SOCIAL TOURISM AS A TOOL FOR CREATING AN INCLUSIVE SOCIETY: EXAMINING TURKEY'S ALTERNATIVE CAMP

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DECLARATION OF ORIGINALITY

I, Hilal Akdemir, certify that

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ABSTRACT

Social Tourism as a Tool for Creating an Inclusive Society:

Examining Turkey's Alternative Camp

Social tourism is a well-known type of tourism practiced commonly in Europe because of its benefits. Academic studies on social tourism in Europe are also widespread. However, in Turkey, social tourism practices, and academic studies on social tourism are few. This current research and its conceptual framework are motivated by an awareness of the positive impact of social tourism on the inclusion of disadvantaged groups in society.

The aim of the research is to explore the potential of social tourism for creating an inclusive tourism form through investigating a non-governmental social tourism organization and its management model. Therefore, the Alternative Camp in Turkey, which is a social tourism practice developed by a social entrepreneur, was examined as a case study with ethnographic research methods. Data was gathered by semi-structured face-to-face interviews and participant observation methods over a year. In addition to the primary data, secondary data was collected in the form of organizational and other types of documents.

The findings of the study bring a new perspective to social tourism in Turkey. According to research findings, a new definition of social tourism proposed. Finally, the research develops a social tourism management model. The model proposes that social tourism should be governed by considering three components: (1) sustainable financial support, (2) a strong volunteer structure, (3) an aspirational goal.

ÖZET

Kapsayıcı bir Toplum Yaratmak için Sosyal Turizmi bir Araç Olarak Kullanmak Türkiye'nin Alternatif Kamp İncelemesi

Sosyal turizm faydaları nedeniyle Avrupa'da pratikte ve teoride iyi bilinen ve yaygın olarak uygulanan bir turizm türüdür. Ancak, Türkiye'de sosyal turizm uygulamaları akademik çalışmaları azdır. Araştırmanın kavramsal çerçevesi, sosyal turizmin, dezavantajlı grupları topluma dahil etme üzerindeki pozitif etkisinin bilinirliği üzerinden inşa edilmiştir.

Araştırmanın amacı, bir sivil toplum örgütünün sosyal turizm yönetim modelini inceleyerek, sosyal turizmin kapsayıcı turizm formunu oluşturmak için potansiyelini keşfetmektir. Bu nedenle, bir sosyal girişimci tarafından geliştirilen bir sosyal turizm uygulaması olan Alternatif Kamp, etnografik araştırma yöntemleri ile örnek olay olarak incelenmiştir. Veriler, bir yıl boyunca, yarı yapılandırılmış yüz yüze görüşmeler ve katılımcı gözlem yöntemleri ile toplanmıştır. Birincil verilere ek olarak, ikincil veriler örgütsel ve diğer türdeki belgeler şeklinde toplanmıştır.

Araştırma bulgularına göre örnek vaka, Türkiye'deki sosyal turizme yeni bir bakış açısı getirmektedir. Araştırma bulgularına göre yeni bir sosyal turizm tanımı önerildi. Son olarak, sosyal turizm yönetim modeli geliştirilmiştir. Bu modele göre sosyal turizmin üç belirli bileşen üzerinden yönetilmesi gerektiği bulunmuştur: (1) sürdürülebilir finansal destek, (2) güçlü bir gönüllü yapılandırması, (3) ilham verici bir duruşu hedef almak.

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ABBREVIATIONS

AYDER – Alternatif Yaşam Derneği (Alternative Life Association)

DMOs – Destination Management Organizations

ENAT – European Network for Accessible Tourism

ILO – International Labour Organization

IMERSO- The Spanish Institute of Senior Citizens and Social Services

ISTO – International Social Tourism Organization

NGOs- Non-governmental Organizations

QoL – Quality of Life

SIB – Social Inclusion Band

TÜRSAB – Türkiye Seyahat Acentaları Birliği (Association of Turkish Travel Agencies)

UN – United Nations

UNDP – United Nations Development Programme

UNESCO – United Nations Educational, Scientific and Cultural Organization

UNWTO –United Nations World Tourism Organization

WTO – World Trade Organization

CHAPTER 1

INTRODUCTION

In European countries, social tourism is a well-known tourism strategy that is implemented to provide a better life to disadvantaged groups by including them in social activities. Those disadvantaged groups include people with disabilities, low-income families, youths, seniors, workers, and people with addictions or with chronic diseases (McCabe, 2015, p. 12). Although there is no extensive academic literature on social tourism, various practices and organizations exist. The existing literature consist of the implemented practices and the needs of disadvantaged groups.

In Turkey, the literature on social tourism is at an early stage; there are only a few studies on the management of social tourism or the meaning of social tourism (Sarıbaş & Akbaba, 2018, pp. 196-197). The practices of social tourism in Turkey are also limited, compared to the variety of social tourism practices in Europe. Therefore, academically studied cases of social tourism in Turkey can provide a significant contribution to the literature. Indeed, Turkey has a social tourism project that is managed by the Alternative Life Association called the "Alternative Camp." The camp is the first free camp for disabled individuals, and it provides holiday opportunities for disadvantaged groups in Turkey. The camp has never been the subject of academic research as a social tourism practice, although the model of the camp is similar to European models of social tourism (Hall & Brown, 2012, p. 37). The camp has specific characteristic as being a social entrepreneurship project that collaborates with international organizations and operates solely with volunteers. Therefore, the research aims to explore the potential of social tourism to create an

inclusive tourism form through investigating a non-governmental social tourism organization and its management model.

The research is organized as follows. First, the literature review is presented, which consists of three main sub-headings: the meaning of social tourism from a historical perspective, social tourism practices in Europe and Turkey, and the benefits of social tourism for disadvantaged groups. Second, the research question and the conceptual model are presented, followed by a description of the research field and the methodology. Third, in the findings section, the perspective of Alternative Camp on social tourism is described in terms of using social tourism as a tool on inclusion of disadvantaged people to society. Following that, the management of AYDER is described comprehensively through referring the organizational continuity of the camp which aims high social impact and low operational cost. Fourth, in conclusion section a new definition of social tourism is proposed which includes three dimensions: accessibility, diversity, and integrity. In addition, the social tourism management model of Alternative Camp is presented as an example of social tourism practice in Turkey. Finally, the discussion according to the field observations and interview data is made that leads to the future research recommendations.

CHAPTER 2

UNDERSTANDING SOCIAL TOURISM

2.1 The evolution of the concept of social tourism

2.1.1 The roots of social tourism

The concept of social tourism has its roots in the modernization of tourism, early in the twentieth century. In literature, the term social tourism is first used in reference to the group tours of Thomas Cook in 1844. However, in reality, the social tourism concept, as understood today, started its evolution as a labor movement (Haulot, 1983, p. 588). The labor movement in the context of tourism activities means having a right to holiday with payment. The right of workers to 'rest with pay' proposed in the agenda by the Governing Body of the International Labor Office (ILO) in Geneva. ILO announced the 'Convention Concerning Annual Holidays with Pay', and with that convention, 'to rest one's body' has become a social issue since it includes worker rights. That case has led to a rapid development in all kinds of tourism, including the opening of social tourism facilities in Europe (International Labour Organization, 1936). At the beginning, social tourism's was mainly perceived to be beneficial as it was providing an opportunity to rest for workers as a human right. However, as other benefits of social tourism started to be realized by governmental organizations, the social tourism facilities started to develop. For instance, Ouvry-Vial states that there were a number of implementations in France such as bringing animation shows to social tourism facilities, to improve the benefits of social tourism, after realizing the importance of holidays on the development of mind and body (as cited in Richards, 1996, p. 157).

Not only the labor movement, but also other environmental factors triggered the growing attention towards social tourism implementations. During the First World War, tourism was domestic, and the central theme was spending after-work hours in rest, usually by going to rural areas or beaches (Richards, 1996, p. 7). After the First World War, countries started paying increased attention to the welfare of communities (especially in Scandinavian-Nordic and Southern European countries) which became a key factor on the further development of social tourism (Leibfried, 1988, pp. 125-133). Right after the Second World War, the demand for mass tourism rapidly increased and new foundations (e.g., civil society organizations, unions, associations, and youth groups) paved the way for international or national networks, with growing attention paid to the need for social tourism (Belanger & Jolin, 2011, p. 476). Indeed, after the declaration of human rights in the United Nations, various countries started to prepare social tourism policies based on article 24[1] that is "everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay" (United Nations, 1948). Thus, the 1950s were significant years for social tourism in countries like Germany, Belgium, France, and Spain, where social structures such as health organizations and unions developed (Diekmann & McCabe, 2013, p. 21).

2.1.2 The first definition of social tourism and the establishment of ISTO

Three years after the declaration of human rights,[1] Hunzicker (1951) made the first definition of social tourism: "the relationships and phenomena in the field of tourism resulting from participation in travel by economically weak or otherwise disadvantaged elements in society" (p.1). In 1957, Hunzicker added comments to set

the provisions of the definition, suggesting that social tourism is "a particular type of tourism characterized by the participation of people with a low income, providing them with special services, recognized as such" (as cited in Minnaert, Maitland, & Miller, 2011, p. 404).

