and “6” (15%) are students. The number of those with an income of 1000 Turkish Lira and below is 2 (5%), 2 (5%) of those with 1500-2300 Turkish Lira, 10 (25%) of those with 2500-3200 Turkish Lira, 6 (15%) of those with 3300-4500 Turkish Lira and 2 (5%) of those with 4500 Turkish Lira and more. The number of those without any monthly income is 18 (45%).

Frequency Analysis of The Answers Given by The People of Adana Regarding The Awareness of Faith Tourism is As Follows: The number of people who have previously been on faith tourism travelling is “28” (75%) and the number of people who have not been on faith tourism travelling is “12” (30%). The number of visitors to religious centres in Adana was “33” (82.5) and the number of non-visitors was “7” (17.5%). The number of people who visit the faith centres of their relatives and acquaintances in Adana was “32” (80%) and the number of people who do not visit is “8” (20%). The number of people who have previously heard of faith tourism is 16 (40%) and the number of people who have not heard of it is “24” (60%). Of the people who had heard Faith Tourism before. “2” (7.5) said they had heard it through school, “5” (12.5%) through television, and “9” (22.5%) through social media. Participants in the interview comprise randomly selected people.

Table 3. Answers to the Awareness of Faith Tourism

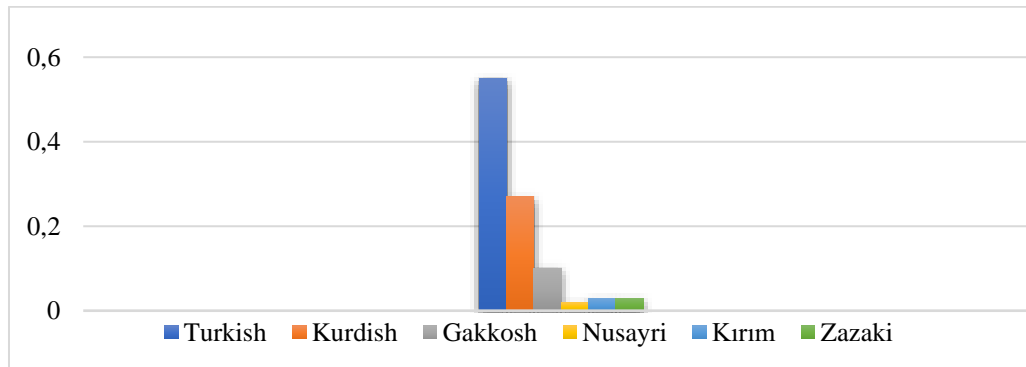
Variable	Characteristics	N	%	Variable	Characteristics	N	%
Have you been on a faith tourism trip?	Yes	28	70	Have you visited the religious centres in Adana?	Yes	33	82,5
	No	12	30		No	75	17,5
Have you heard of faith tourism before?	Yes	16	40	Through which communication channel did you hear?	Through the School	2	7,5
	No	24	60		Through the Television	5	12,5
					Through the Social Media	9	22,5

Analysis 5 different factors were identified in the light of the data obtained from the interviewees within the scope of the research and the following conclusions were achieved: Participants want Adana to stand out with its unknown aspects. It was concluded that the number of tourists coming to the city was small and that this effect was the “bad image” that was brought to the city. In addition, it was concluded that cultural wealth should be introduced, but advertising and promotional work was inadequate.

Socio-cultural Factor: There are architectural works left by many principalities that have established dominance in Chukurova in Adana. On top of that, buildings, bridges, cities and castles go back to the periods before BC. Participants are uncomfortable with the fact that the negative events in Adana in recent years have prevented the cultural building blocks that makeup Adana. Another variable in the sociocultural Factor is cultural conflict. The participants state that they have to tolerate differences to live together in peace. Again, according to them, the reason why Adana is so negatively recognised in social life is that the Eastern and Southeastern peoples who emigrated later brought the tribal hierarchy. In addition, South Asian immigrants called "Abdal" feel social discomfort due to unnecessary and harmful behaviour such as robbery, noise, and fighting in the city. This variable paves the way for grouping and causes even a small event to grow. Therefore, this situation has great repercussions on social media. Accordingly, we can

base the reason why the people of Adana do not shy away from foreign tourists based on the self-confidence given by the "grouping". In addition, the cultural distribution of the Adana people participating in the analysis is given in the table below. Accordingly, the cultures are as follows: 55% Turkish, 27% Kurdish, 2% Gakkosh, 2% Nusayri, 3% Crimean and 3% Zaza.