Following that, in 1956, the first congress on social tourism was held in Berne, followed by two other congresses in Vienna (1959) and in Milan (1962). With a common decision emerging from these congresses, the agents who attended the Milan Congress agreed to meet in Brussels in 1962 to establish the International Bureau of Social Tourism (now ISTO; International Social Tourism Organization; previously BITS). The goal of the ISTO was to build an international association for discussions, research, conferences, and support for those who were already involved or would be involved in social tourism activities (Haulot, 1983, p. 559). After a couple of years, ISTO gained powerful partnerships with UNESCO, the World Tourism Organization (UNWTO), the International Labor Organization, the International Cooperative Alliance and the International Committee for the Protection of Historical Monuments and Sites (ICOMOS) (Haulot, 1981, p. 210). Although the first definition of ISTO for social tourism was relatively general, e.g. "the effects and phenomena that result from the participation in tourism and more specifically from the participation of low-income groups" (BITS, 2003), according to Belanger and Jolin (2011), ISTO had a vital effect on the concept of social tourism for several reasons (p. 477). The first reason is that the organization influenced WTO while preparing the Manila Declaration[2] which is about the essentials of social

[1] http://hrlibrary.umn.edu/edumat/hreduseries/hereandnow/Part-5/8_udhr-abbr.htm
[2] HELD at Manila, Philippines in 1980. Convened by the WTO with participation of more than 100 delegates, to clarify the role of tourism in changing world. Seehttps://www.univeur.org/cuebc/ downloads/PDF%20carte/6 5.%20 Manila.PDF for details.

tourism. The second reason is that ISTO defined the provisions and objectives of social tourism internationally, influencing third world countries. (Minnaert, Diekmann, & McCabe, 2012, p. 23). For instance, in 1972, ISTO introduced social tourism as a fundamental social fact of our times after the General Assembly in Vienna (as cited in Bélanger et al. 2011, p. 477). This introduction has encouraged various governments around the world to add social tourism to their tourism plans and policies. According to Belanger and Jolin (2011), by defining social tourism, ISTO paved the way for the development of today's social tourism (p. 477). In fact, before the foundation of ISTO, many countries identified and used social tourism according to their own political ideologies (Higgins-Desbiolles, 2006, p. 1200). For example, according to Allcock and Przeclawski, in Eastern Europe, where revolutionary socialist ideologies were raised, the main of social tourism was to ramp up the productivity of workers by giving them rights such as paid travel. Also, in that era, Eastern Europe offered tours to communist countries under the head of socialist education tours for the young population in order to strengthen the communist ideologies. In the meantime, the capitalist countries such as England and France were practicing social tourism as a symbol of individualism, freedom, and choice, which is parallel with human rights (as cited in Higgins-Desbiolles, 2006, p.1200). In addition, Western European countries such as Portugal and Switzerland and the Scandinavian countries offered social tourism in forms of funds for youth travel, and social resorts. In the United States of America (a neo-liberal country), social tourism was represented by organizations such as the Youth Farmers Association that supports youth travel and makes tourism more accessible. Although currently there are different terms used for the concept of social tourism, there is a consensus worldwide about its aims (Higgins-Desbiolles, 2006, p. 1200). In order to clarify the

impact of ISTO and the WTO on setting the provisions and the spread of social tourism, mentioning article 14 of the Manila Declaration would be appropriate (WTO, 1980): “Modern tourism results from the adoption of a social policy which led to the workers gaining annual paid holidays and represents the recognition of a fundamental right of the human being to rest and leisure.”

2.1.3 The evolution of the concept of social tourism during the rapid development of mass tourism

The spread of neo-liberalization to most countries, the idea of free competition and the state’s loss of power, profoundly affected the tourism sector globally (Higgins-Desbiolles, 2006, p. 1200). The crucial effect of neoliberalism for the tourism industry was the rapid development of mass tourism. With the spread of mass tourism, there were several positive expectations. The first expectation from mass tourism was that it would increase economic opportunities and the standard of living with new job opportunities in rural areas. Based on this, it was also expected that disadvantaged communities will have a chance to develop their economies (Minnaert et al., 2012, p. 21). The second expectation from the spread of mass tourism was achieving an overall increase in travel and holiday frequency of current travelers, while enhancing the target market by adding cheap packages for low income families and individuals. As expected, people were able to travel more than they could in the past and those in the labor force who could not go on vacation due to unaffordable prices started to take part in tourism activities.

However, the situation was not as democratic as expected. The rural populations still could not equally contribute to tourism as hosts or benefit from it as guests. From the guest perspective, the tourism packages were affordable by the

middle class. From the host perspective, the local populations could not receive the benefits of tourism development for various reasons, thus there were no impacts of mass tourism development on decreasing the unemployment and increasing the living standards of locals. However, the development of mass tourism caused the entrance of big hotel chains to rural areas which eventually became the reason for economic leakage from the areas and also the reason for uneven distribution of revenues since hotels were outsourcing their employment and amenities out of the local area (Minnaert et al., 2012, p. 20). Therefore, the concept of social tourism evolved in line with the era of mass tourism. Indeed, from that statement of WTO in the Manila Declaration, it could be said that the unexpected outcomes of mass tourism, was one of the major topics to debate:

> Tourism has become a factor contributing to social stability, mutual understanding among individuals and peoples and individual betterment. In addition to its well-known economic aspects, it has acquired a cultural and moral dimension which must be fostered and protected against the harmful distortions which can be brought about by economic factors. Public authorities and the travel trade should accordingly participate in development of tourism by formulating guidelines aimed at encouraging appropriate investments. (WTO, 1980, article 15)

Due to the concerns of tourism related authorities like WTO, a year after the Manila Declaration, Haulot (1981), enhanced the definition of social tourism by adding some key words (‘justice’, ‘dignity’, and ‘for all’):

> Social tourism… finds justification in that its individual and collective objectives are consistent with the view that all measures taken by modem society should ensure more justice, more dignity and improved enjoyment of life for all citizens. (p. 212)

Minnaert, who refers this process as the modernization of the definition of social tourism, suggests that it is with this definition, which was proposed as a result of the damages of mass tourism, the ethical values were included in the understanding of social tourism. (Minnaert et al., 2012, p. 20).

2.1.4 The evolution of the concept of social tourism after the spread of mass tourism

Following the rapid development of mass tourism, what the concept of social tourism stands for was redefined by related tourism organizations, although there was still no consensus on one single definition of social tourism. During this period, three major events took place that had significant impact for defining social tourism:

I. After the 1990s, ISTO considered changing the term 'social tourism' to 'tourism for all' to reflect equal tourism participation (Higgins-Desbiolles, 2006, p. 1201) which is the most distinct characteristic of social tourism compared to mass tourism. Therefore, the Montreal Declaration was held in the year 1996 to publish the term 'tourism for all' globally. The declaration starts with the most well-known definition of social tourism (1996):

> (social tourism is...) all of the relationships and phenomena resulting from participation in tourism, and in particular from the participation of social strata with the modest incomes. This participation is made possible, or facilitated, by measures of a well-defined social nature. (article 3)

As a summary, the declaration suggests that 'tourism for all is a key to economic strength', 'a shaper of society', 'a vehicle for social cohesion', 'an occasion for personal enrichment', 'a partner in global development programs' and 'protecting the environment and its participation on land management activities'. The declaration states that developing and developed countries should recognize social tourism. Moreover, the declaration sets the frameworks to be defined as a social tourism organization with the articles 13, 14, and 15. In summary the articles 13, 14, and 15 mention that any organization related to tourism business which does not solely make profits, and which has a vision of making tourism accessible to all people without any

discrimination, can be a member of the social tourism movement (ISTO, 2016, pp. 3-5).

II. Meanwhile, in the year 1999, moral and ethical values gained importance in all tourism types by UNWTO as the Global Code of Ethics for Tourism were adopted. The main idea of adopting the Global Code of Ethics to tourism, was providing free and liberal tourism, without any discrimination, by clarifying tourism as a source of sustainable development at both individual and community levels.

> Aiming to promote responsible, sustainable and universally accessible tourism in the framework of the right of all persons to use their free time for leisure pursuits or travel with respect for the choices of society of all peoples. (UNWTO, Global Code of Ethics for Tourism , 1999)

By this new development, social tourism has become a part of current international tourism strategies.

III. Considering the past failure of providing opportunities to rural communities by the development mass tourism, the ISTO started to focus more on host communities instead of meeting the needs of the visitor or the demand side of social tourism. Indeed, the ISTO revised the position of communities by including the host perspective to social tourism practices; in 2003, they defined social tourism as follows:

> The effects and phenomena resulting from the participation in tourism, more specifically the participation of low-income groups. This participation is made possible or is facilitated by initiatives of a well-defined social nature. (as cited in Minnaert, et al. 2012, p. 21)

Following that in 2006, ISTO revised the Montreal Declaration to highlight the new direction of the concept of social tourism which also emphasizes the importance of host perspective while implementing social tourism practices. New statements have been included in the declaration and

the term ‘solidarity’ was introduced. For example, the 13th article states that the word ‘social’ recalls the word ‘solidarity’ and ‘fraternity’. The main ideology of solidarity was to motivate tourists to take part in local developments or volunteer activities. Another example is that the idea of improving the living standards of local communities through social tourism practices was accepted with article 14 (ISTO, 2016, pp. 6-7).

2.1.5 Sustainability in social tourism

The ideology of sustainability emerged after the Brundtland report in 1987 (Dresner, 2008, p. 73). As a consequence, social tourism integrated the sustainability approach as most of the other tourism types or other sectors have done. The structure and characteristics of social tourism already had the necessary qualifications for adopting sustainability. In the Lisbon Strategy, in 2002, tourism targeted a sustainable development through reduced unemployment rates, increased knowledge, and increased social integration, all of which were already addressed by social tourism (Dumitru, Negricea, & Slapac, 2009, p. 90). The evidence of addressing sustainability concept since the early stages of social tourism practices could also be found in social tourism’s main approaches such as ‘tourism for all’ and ‘accessible tourism’.

In addition to that social tourism’s much earlier focus on integration of host community perspectives to the social tourism implementations for increasing the financial and social welfare of local people, can also be found in the United Nations World Tourism Organization’s later definition of sustainable tourism as a form of tourism that “meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future” (1995). Therefore, by its very nature social

tourism follows the proposed principles of sustainable forms of tourism. Indeed, some scholars argued that community-based and pro-poor tourism, which are defined as sustainable tourism activities, are sub-categories of social tourism (Minnaert et al., 2012, p. 21). As a supporter of the view that host perspective makes the social tourism practices sustainable, Almedia (2011) defined social tourism as:

> Social tourism is socio-politically promoted by the State with aims clearly defined for psychophysical recovery and socio-cultural ascension for individuals; according to the principles of sustainability, which must be extended to the places visited. (p. 484)

Like Almedia (2011), Minnaert et al. also suggest that host and community perspectives were important aspects that make social tourism sustainable. Minnaert et al. states that "tourism with an added moral value, which aims to benefit either the host or the visitor in the tourism exchange" with emphasizing that social tourism is not a type of commercial or mass tourism (Minnaert, Maitland, & Miller, 2007). Indeed, after the definition, Minnaert et al. (2007) adds:

> In contrast with the rest of the tourism industry, social tourism sees holidays not simply as a product, but as an expression of a certain moral belief. Holidays can be seen either as a universal right, or as a tool to achieve aims that lie outside of commercial tourism. (p. 9)

According to Baumgartner (2013), there are three similarities between sustainable and social tourism. Firstly, both types of tourism try to increase equality and include all levels of society in tourism activities, which is a profound way to build social synergy. Secondly, they both have strategies to improve economic welfare, such as expanding the tourism season and increasing local employment in tourism. Thirdly, while protecting the environment is one of the main principles of sustainable tourism, according to Baumgartner (2013), since social tourism supports domestic tourism, the CO2 emission from transportation is lower than mass international tourism activities. The reason for this is that in domestic tourism the

transportation vehicles are buses rather than cars or airplanes (pp. 169-170). Additionally, many forms of social tourism offer nature-based accommodations such as camping areas or bungalows. However, there are also differences between sustainable and social tourism as the primary aim of social tourism is never to create a market to make a profit from the disadvantaged groups (Baumgartner, 2013, p. 176).

Other evidences of commonality between sustainable and social tourism have could be given from the existing social tourism practices. Indeed, the 2030 Agenda, which mentions 17 sustainability goals, considers integrating disadvantaged people in tourism activities for preventing inequality and including locals into tourism processes to prevent poverty (United Nations, 2015). Looking at the members of ISTO,[3] one sees that there are numerous social tourism associations that integrate sustainability and responsibility dimensions into their existing practices by concentrating on disadvantaged groups and citizens in rural areas. In France, for example, there is an ISTO member association called Acteurs du Tourisme Durable, which was formed as an umbrella association to foster sustainable tourism and protect nature by encouraging responsible tourism within the country. In Brazil, an ISTO member association called Arariba Turismo and Cultura organizes study tours for youngsters and adults to integrate them into community-based tourism practices. In Costa Rica, the Asociacion Comunitaria Conservacionista de Turismo Alternativo y Rural in Chili, the Asociacion de Turismo Rural A.G; in Slovenia, the Notranjska ecological centre, Cerknica; in Mexico, the Asociacion Mexicana de Agencias de Viajes del Distrito Federal A.C. and the Tourism Government Secretariat of the state

of Guerrero, work for the coordination of tourism-related organizations and collaborate in sustainable development and responsible tourism that includes the public in tourism and promotes rural tourism to tourists. In Morocco, an ISTO member called the Association Amoud pour le Developpement organizes workshops and campaigns for promoting responsible and sustainable tourism. They train youngsters and tourist guides. The Istituto Cooperazione Economica Internaziole in Italy uses sustainable tourism for a more unbiased society with respect to human rights through promotions and environmental protection. Furthermore, in Italy, there is an additional association called Ente Nazionale Democratico di Azione Sociale that was formed to increase the well-being and health of youngsters and workers, and to create social cohesion by using social tourism as a tool, as in the Portages association Fundaçao. Another practice in social tourism is the Tunisian Association of Solidarity Tourism. The association encourages tourists to participate in community developments. The Confederacion Autonoma Sindica Clasista is an organization to protect the human rights of workers and recently they used social tourism as a tool to increase the well-being of workers. Finally, the European Alliance for Responsible Tourism and Hospitality, based in Brussels, was established to create a network that works for responsible tourism. The aim of the alliance is spreading responsible tourism in the frame of sustainability for the interest of communities and for solidarity against poverty.

[3] http://www.oits-isto.org/oits/public/directory.jsf; the list of ISTO who's partner with ISTO that considers sustainable tourism practices and also works for more inclusive society with embarrassing the disadvantaged levels of society.

2.1.6 The current trends in social tourism

It is generally accepted that current economic and social developments are gathering around sustainability concerns, which causes the rise of new concepts, practices, and governance perspectives in the tourism field. For example, the recent trend of inclusive tourism, evolved from accessible tourism in the year 2009 by the works of Dr. Scott Rains.[4] He observed that tourism suppliers were making the physical environment and virtual communication sources accessible to the blind, the deaf, and people using wheelchairs and while the places could be accessible for a disadvantaged individual, the activities and experiences offered by that place were often neither accessible nor inclusive to all. He suggests that in order to call a place accessible, making yellow roads for blind people or putting ramps next to stairs on public places are not enough. The concept of accessibility that is used in tourism should include accessible activities, accessible communication, and accessible experiences (Rains, 2009). Rains defines inclusive tourism as follows:

> Inclusive tourism is a global movement to ensure the full social participation of all persons with disabilities in travel, citizenships, and cultural contribution – and in the process, to assure the same for everyone else… The word 'inclusive' refers to the concept 'social inclusion' – the opposite of the exclusion found in stereotyping, pity as a substitute for justice, and outright discrimination.[5]

This definition dates from 2009, but recently, scholars and international foundations such as UNDP and UNWTO, developed the concept and started developing guide books for hotels and restaurants to make tourism accessible for all by re-defining the disadvantaged tourism users with a more comprehensive perspective. For example,

[4] Dr. Scott Rains was a part-time lecturer in a university and an honorary member of ENAT. Since he became disabled because of cancer he dedicated his life to accessible tourism. He was experiencing and measuring the accessibility level of tourism destinations.
[5] Source: https://www.slideshare.net/guest6390726/what-is-inclusive-tourism-scott-rains

The Queensland Government Department of Tourism, Major Events, Small Business and the Commonwealth Games (2017) re-defined disadvantaged groups as:

> people with physical disability, people who use wheelchairs or mobility scooters; people who use a walking frame or crutches, or people who have difficulty with finger or hand coordination; people with vision impairment; people with hearing impairment or who are deaf; people with a perceptual or cognitive disability that affects communication; caretakers of people with disability; people with prams and strollers (p. 6)

Considering all the discussions with respect to what social tourism is and the current developments on sustainable tourism and its relationship with social tourism, the most recent conceptualizations of social tourism can be grouped in the following approaches:

i. Differentiation

ii. Integration

iii. Sub-categorization

The differentiation approach to the definition of social tourism aims to separate it from other types (accessible, fair, or inclusive tourism) (Scheyvens & Biddulph, R. , 2018, p. 7). According to Scheyvens, social tourism has the same concerns and target market (disadvantaged people) as accessible or fair tourism has. However, Sycheyvens suggests that social tourism differs from other types of tourism by stating that social tourism differentiates from other similar types of tourism by its primary focus on all disadvantaged groups including economically disadvantaged people, who cannot afford holidays (Scheyvens et al., 2018, p. 7).

In integrated approach, similar tourism types (accessible, fair, or inclusive tourism) are merged under overarching concepts such as “accessible social tourism” (Soler, Diaz, & Vera, 2018, p. 155). Soler et al. (2018) suggests that the barriers people encounter are not only related to the accessibility of facilities, there are also economic-based and information-based problems. The barriers in economic concerns

such as finding a budget to train employees in tourism facilities or making information accessible in hotels or tourism destinations and offering low-priced packages are solved with social tourism. Starting from this point of view, the definition below has been made by Soler et al. (2018) to create a new comprehensive social tourism definition:

> We can point out that Accessible Social Tourism is the set of initiatives aimed at facilitating the active participation in tourism of people with special needs (mainly financial and accessibility), while at the same time deriving benefits social networks for its users and economic benefits for society and the market. (p.155)

The sub-categorization approach to the definition of social tourism is made by ISTO. According to ISTO, accessible, youth, senior, responsible and family tourism are sub-categories of social tourism, and social tourism is an umbrella concept that embraces all alternative tourism types which cater to disadvantaged groups. ISTO recently defined social tourism as "social tourism comprises any activities contributing, in a fair and sustainable way, to greater access to holidays and tourism activities for everyone" .[6]

To sum up, the definitions of social tourism change depending on different perspectives in different countries or foundations and are open to discussion with its sub-categories or closer tourism types. Despite the effort of ISTO on setting the boundaries of social tourism, the meaning of social tourism still varies today and there is no consensus about the exact meaning, as has been the case since the beginning (Minnaert et al., 2012, p. 23). In the last article of the Montreal Declaration the reason of the complexity in social tourism definitions is explained. The declaration suggests that there are many social tourism models in the world evolved according to the countries' purposes of implementing the models. Therefore,

definitions of social tourism will vary according to countries' cultures without any deviation from the vision of 'tourism for all'.

2.2 Social tourism models and practices

Considering the evolution of the social tourism concept through history, it could be said that social tourism became more inclusive with a wider target market, which are indigent youths, low-income families, workers, people with chronical diseases, people with psychological problems, unemployed people, people with disabilities, and senior citizens. Since the demand and regulative policies differ in each country, so do social tourism practices (Diekmann, McCabe, & Minnaert, 2012, p. 35). That is, there cannot be just a single practice of social tourism; however, countries can select what best suits them to implement social tourism (ISTO, 2016). Therefore, the second part of the first chapter explains various social tourism practices around the world and common specialties of social tourism models in Europe.

2.2.1 The reasons for European Union's implementation of social tourism models

According to McCabe (2015) European countries implement social tourism practices for three reasons. First, the developments and further political enhancements in the frame of sustainability are widely common in European countries. Since social tourism supply the social and economic aspects of sustainability, the European countries prefer to implement social tourism. Second, human rights and rights of people with disabilities are critical issues in European countries. Since 'tourism for all' and 'accessible tourism' are in line with the state regulations and ideologies, social tourism has gained value in Europe. Third, during the First World War period,

[6] http://www.oits-isto.org/oits/public/section.jsf?id=39

the Eastern part of Europe under socialism has practiced social tourism to increase the welfare of society and to spread socialism through youth travel. Therefore, the concept of social tourism has naturally spread throughout Europe. However, the benefits of social tourism to the state (since the healthcare services provided for public are expensive, trying to threat citizens through tourism was more cost effective for governments) and its users (escaping from daily routine, relaxing and so on) are powerful reasons for giving value to that system (McCabe, 2015).

2.2.2 Current European social tourism models

Hall and Brown (2012) identify some similarities between European countries in terms of social tourism practices. Indeed, Hall and Brown (2012) present an organizational model that shows the common points of European social tourism systems: demand, supply, and intermediaries that are supported by funding structures (see Figure 1).