Figure 1. The Figure on the culture of the participants



Source: Created by the author

Socio-economic Factor: the most important use of Tourism is to provide income. First, cultural and faith centres should be identified as attractions, tourists should be attracted to the region. Therefore, economic income can be obtained. According to the opinions expressed by the participants, several variables arise. The first variable is that the tradesmen selling food and beverage and necessities should treat the locals "honestly" first. After that, a wave effect based on "trust" will occur. When treated exactly this way, the tourist who comes to visit Adana will contact the local people when he wants to meet any of his needs. The public will point out the tradesmen who perform the "honesty" exchange, thus creating a satisfaction-oriented attraction centre. As a result, the most important phenomenon in this factor is honesty and reliability.

Psychosocial Factor: The psychosocial factor is the reaction of society in sociology to what is happening around it. The source of this reaction, whether positive or negative, comes from society and the family. In classical sociology, the family is the smallest structure that forms a society formed by two parents who work for a certain fee to earn a living in social life and have the responsibility of raising children (Bernarders, 1997:4). There are internal and external rules in the family. Internal rules are determined by family members, while external rules are determined by society. (Handel and Whitchurch, 1967: 1). Acting according to the line

of morality and taboo, the variable determines its lower ethical rules, such as clothing, personal care, and speech. This phenomenon, which we can call Family Social Capital, is not concrete, but also passes from family to family through "interaction" from society, to child through "inheritance" (Israel et al., 2001:45). The clothing style that we will touch on in this factor is a stereotypical, sexist and racial impression that passes from society to family, from family to individual (Vrij, 1996:47). The results obtained in the analysis of this factor are equal. Some participants say that tourism will not harm ethics against people who criticise the negative impact of tourism on ethics based on disguise and clothing and that ethics depends on the will of the person. When we conduct a social analysis of this factor, "culture" comes across. So how? Although 50% of the respondents did not alienate tourists in any way due to their disguises, the remaining 50% think that wearing inappropriate clothes in the holy places of a state whose religion is Islam would violate morality.

Social Awareness Factor: The concept of awareness has a fairly wide range of effects. According to the famous psychologist Jean Piaget, the development of knowledge in an individual is as important as the events that take place around him (Selman, 2003:14). If Piaget starts his knowledge accumulation from infancy, it can be said that the concept of awareness starts with the attitude of family members and continues with the teacher, and students at school (Colby and Lyon, 2004:26). 38 of the participants live in Adana and stated that they will tolerate the prayers, differences and thoughts of people who are not from their own culture. 2 people were born in 1915 to the Armenian people of I. As a result of the fact that an uprising was started in the Cilicia region with the support of military equipment from Russia in World War II (Hill, 2015:128), they are very angry that they slaughtered local people in Adana. As a result, in the light of the data obtained from the participants, it can be said that they do not see the difference to continue living peacefully in the country where they live together.

Findings on The Development of Intercultural Relations in Adana:

8 were running, hiking and nature tour should be held, organising inter-neighbourhoods football, basketball, volleyball tournament, 1 the various members of cultures and religions living in the province, religious rites, traditions and Customs ceremonies should be understood by other people 1, awareness training should be given to respect each other 11, in schools, students should be taught the

existence of other religions and cultures, and it is stated by 1 person that it is essential to consciousness early age.

Table 4. Participants' Opinions on the Development of Intercultural Relations

Question: What should be done for the development of Intercultural Relations in Adana?	Number of Participants
Running, hiking and nature tour, organizing inter-neighbourhoods football, basketball, volleyball contest	Total Participation: 21 2,3,22,23,30,31,37,38
The various members of cultures and religions living in the province, religious rites, traditions and Customs ceremonies should be understood by other people	Unanswered: 19 25
Awareness training should be given to respect each other	4,29,39,10,11,15,18,27,28,32,34
In schools, students should be taught the existence of other religions and cultures	35

Evaluation of Participant's Views on the Development of Adana's Faith Tourism Potential:

31 participants gave their opinions on the development of faith tourism in Adana. 7 participants were unanswered, while 2 participants preferred to remain unstable stating that they had no ideas about the issue. As shown in the table, the number of those who express their opinion on the effective use of social media, and the promotion of faith tourism destinations in the broadcasts of national channels such as Koza TV, and Adana TV is 20. 2 participants stated that an international congress on the tourism potential of Adana could be held under the leadership of Chukurova University. 3 participants Ziya Pasha, known as old Adana, stated that a tour should be organised to new and historical centres such as the Grand Mosque

Quarter. 2 people commented that the mansions and churches belonging to the Armenians are about to be destroyed and should be restored and brought to tourism. In this way, it will contribute to the development of faith and cultural tourism, which will pave the way for foreign tourists to visit. 2 participants think that the people of Adana should be informed about tourism. According to them, for an order to be established in Adana and tourism to develop, city residents should first be aware of it. Thus, the purpose of protection and survival will be revealed.