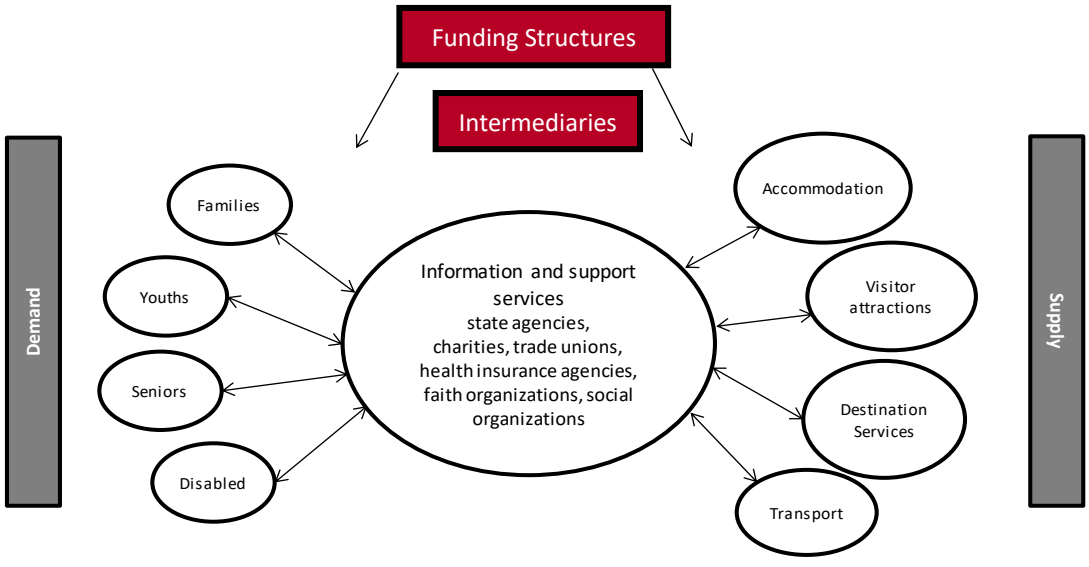


Fig. 1 The common organizational structure for European social tourism (Hall & Brown, 2012, p. 37)

Funding structures to implement social tourism practices and intermediaries are the necessary elements of all European countries. According to Diekmann et. al (2012) intermediaries are important as they are the bridges between demand and supply which supports the operational management of social tourism practices (p. 43). With respect to the importance of funding mechanisms, Diekmann and McCabe (2013) state that without public, private or charity provision practicing social tourism would be impossible. The other two factors (demand, and supply) of Hall and Brown's model (2012) are the ones showing differences. The common part of the demand is that all groups (youths, families, seniors, disabled) are disadvantaged groups, which is also in the European Union policy (McCabe, 2015, p. 12):

- Underprivileged young adults (aged 18-30)
- Families facing financial or other pressures
- People with disabilities
- Over-65s and pensioners who cannot afford travel or are daunted by the challenges of organizing a journey.

The political conditions, the economy of the state, ideologies or basically the size of each group creates differences in the demand (Hall & Brown, 2012). For example, while Austria concentrates on families, Belgium focuses on youth and low-income families. Cyprus supports seniors and people with disabilities, and Romania supports seniors, youth, people with a disability, and workers (McCabe, 2015, pp. 16-21).

The treatments or the budget allocations while implementing social tourism practices also differ between countries. For example, Italy gives a coupon to social tourism users that pays 20% or 45% of holiday expenditures, depending on the family's income; Denmark supports the whole holiday expenditure of the disadvantaged families. In the UK, the Family Holiday Association Charity pays the

amount and arranges the holiday (booking, transportation) and sometimes gives additional money when they have extra funds to social tourism users (Kassa, 2012, p. 143). Like treatments, the aims of applying social tourism practices also differ between countries. For instance, The Sunshine Fund in Ireland aims to create a social synergy for disadvantaged children (MacMahon, 2012, p. 105). However, Cyprus aims to extend its tourism season with social tourism practices (since social tourism facilities accept guests in dead (tourism) season to offer cheapest prices). (McCabe, 2015, pp. 16-21).

According to Hall and Brown the type of funding mechanism in European countries are also similar (Hall & Brown, 2012). However, again, there are differences from country to country. According to McCabe (2015), there are five types of funding schemes in Europe:

i. State-funded subsidized packages: Examples are found in Spain, Portugal, and Greece. In those countries, the state allocates a budget for social tourism practices. A successful example of that application is the IMERSO program in Spain, which sends senior groups on holiday. However, the risk in that system is the possibility of budget cutting by the state, which has been experienced before in Spain and Portugal. Still, this program means a well-developed organization for social tourism.

ii. State-backed voucher schemes: State-back voucher refers to giving coupons to disadvantaged people to experience a holiday. The example countries are France, Hungary, and Romania. The Hungarian National Holiday Foundation's program, which gives a specific amount in spa vouchers, is a good example.

iii. Regional government schemes: Regional or state-level organizations or offices (Destination Management Organizations) determines the way of practicing social tourism and make agreements with intermediary organizations for operational processes. Example countries are Belgium, Brussels, Austria, and Lithuania. A sample scheme is the Holiday Participation Support Centre found in Brussels, which has a Tourism Office that organizes each step for social tourism.

iv. Charity (third sector) provision: In charity provision, charities or NGOs funds the social tourism practices. This scheme exists in countries where there is no government support and where tourism takes place on a small scale. Examples are to be found in the United Kingdom, Malta, Latvia, Ireland, and Bulgaria. A well-known example of that type is the Family Holiday Association in the UK.

v. Private foundation schemes: When related or unrelated corporations donate to social tourism, this means private foundation. Examples are found in Denmark (where the social welfare high) and Finland. For example, the Slot Machine Association in Finland donates a certain amount of money earned from gambling to social tourism foundations.

According to Diekmann and McCabe (2013) the funding system and the amount of the funding are the essential factors that determines the implementation method of social tourism in countries and all social tourism applications depend on funding mechanisms. For instance, while some countries use one type of funding, other countries might combine the funding systems (Gabruc, 2016, p. 99). For

example, if the funding scheme is state-funded, and if the budget allocation is high, generally countries have specific social tourism facilities. Moreover, if the budget that state allocate for social tourism practices is limited, in most cases countries give vouchers to target market while implementing social tourism (p. 25). However, the dependent characteristic of social tourism to monetary aim might cause potential future managerial risks for social tourism organizations. For instance, in most European countries especially in UK where state supports directly or indirectly the social tourism practices started to receive less budget due to economic crises in countries (Diekmann et al., 2013).

Another similarity of European countries while implementing social tourism are the social tourism services, which are transportation, accommodation, destination services, and visitor attractions. The services that social tourism organizations will supply differs according to countries' political environments and economic systems. For example, while Germany has its own hotels for low-income families to stay (Hall & Brown, 2012, p. 38), the UK sometimes arranges family caravan trips (Kassa, 2012, p. 142). In addition, according to Diekmann et al. (2012), the number of intermediaries, affects the variety of services to be supplied. The reason is that, intermediaries are the stakeholders that support social tourism practices by supplying tourism services. For example, a social tourism organization create a network with hotels to find accommodation to its target market, and to define the target market, the social tourism organization get supports from charities serves to disadvantaged people.

While, the similarities between European countries on implementing social tourism practices proposed by Hall and Brown (2012) considers the demand and supply dimensions, another recent model proposed by Minnaert et al. (2011)

considers the complexity of social tourism definitions. The model presented in Figure 2 explains four distinct interpretations that are composed of current social tourism schemes in Europe.

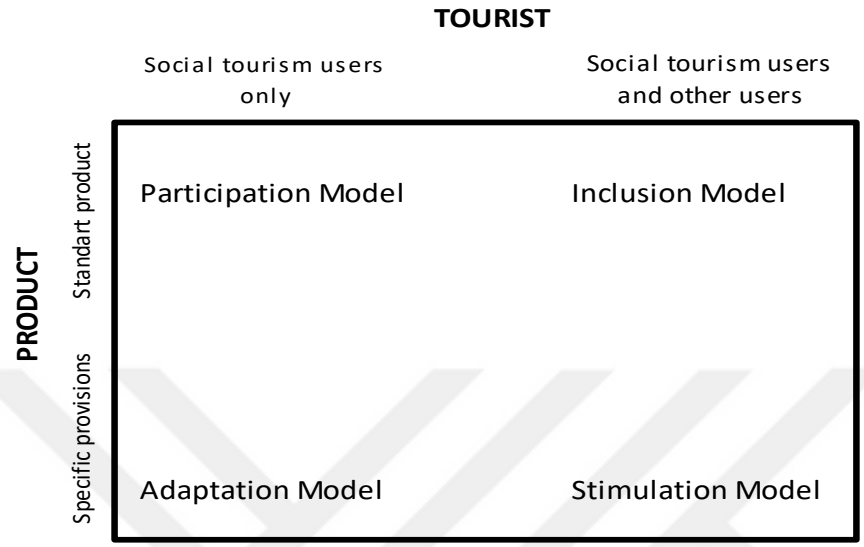


Fig. 2 Four interpretation (Minnaert et al., 2011, p. 405)

Firstly, the participation model encourages the participation of disadvantaged individuals to standard (already existing) tourism activities by themselves. Secondly, the inclusion model aims for the use of standardized tourism products by the disadvantaged groups and all other users at the same time in order to increase the overall tourism participation at all times. In the adaptation model as figure 2 shows, the products (such as tourism activities or the support services or accommodation facilities) are specifically designed for social tourism users and used by them alone. For instance, making a hotel accessible for wheel chair users. The last model is the stimulation, which suggests that specifically designed products can be offered to all groups at the same time in order to increase the economic benefits of social tourism for host community.

2.2.3 Social tourism practices in the world

As discussed so far, social tourism practices always developed according to cultural, economic, political dimensions of countries and all practices are grouped under certain schemes or models. In order to provide an overall vision and understanding about what social tourism is like in the world and how it is implemented, some of the most successful examples of the ISTO report titled "Tourism in actions; 20 examples of social policies & programs around the world"[7] has been summarized in Appendix A. Out of Appendix A, two distinct examples are be presented in this section briefly:

i. The VVF Villages in France, founded in 2004, is a corporate social responsibility project activated by governmental authorities (The Social and Solidarity Economy). The aim of the project is to provide accessible tourism to everyone. The main target groups (beneficiaries) of the project are employees, tourism stakeholders, investors. In summer, travel agencies rent the villages to employees with a 50% reduction. As an expected outcome of The VVF project, the corporate expects an increment in touristic activities of people in need (for more information see Appendix A).

ii. Traveler's MAP in South Korea, founded in 2009, is the first sustainable travel agency activated by the government of South Korea as social entrepreneurship. The aim of the project is strengthening the relationship between tourists and local people. It targets people aged 30-50 years, mostly females, who enjoy ecologic and responsible tours. The travel agency finds rural destinations in developing countries and helps rural communities to restore the destinations so

that the places can take guests. After that, the travel agency sets up public transportation for tours to the rural destinations. The travel agency prefers public transportation to address environmental concerns. Also, the agency works with local guides and restaurants to offer an authentic cultural tour to its guests while supporting the host community economically. It is the first example of community-based tourism and responsible tourism in South Korea. It spreads the understanding of sustainable tourism in the country. (for more information see Appendix A).

To sum up, there are diverse ways to activate a social tourism practices. Also, the beneficiaries or target groups, are not always the same; while in France the beneficiaries are the consumers or guests, in South Korea the main beneficiaries are the locals. The implementation, funding schemes, activities, and target groups differ according to the expected results and reasons before deciding on practicing social tourism. Furthermore, the success factors and problems of the social tourism practices also differs between countries even if the funding mechanisms of practices are similar. For example, IMERSO program in Spain, INATEL program in Portugal, and MOSGORTOUR in Russia are funded and authorized by state. However, while Portugal encounters with the geographical problems while implementing social tourism practices such as the accessibility of social tourism facilities for senior citizens, Spain encounters with financial problems due to economic crises within the country and cannot distribute adequate budget for social tourism practices. Moreover, in Russia, the problem that the program encounter is that demand exceeds supply (ISTO, Tourism in actions report).

[7] For more information: http://www.oits-isto.org/oits/files/resources/1093.pdf

2.2.4 Social tourism in Turkey

2.2.4.1 Academic studies about social tourism in Turkey

According to Yılmaz (1984), social tourism in Turkey started its development in the 1960s with the paid vacation rights to workers and continued with a reduction in working hours with a law introduced in 1965 for civil servants. However, considering the 58 years since its beginnings, academic studies about social tourism are still limited (Sarıbaş & Akbaba, 2018, pp. 196-197). Indeed, many of the studies are doctoral or master's theses written in the 1980s and 1990s. After that time, it seems that there were few conference papers and articles about social tourism in Turkey (Appendix B). The most recent study is from 2016 and it has not been completed yet; it is a doctoral thesis and it is expected to be completed in 2019. That is why, according to Sarıbaş and Akbaba (2018), in Turkey, social tourism is still in the beginning in terms of academic contributions.

In Turkey, Usta (1982) defined social tourism as "the relationships that occurs from the contribution of economically weak segments in tourism activities by the support of special provisions and facilities" (p. 71). In the year 1988, the definition of social tourism was criticized by Demirkol (1988), who referred to similarities between definitions of mass tourism, public tourism, worker tourism and social tourism (p. 4). Until 2012, there are almost no academic studies about social tourism. In 2012 and 2013 there was an increase in social tourism studies and the concept of social tourism was defined by Özgökçeler and Bıçkı (2013) with the perspective of human rights as social tourism:

> Social tourism is a tourism type that generates social and economic benefits for different sectors, activities, and groups by involving all activities that increase the accessibility of tourism activities for people with special needs (people with disabilities, youths, seniors, single parents, drug users. (p. 560)

According to Özgökçeler and Bıçkı (2013), the general motto of social tourism is ‘a sustainable tourism for all’ and in that way, one of the main purposes of social tourism is using tourism as a tool to support social integration, family unions, personal developments, and secondly by making travel accessible to everyone (p. 560). Furthermore, in 2012 and 2013, the needs of the target market of social tourism practices, the obstacles they faced and advice to develop social tourism made their way into a few academic studies (Kızılırmak & Ertuğrul, 2012; Özgökçekler et al., 2013; Uğurlu & Ar, 2014). Indeed, a case study was conducted to have a deeper understanding of the challenges of families while integrating in tourism activities (Uğurlu et al. 2014). Also, the importance of local authorities in the development of social tourism has been underlined in a couple of studies by Kızılırmak et al. (2014). He stated the responsibilities of tourism-related governmental organizations on implementing social tourism, such as financial support (Kızılırmak et al., 2014). Although there are a few academic works about social tourism, there are ongoing social tourism practices in Turkey. Therefore, in Turkey, academic studies lag behind the developing social tourism practices (Sarıbaş & Akbaba, 2018):

> Over the years, only the definitions have been made and the subject was studied around similar dimensions. It has not gone beyond expressing a general meaning. Turkey is close to the concept of social tourism by looking at its economic, social, and religious structure. It is a country with an economic and social structure that contains social tourism components intensively. There is a strong belief that academic studies and government support for social tourism are not well known by individuals (p. 200).

2.2.4.2 Social tourism practices in Turkey

According to Demirkol (1988), tourism strategies of the government do not directly involve social tourism development strategies for several reasons. The reasons that Demirkol mentions are Turkey’s financial situation (a limited budget for tourism) and being late for such tourism developments (pp. 13,14). However, by paid

vacations and an increment in business tourism from Ankara to Istanbul, civil servants started to travel to warm beaches in summer, and that activity was a trigger for the social tourism application (Demirkol, 1988, p. 12).

The practices of social tourism, with the support of the government in Turkey, started with holiday credits given by banks, holiday vouchers, discounted tickets for transportation, and installments for holiday payments. Also, there are public camping spaces for civil servants (teachers' lodges, soldiers' lodges, bankers' lodges, etc.) which are examples of social tourism. However, those facilities are self-enclosed, which is not a good environment for receiving the social integration benefit of social tourism (Demirkol, 1988, p.37; Yılmaz, 1984, pp. 28-29). On the other hand, according to Bıçkı (2013), after 1993 the public camping facilities were privatized and then served a higher segment in society by transforming facilities into luxury hotels (p. 66). From 1988 to 2012, because there were no further implications on social tourism, the social tourism practices in Turkey could not developed or vary. For instance, the only different applications on social tourism are partial holiday expense payments and opening dormitories to students in the summer season for holiday purposes (Kızılırmak et al., 2012 p. 6). Those dormitories and other facilities that offer discounted holiday opportunities for students have been promoted as a guide for youth travel by The Ministry of Culture and Tourism, Turkey since 1992.

According to Kızılırmak et al. (2012), the government has an indirect positive effect on the development of social tourism because of 2023 tourism policies. The actions are indirect because the purpose of the policies is not stating to develop social tourism clearly (p. 43). The actions to be taken for 2023 tourism strategies include the development of domestic tourism with fair prices and services, because Turkish people travel less and the average income of target market is not high (Kültür ve

Turizm Bakanlığı, 2007, pp. 9-10). The reason that is Turkey always sees domestic tourism as an alternative to outbound tourism, and the government takes actions to develop domestic tourism only in economic crises times (Bıçkı, Ak, & Özgökçeler, 2013, p. 65). On the other hand, after 1992 the government got interested with youth travel and made effective programs such as the projects that state railways, including Interrail, Euro Mini group, Euro Domino, Student Discount, Train travel packages to southeast of Turkey and International Youth Transportation (Bıçkı et al., 2013, p. 66).

The local authorities also have an important contribution in terms of the type of social tourism practices. However, practicing social tourism is up to municipality initiatives since the management of tourism in Turkey is centralized and social tourism is not included in tourism policies by the state (Kızılırmak & Ertuğrul, 2012, p. 47). Examples are the Gaziemir municipality in Izmir, which has been taking children in the 9-14 age group each day in summer. Also, the Karabağlar municipality in Izmir has been taking 150 families that cannot afford a holiday to Çeşme and Ilıca Beach (Bıçkı et al., 2013, p. 67). In Istanbul, a few local authorities take disadvantaged groups to camping areas. The municipality of Beyoglu and the Istanbul metropolitan municipality organizes one-week camps twice a year in Kefken and Çiroz under the title of social works.[8] However, the activities of Beyoglu municipality are limited to sea, sand, and sun tourism. Under social works, the Ankara metropolitan municipality[9] has offered camp services in summer since 2015 to seniors, people with disabilities, and successful students who cannot afford holiday to motivate children to work for higher grades. The Ankara municipality takes groups to Altınoluk (Akçay), Akçakoca, or Kesikköprü: The places give free

[8] beyoglusosyalyardim.com
[9] https://www.ankara.bel.tr

all-inclusive services, tours to historical places, sport, and entertainment to its guests, and the total accommodation capacity is 300. A good example of social tourism is Mavi Işıklar Education, Rest and Rehabilitation Center[10] in Samsun. The facility has been made by the Samsun metropolitan municipality and it has served disabled people and their caretakers or families year-round since 2013. The total bed count of the facility is 30, and it offers a wide range of activities such as swimming (designed for people with disabilities), sports, and training for business and social life. However, according to the case study of Arslan (2017), Mavi Işıklar Education, Rest and Rehabilitation Center only serves to makes a good impression on citizens without disabilities. According to a case study, out of 156 participants with a disability, only 64 people have suggested to really benefit from the facility (Arslan, 2017, pp. 197-220). Therefore, Arslan suggest that the quality level of municipalities social tourism practices should be questioned.

There are also some individual practices on social tourism as individual social responsibility projects of hotel owners or other individuals. Some of the hotel owners do it for religious purposes such as helping people for the name of God or for volunteer purposes. Another example is the holiday village in Fethiye for dialysis patients that was opened by a Turkish doctor who provides free services to patients in need and charges very low fees for the companions of the patients.[11]

To sum up, in Turkey, social tourism practices develop according to the initiative of corporates, local authorities, private foundations, or individuals.

[10] https://www.maviisiklar.com

[11] https://www.haberturk.com/ekonomi/makro-ekonomi/haber/160770 yildizli-tatil-diyaliz-hastalarina-ucretsiz-5

2.3 Benefits of social tourism in general and its contribution to social inclusion

Most of the research on social tourism is concentrated in understanding the benefits of implementing social tourism. Among those studies, most of them have a focus on understanding the benefits from the perspective of social tourism users (disadvantaged groups). Those studies are mainly about the benefits of social tourism on low-income families and people with disabilities (Morgan, Pritchard, & Sedgley, 2015). Moreover, the topics of social tourism studies are generally about the improvements in the quality of life or social equality through including people to tourism activities.