Table 5. Participant's Opinions on the Development of Faith Tourism in Adana

Question: What should have to develop faith tourism in Adana?	Number of Participants
Social media should be used more effectively for the promotion of faith tourism centres, it should be done on national and international television channels	Total Participation: 2,4,5,7,9,10,11,15,16,17,18,19,20,21,22,24,26,27,29,30,32
Mainly at Chukurova University and seminars, conferences, and congresses should be done at universities in Turkey	Unanswered: 7 23,31
Adana should attract more foreign tourists with the refreshed mass tour mobility	Unstable: 1 12,13,14
Historic buildings that are about to be demolished will need to be restored	8,33
Adana local people should be informed about faith tourism	36,1

DISCUSSION AND CONCLUSION

Culture is an endless cycle that occurs when behaviours learned by past generations are taught to future generations. Each ring that forms this chain contains the formatting that shapes the life of a nation. So, the life of each nation has its unique style. Culture is a sharp threshold by which we can distinguish a nation by its way

of life. Living standards in the world are changing every day. People have to adapt to change as an individual in this world. This change is observed in a wide range of areas such as technology, transportation, and communication. As a result of this, more than one factor appears, which we can see. For example, people who do not have the opportunity to see each other physically can observe the life of individuals with a culture that they consider foreign thanks to advanced communication technology. As a requirement of the age, there is an interaction that we can call intercultural cyber communication.

Nowadays, the development of faith tourism can serve an important purpose for cultures to know, understand and empathise with each other. As with the views of the people of Adana, although people's awareness of the existence of faith tourism is inadequate, they are highly both ideas when they will interact positively. Although the public supports the development of tourism, they apply to the negativity that will come with tourism. For example, there is a worry that the traditional Turkish family pattern may decline. However, they have stated that the ethic of society may be broken down and intangible cultural heritage such as language and customs may also disappear due to the possibility of tourists located in the region in the future. A large part of the population dominates Adana's faith tourism centres. However, it has been concluded that they do not know that faith tourism is being evaluated within this area because it is not yet a new area.

According to the results obtained from the thoughts of the interviewers who received information from them, the biggest problem is the inability of Adana's faith tourism to develop is the lack of advertising, promotion and consciousness-raising work. Adana's gastronomic tourism has been adequately introduced. But the promotion of faith centres has been inadequate. For the development of faith tourism in Adana, information about the period when mosques, churches, and shrines were built should be given, and information about why they are important should be given without skipping. On the other, the cultural differences in Adana, a high proportion of people who participated in the interview supported the increase in social activities such as sports competitions, concerts, theatres, mass meals and the fusion of people with each other. In another situation, some participants from the public interrupted the interview by stating that Adana does not have Tourism and faith tourism centres, that they do not find Adana tourist attraction and not attractive in this direction and said such research is unnecessary. On the contrary, extremely positive feedback was received from the participants and they supported the correction of the image of Adana, where it was emphasised that some

of the ethnic groups were harmed, and it was safely brought into the tourism movement. It has been seen in the mind that the image created by the name of Adana should be corrected. According to some respondents, it seems that it is impossible to correct this situation. The point on which this opinion is based is social causes. A tendency to group in the sociocultural factor is observed in institutions, some are given high tolerances, and some are treated unfairly. This increases the tendency to hold grudges against each other in society. Even worse, it has the potential to grow and cause serious social events. According to these participants, first of all, the social services system in Adana needs to be corrected. Finally, multicultural society was formed in Adana as a result of the interchange, purges and migrations for business purposes, both during the Ottoman state and during the Republican period. Because of this reason, a partial disconnect and intolerance have been identified in intercultural relations and agreement. If the point of view of tourists in Adana (other than gastronomic tourism) about the image of the province is changed and it is desired to gain confidence, it should be realised that it has passed by way of aggradation intercultural relation, unity and unity. The most important assignment in bringing this consciousness to the people of Adana is to the Ministry of Culture and Tourism, the Governorship of Adana, the Adana Metropolitan Municipality, the Adana Provincial Directorate of Culture and the neighbourhood headmen.

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