According to Minnaert, Stacey, Quinn, and Griffin (2010), there are two benefits of social tourism. The first one is social welfare and well-being. Minnaert et al. (2010) states that, making tourism accessible to all individual is an investment in building a happier and self-improved individual that will create a greater society which will be returned to the system with qualified workers. To support that position, there are a few studies done in the UK about low-income families, since the social tourism associations in the UK generally serve to disadvantaged families. The primary result of such research is that the participants' quality of life increases since the families get a chance to spend free, relaxed and quality time together, which improves family bonds (Bos, McCabe, & Johnson, 2015; Smith & Hughes, 1999; Minnaert, 2012). According to the research of McCabe (2009) that conducted in the UK, the family members also look toward the future with more optimism and are able to handle their current situations. That is holidaying helps the family members to recover from depreciation (pp. 678-679). By holidaying families can give a break from the daily routine, which is important for lifetime happiness of families (McCabe, 2009, p. 678-679). Another thing is that holidays could be a significant

opportunity for unplanned learning and behavior change for low-income families. The reason is that, tourism offers an experiential learning opportunity, especially for children. Children can experience in the real world the topics they learned in the classroom, and they can relearn the information (Bos et al., 2015, p. 866; Minnaert, 2012). Another learning benefit that Minnaert (2012) refers is the communities of practice. That means, those communities who have been taken to holidays are able to arrange their own holidays afterwards as they get familiar with the processes of planning a trip. Finally, social tourism offers a significant opportunity to develop social skills for family members. The family members can minimize the problems between them easier and children could be more active at school (Bos et al., 2015). Besides, a holiday can contribute new skills to people such as swimming. Also, a vacation could develop the senses, such as being more careful with the environment or with animals by experiencing them (Smith and Hughes, 1999).

Furthermore, there are some benefits of social tourism on seniors' well-being. According to some scholars (e.g. Morgan, Pritchard, & Sedgley 2015; Farrell, 2015), social tourism can contribute to the mental and physical health of elderly people, and their self-esteem increases after holidays.

The people with disabilities also benefit from social tourism in terms of increasing their quality of life. According to Pagan (2015), who compared disabled people and nondisabled people who went on holidays, found that: "For the disabled, the contribution of holiday trips is higher in the domains of satisfaction with health, job, and housework as compared to their nondisabled counterparts (p. 374)"

The second benefit of social tourism according to Minnaert et al. (2010) is "social inclusion". According to Jolin, "social tourism, by its ambition to democratize tourism, contributes to the fight against inequality and exclusion and

supports social cohesion" (as cited in Minnaert et al., 2010). Because of financial incapability, most families are excluded from tourism activities, and social tourism includes those individuals in the market. Also, since excluded families or people from society are not integrated into the community at all, tourism activities might be a tool to stimulate the integration process (Minnaert et al., 2010). From the point of view of disabled people, traveling is difficult in terms of inadequate facilities or opportunities. And this lack of facilities starts from the beginning (decision process). Having a look at the literature of "accessible tourism," there are many studies about developing a website for people with disabilities where they can make reservations for having a vacation (Loi & Kong, 2016). However, there are also able or disabled people with financial barriers, in that situation, social tourism is the key to include those people into life by using tourism as a tool (Small & Darcy, 2010; Kastenholz, Eusebio, & Figueiredo, 2015; Pagan, 2015). According to Gabruc (2016), to increase the social inclusion effect of social tourism, related organizations should adopt innovative approaches in terms of funding systems. Since, depending only one type of funding scheme, social tourism organizations might end up with failures on the operational efficiencies (p. 99).

CHAPTER 3

RESEARCH QUESTION AND THE CONCEPTUAL MODEL

3.1 Research question

After the literature review in terms of social tourism, it has been founded that there is a gap in literature on Turkey's social tourism practices and their relation to sustainability. Therefore, the research question is created with a purpose to examine social tourism practices in Turkey with a field research. Therefore, the focus of this research is to investigate how Alternatif Yaşam Derneği (Alternative Life Association, AYDER from hereon) uses social tourism as a tool for social sustainability. In order to be more explicit, the research question has been separated into two sub-questions:

- How does AYDER use social tourism as a social sustainability tool to include disadvantaged people in society?
- How does AYDER implement its social tourism practices to ascertain the organizational continuity of Alternative Camp in terms of achieving desired social impacts?

3.2 The conceptual model

In literature review, I have found that the essential factors to practice social tourism are the intermediary components of the model of Hall and Brown (2012) and the funding schemes introduced by McCabe (2015). Therefore, I created the conceptual model of this thesis in two steps by considering the funding scheme of McCabe (2015) and Hall and Brown's organizational model (2012).

In the first step, I mapped the stakeholders of Alternative Camp according to the model of Hall and Brown (2012) in Figure 3. By mapping the stakeholders of the camp, the organizational structure and funding schemes are revealed. The components of the demand consist of the target market of the camp. Which are: alcohol-dependent people, indigent youths, or people with chronic diseases, but the camp mainly serves to people with disabilities. Under supply factor, there are services providing by the camp to its users, such as, providing accommodation to its volunteers and participants, transportation services from the city to the attractions that camp offers to its participants, such as scuba-diving, trekking, or city tours in Kaş. However, according to Diekmann et al. (2012), the essential factor of the model were intermediaries. According to the model of Hall and Brown (2012), intermediaries are a bridge to supply the needs of social tourism users (Diekmann et al., 2012). For the Alternative Camp case, the major intermediaries are volunteers, governmental organizations, and companies. Volunteers supply the services of camp to disadvantaged groups. Governmental organizations supply the venue for the camp. Companies supply equipment and necessary furniture as donation. To sum up, without intermediaries, the camp would not be able to practice social tourism.

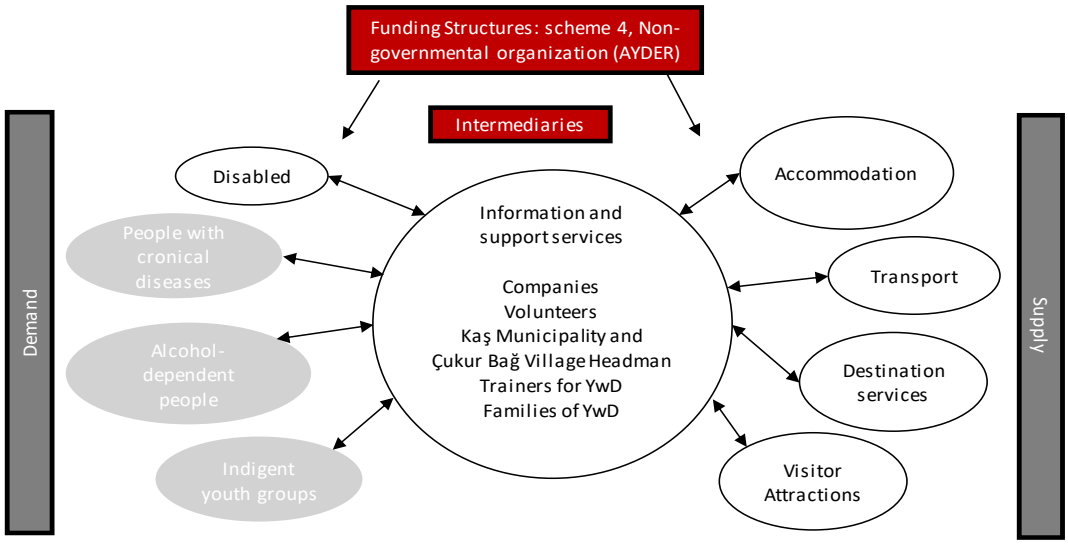


Fig. 3 The organizational structure of AYDER, Alternative Camp.
Adapted from Hall & Brown, 2012, p.37

In the second step, I focused on the funding scheme of the camp to create the conceptual model. I realized that since the major supporter of AYDER is a private global telecommunication company[12] in Turkey, private companies play a key role in terms of operational continuity. According to Diekmann et. al (2012), all social tourism practices are run by specific funding schemes, and generally depend on one scheme. According to Gabruc (2016), the funding mechanisms of social tourism organizations should not depend on one scheme of funding. The reason is that, if the funding mechanism decides to leave the organization, or decrease the amount of fund, the operational continuity would be threaten. Furthermore, the operational efficiency of social tourism organizations might decrease if the organization cannot handle the financial problems (Gabruc, 2016).

[12] Although the main supporter of AYDER (the global telecommunication company) is a private institution, the funding mechanism of Alternative Camp refers to charity provision, since AYDER distributes the funds to its different projects as an umbrella association.

As a consequence, it can be said that the organizational continuity of the camp depends on its relationship with the supporters, the efficiency of its human resources practices and its relationship with governmental organizations (Figure 4).

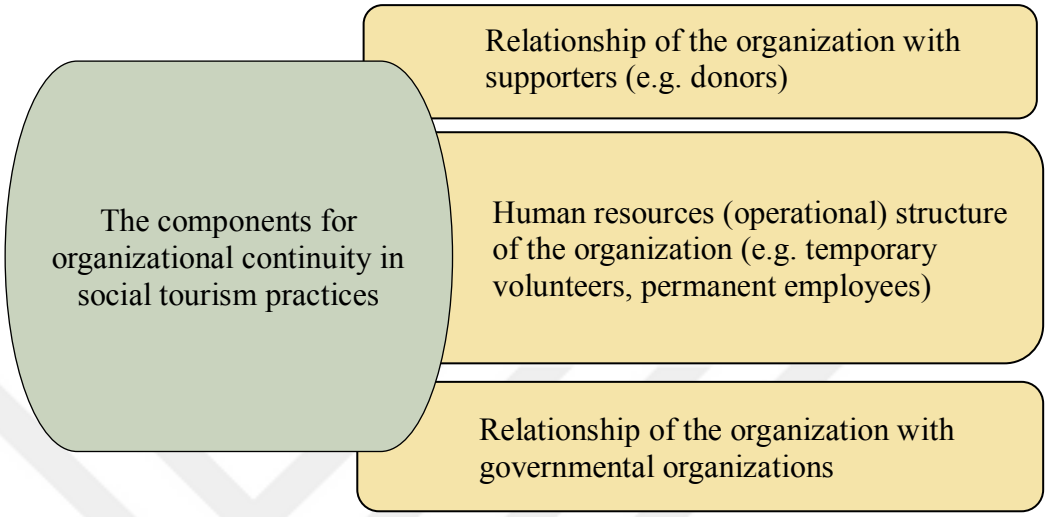


Fig. 4 The conceptual model

CHAPTER 4

DESCRIPTION OF THE RESEARCH FIELD

4.1 Alternative Life Association (AYDER)

According to the information on the website of the Alternative Life Association (AYDER), this organization is a non-governmental association established in 2002 to support the practices for an "Accessible Turkey". The aims of the association are: developing innovative projects to include physically and socially disadvantaged groups in society and creating a social awareness to the disability phenomenon.

The founder of AYDER used to give diving lessons to people with disabilities in Kaş voluntarily. He was impressed by Captain Cousteau's documentary about the ocean's liberating power, and he believed that diving would be beneficial for those disadvantaged people by physically liberating them. This is the main reason why the location of the association and the camp is in Kaş, near Antalya, which is the most famous area for diving activities in Turkey.

The reason for the foundation of AYDER was to convert the projects (e.g., Dreams Academy, Alternative Camp, Social Inclusion Band) to sustainable practices by having of legal identity. At first, the founder of the Association tried to achieve his projects under other associations, but since his vision was different from the charities at that time, he had to form an association. The idea developed over time, and the founder wanted to integrate diving, art, education, and holidays. By following the necessary procedures, the founder of AYDER managed to extend the idea of project and the Alternative Life Association was founded to support Alternative Camp. With the financial support of a global telecommunications company in Turkey, and the United Nations Development Program, AYDER develops projects for its target

groups, who are people that have been excluded from society for various reasons. According to the online documents of the AYDER, those groups include people with chronic diseases, alcohol-dependent people, indigent youth groups, and people with disabilities. Currently, AYDER has various projects which are supported and funded internationally.

4.2 Dreams Academy

The Alternative Life Association has two main buildings for its Dreams Academy. The first building of the academy, established in 2008, is in Ataşehir, Istanbul. Under Dreams Academy Istanbul, Alternative Life Association provides free trainings about art and culture to disabled people. They are creating an alternative to the lives of disadvantaged individuals by implementing a Social Inclusion Band, a Dreams Kitchen or a Career Path project on the premises. The Social Inclusion Band (SIB) is a project that provides possibility to people with visual impairment or people with mental disadvantages to get involved with music. Dreams Kitchen stands for making a revenue for association while teaching disabled people new talents by making cookies for customers (to chain hotels). Career Path project accepts resumes of people with disabilities to help them find proper jobs.

The second Dreams Academy facility established in 2014, is in Kaş, near Antalya. In Kaş, the association runs two projects: Girls Without Barriers and the Alternative Camp. In Kaş building, there is also a music studio called MUME for the Social Inclusion Band project. The Girls Without Barriers project is for female youths who are under the protection of government for some criminal or disadvantaged life conditions. The project offers programs to make those women stronger and help them learn to continue their lives. The second project, Alternative

Camp, offers free holiday to individuals with all kinds of disabilities both mental and physical, and it continues its operations for six months during the year.

4.3 Alternative Camp project

Alternative Camp is the first free disabled camp in Turkey and second in the world. The camp works with volunteer power internationally and is open to all types of disabilities (Hürriyet IK, 2002, p.11; see Appendix C, Figure C1). As a result of being the first, the Alternative Life Association (AYDER) has become a representative of the practice of accessible social tourism in Turkey. The project started in the year 2002 and has been serving in various locations of Turkey. Currently the project runs on the property of Dreams Academy in Kaş. Alternative Camp has offers a holiday camp which integrates sport, culture, and art education and it accommodated more than 8.000 people since its opening in 2002. Furthermore, what makes Alternative Camp important for Turkey is that volunteerism in Turkey started to spread as an alternative holiday place for volunteers (Yaşam, 2003, p. 97; see Appendix C, Figure C2).

Prior to owning a place in Kaş, Alternative Life Association was making agreements with hotels to accommodate people with disabilities in different provinces of Turkey, such as Bodrum, Izmir, and Antalya. In the year 2002, companies, municipalities, TURSAB, and travel organizations like Gençtur were sponsoring the camp when the camp was located in Güvercinlik, near Bodrum. While Gençtur was responsible for volunteer circulation, TURSAB was responsible for transportation of participants. Also, there was free ambulance service (Hürriyet, 2002; see Appendix C, Figure C1). The camp's most popular times were between the years 2002 and 2003. The media praised its effect on disadvantaged groups; people

who had a holiday first time in their life, people who danced with a girl for the first time and others who rode a horse, swam or dove for the first time in their life (Radikal, 2003, pp. 1, 5; see Appendix C, Figure C4). Following that, the *Yaşam* newspaper publicized Alternative Camp as an alternative holiday destination both for disabled people and volunteers (Yaşam, 2003, p. 97). In the year 2008, a global telecommunications company became the primary supporter of Dreams Academy. After 2014, the project acquired the current place with the help of the District Governorship of Kaş and continues to serve in different provinces by giving consultancy services to other associations in the field. So far, Dreams Academy Kaş have made academic contributions in the context of accessibility by publishing a book entitled *Hospitality for all*, which includes a list of accessible touristic places in Istanbul. On the other hand, the location in Kaş has welcomed 352 disadvantaged people, 163 foreign and native volunteers, and 3.113 visitors according to the data from 2016 in their social effect report. In addition, the camp ran a "Go game workshop" for 450 students in Kaş.

To sum up, currently, the camp offers free services to all disabled people and volunteers in summer season. The charities that are established for disadvantaged people send requests for accommodation by contacting the camp. The association is not responsible for the transportation cost to the camping area, neither for participants nor for volunteers. When they have groups in summer, each group receives one week of service.

4.4 Description of the research field

The land of Alternative Camp is about 14 acres. There are separate buildings in the field to use for specific purposes which are: a participant accommodation facility, a

volunteer accommodation facility, a kitchen, a laundry, a main building, a music studio (MUME), a storehouse near to plantation. The main building of the camp, which is an old village institute, was donated to the association by the municipality of Kaş for ten years.

If one is going to examine the field thoroughly, there are some crucial criteria. First, the nature of the area and the open and ample space are crucial factors for participants and volunteers to feel a sense of ecologic life, holidaying and well-being. The architecture of the camp, having many buildings instead of having one main building and one entrance, creates an atmosphere of as if "the place doesn't have a door" and that it "welcomes all", which supports the philosophy of the academy (see Appendix D, Figure D1). Additionally, the importance of ecologic life for charity can be understood from "the Tarla" (Appendix D, Figure D2), the compost area, and the plantation field (Appendix D, Figures D3).

Second, the field reinforces a sense of belonging and family atmosphere since volunteers have contributed in the construction phase of some buildings. For instance, the library, that renovated by a volunteer, creates a wow factor for locals, visitors, charities, participants, and volunteers (see Appendix D, Figure D5). Indeed, a blackboard in front of the main building draws attention by saying that "home is where your dreams are". (see Appendix D, Figure D6).

Third, the small table next to the door of main building underlines the values and what Alternative Camp stands for: social inclusion, diversity, tolerance, and innovation. Also, a painting that hangs on the right side of the door is remarkable because in the middle of art there is a logo of the primary sponsor of the Alternative Life Association (see Appendix D, Figure D7). To emphasize the philosophy of the academy and to express the values and the approach to volunteerism, there is a huge

billboard next to the blackboard, in front of the main building that says, “be a volunteer: change the world”. On the billboard there are logos of the UNDP, the main supporter, and AYDER. The billboard states: By volunteering, the association aims to increase the respect, love, tolerance, freedom, and sharing to reach sustainability, diversity, inclusion, accessibility, and equity towards achieving a dream by alternative ways (see Appendix D, Figure D8).

Another important point is that, in the office that can be reached from the entrance of the main building; there is a wall full of previous visitors’, supporters’ and participants’ photos. That corner makes visible the charity’s attitude towards their supporters and visitors. Under that photo exhibition, there are necklaces, t-shirts, and some other products of Dreams Academy for sale. Near the photo exhibition and souvenirs there is a green table that shows the priorities of the academy: volunteerism, inclusiveness, sustainability, spirit of sharing, innovation, equalitarianism, honesty, productivity, and change (see Appendix D, Figure D9).

In order to make the donations and supports visible, the academy also has a separate corner for its supporters in the main building. For instance, there is a corner in the office that presents the products of Turmepa (see Appendix D, Figure D10), which is the company that supplies the academy’s cleaning equipment. Additionally, there are certificates on behalf of the company names in specific places. For example, there is a certificate for the Ford company in the library, since the library was made with the Ford Company volunteers and by the donation of the firm (see Appendix D, Figure D11). The Arçelik Company also has a certificate that is displayed in the kitchen because the company gifted the major appliances (see Appendix D, Figure D12).

The academy has two museums that serves to build relationships with the local community. One of them is an agricultural museum, which presents old agricultural instruments, and the other one is a museum that illustrates of the old village institute, to preserve the historical importance of the place and create a bond with villagers who graduated from there (see Appendix D, Figure D13). Indeed, the academy opens its doors to old villagers who graduated from the Çukurbağ primary school.

In terms of accessibility of the camp, the toilets and the entrance of the building are designed for disabled people. There is a ramp for wheelchairs, two separate bathrooms with showers and toilets for girls and boys. On the right side, there are bunk beds for girls, and on the left side, there are bunk beds for boys. The capacity is 30 persons (see Appendix D, Figure D14).

As a last important point, there is a music studio called the Mehmet Uluğ Music Studio (MUME) for the Social Inclusion Band project of the academy (see Appendix D, Figure D15). It is a music studio that was built in the year 2014 with revenue from the 24th Akbank Jazz Festival to fulfill the dreams of Mehmet Uluğ, who is a famous organizer and businessman in the music sector in Turkey. Also, there is a tent area for the Girls' Power project behind the kitchen. Although the Girl's Power, SIB and MUME projects have their own spaces the fact that they share the larger space with each other indicates their connectedness.

CHAPTER 5

METHODOLOGY

5.1 Research methods

The research field of this study has a dynamic frame that causes from the circulation of volunteers, disadvantaged groups (camp participants), and the managers of the camp. Also, the services that camp supply to its participants and the concepts of the program has a dynamic characteristic. For instance, while for one week the camp hosts physically disabled people, the other week the camp hosts people with Down's. That is why the main activities within the camp (even the way of serving the meal to participants) changes. However, the camp has a build culture, and have some standard rules which could be referred as core values. Due to that dynamic frame and the camp's culture, the most proper research method for this research was ethnographic case research.

> According to Brewer (2000) ethnography as a research method means:
>
> Ethnography is the study of people in naturally occurring settings or 'fields' by means of methods which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not so the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally. (p. 10)

With parallel to the definition of ethnography to have an in-depth understanding and in-depth information of the field observation of the Alternative Camp in its natural setting and getting familiar with the organizational members and camp participants ethnographic research methods have been used. In addition, since this research takes Alternative Camp as a case, the case study approach harmonized with ethnographic research methods. As Robert Stake (as cited in Brewer 2000) says, "case study is not a methodological choice but a choice of object to be studied", and case study is a

research method which explores and describes specific occasions, groups of people, or a person. To gather data, participant observation, informal and formal interviews, and examination of personal and organizational documents were used, which are commonly used in ethnographic case research (Brewer, J., 2000: pp. 33, 37).

As a participant observer, I volunteered for Alternative Camp three times between July 2017 and July 2018. My first visit to Alternative camp was between the dates of 1st and 15th of July 2017. In my first visit, I defined the research sample and collected the main data by using semi-structured and informal interviews. After the analysis of the data from my first visit, I had a second visit to the field in January 2018. In this second visit my aim was to fill in the gaps in the data that I collected during my first visit and to make sense of (1) some new developments related to the volunteers (some volunteers decided to leave the organization in December 2017 after my first visit) and (2) the new information I collected during the interviews in the AYDER İstanbul office. In this second time, I went to the field as a volunteer for the senior group that came to the camp for affordable holiday. I mainly focused on observing the event, organizational processes and the volunteers. In addition to that I was able to take the photographs of the research field, since the camp was not as crowded as it was in the July 2017. The photographs of the field helped me make sense of the relationship between the space, the activity taking place in that space and the organizationally espoused vales. In the third time visit, between the dates 24th and 30th of March 2018, I volunteered to the art workshop that was organized in the camp to raise funds for the Alternative Camp by selling the artworks of well-known artists in Turkey. The art workshop not only helped me make a better sense of the financial processes in the camp in general but also I gained a better understanding of the relationship of the camp with its donators (e.g. in this case artists donated their

artwork for fund raising). Moreover, during the entire research (out of the research field and in the research field), I kept in touch with some of the volunteers who acted as my informants and also with the founder of the association. During the period outside the field, I had informal meetings and conversations with some of the volunteers in various cities. And I also had a chance to spend time with the core team and the founder of the association. This prolonged relationship with them allowed me to collect deeper information and to verify the data that I already have collected in the field.

According to Brewer (2000), in ethnographic research, primary and secondary documents may be used as research data (p. 73) (see Figure 4). Primary documents are those that the researcher obtains during the fieldwork. Secondary documents are the data that the researcher gathers from secondary sources. Those primary and secondary documents are classified according to time dimension, such as contemporary (while in the research field) or retrospective (after the field research) (Brewer, 2000, p. 74).

As shown in the table 1, the "retrospective primary, personal data" was gathered from the interviews that were made with the founder of AYDER by other researchers or newspapers, about his personal thoughts on social tourism, his life story and his personal motives to get involved in the NGO sector. Furthermore, the retrospective secondary official documents were obtained after returning from the research field. One of the board members sent a film about how the academy emotionally affect the local people of Çukurbağ Village, and he gave many newspaper clippings from the years 2002 and 2003. Additionally, contemporary secondary official data was also gathered in forms of documents and books that mention Alternative Camp, and pictures of the research field (see Appendix D).

Besides, several voice records from the field were used as contemporary primary personal data. Those voice records were from the training sessions (e.g. proper communication techniques with disabled individuals in daily life), the orientation for volunteers, and the feedback of the caretakers of people with disabilities, the feelings of camp participants and volunteers on the farewell night.

Table 1. The Chart of Personal Documentary Sources

CONTEMPORARY PRIMARY Obtained while in the research field		CONTEMPORARY SECONDARY Transcribed while in the research field	
Personal	Official	Personal	Official
Voice recordings of meetings, training sessions, feedback meetings	Books and brochures of the academy, some official documents, etc.	Edited transcripts of voice recordings, pictures of the academy	Newspapers, documentary books that mention the academy
RETROSPECTIVE PRIMARY Obtained after returning from the field		RETROSPECTIVE SECONDARY Transcribed after the field research	
Personal	Official	Personal	Official
Autobiography Life history Oral history	None	None	Newspapers documentary books that mention the academy

Adapted from Brewer, 2000, pp.73-74

5.2 Trustworthiness and validity of the research

Since in qualitative researches data validity and reliability are problematic issues (Golafshani, 2003), I used data triangulation method. By using triangulation method, which means combining several types of data gathering methods, the trustworthiness of the research has been established. That means, the reliability and validity of the findings strengthened. Out of various data gathering methods I chose to combine face-to-face semi structured interviews, secondary documents, informal interviews, and observations methods which are commonly used in ethnographic researches. Furthermore, I stayed in contact with informants during the research, even out of the research field to increase the confidential of findings. The reason is that, when I ask

myself the question that “are my informants telling the truth?”, talking with them out of research setting helped me to evaluate my earlier data. Because in the field, informants might have talked more emotionally, and they may have caused deviations in the data. I also volunteered in the academy to stay closer and to be sure that this research will reflect the true picture. However, in qualitative researches the debates about single reality (Golafshani, 2003) caused me to question myself about what the true picture is. Since the reality may vary and not certain, I mostly used the observation method with parallel to the informal and formal interviews, also the secondary documents filled the gaps at some points, and those various ethnographic data gathering methods lead the research to construct valid and reliable realities. For example, the secondary documents that I have collected mostly was about the past times of the Alternative Camp which was the popular years of the camp. In those years, the current problems of the camp with its management were lack because of the great support from government, other NGOs, and volunteers. From there, I was able to see the deficit points of the management of Alternative Camp about its organizational continuity. However, if I had chosen to only depend on interviews while structuring the results of the research, the deficit points of the camp would not be pointed out, since no one in the academy talked about the gaps in the system that they built. To sum up, making data triangulation strengthen the reliability and validity of the research and caused to construct flexible but reliable realities.

5.3 Research sample and limitations

On the first visit between 1st and 15th of July 2017, formed the major sample of the research (see Table 2). Before my first visit, I grouped my informants according to the stakeholders of the camp which are: volunteers, families of youths with

disabilities, the caretakers of the participatory charities to the camp, governorship of Kaş, supporters of the camp, managerial board and employees of the camp, the founder of AYDER. In my first visit, out of the listed stakeholders of the camp, I was able to make interviews with volunteers, the managerial board of the camp, the founder of AYDER, the staff (employees) in the camp, and the caretakers of the participatory charities which means the accompanying persons of disabled groups that Alternative Camp hosts. I also made interviews with individual financial supporters of the camp. The additional data that I collected during my second and third visits to Alternative Camp from new informants is not a part of my major sample. The informal conversations that I had with the new informants during the second and third visits mainly helped me to verify the data that I collected during my first visit and to make a deeper sense of the organizational challenges. The fact that the answers given to my questions by these new informants were repetitive of the answers of my main sample, allowed me to understand that my data has already saturated.

Table 2. Research Sampling

Research Sample	Dates
15 short-term volunteers	1-15 July 2017 (recorded interviews) Kept in touch for one year (2017-2018)
6 long-term volunteers	1-15 July 2017 (recorded interviews) Kept in in touch for one year (2017-2018)
2 caretakers of disabled individuals	1-15 July 2017 (recorded interviews)
Kaş District Governorship	21.07.2017 Received answers to formal interview questions via e-mail
2 individual supporters	1-15 July with 2 supporters
3 board members, 4 permanent staff	1-15 July recorded interviews, kept in touch for one year (2017-2018)
The founder of AYDER	13.07.2017 and 04.10.2017recorded interviews, kept in touch for one year

Because of ethical concerns the disadvantaged individuals and their families were not included in the sample for data collection. In addition to that, although I did a formal interview with the primary financial supporter of the academy, which is a global telecommunication company, the press department of the company did not allow me to use the information I gathered.

5.4 Interview questions

Before going to the research field, I went to a charity that was caring children who have Down Syndrome in Ataşehir, Istanbul. I talked with the daughter of the founder of the charity and asked about "what I should do or should not do as a researcher while spending time with disabled individuals". After my visit to the charity, according to our conversation, I wrote set of questions for each stakeholder of the camp. Because I was thinking that the context of disability and social tourism has some certain issues in terms of management and the interview questions could be determined from the start, with structured forms. However, when I went to the field, I have experienced the complexity of the research field. As Holy and Stuchlik states, "the reality of fieldwork is that we interview in order to find out what we do not and cannot know otherwise; to locate the knowledge people carry in their heads, their 'notions', the beliefs and values driving their actions" (1983). The diverse cultures, beliefs, expectations, attitudes were impossible to find out with rigid questions that I planned to ask in the beginning. That experience of being in the field was like witnessing an ongoing story for a short period of time. That is why I chose to use formal and informal interviews and combining with participant observations.

I chose to make face-to-face, in depth, open-ended semi-structured interviews (see Appendix E) for two main reasons. First, I had to know the common and

different attitudes or thoughts toward questions of each identified stakeholders (research sample). Second, by using semi-structured questions it would be possible to capture the nuance while getting the common idea, which was a necessity. For example, the age differences of some volunteers were huge, and the cultural backgrounds of volunteers were changing according to their hometown, and those changes eventually were affecting the way of thinking and way of expressing the self. As an additional concern, I did not want to be become estranger to my informants. That is why rather than depending on pre-identified questions, I let my informants guide me through this journey, therefore the interviews turned into a conversation that I lead.

During interviews, I tried to avoid asking questions that I could easily learn via secondary documents. I aimed to learn more about each informant's personal life, beliefs, backgrounds, and I tried to get each answer with the story behind it. For instance, I made two interviews with the founder of AYDER. In the first interview which was in the 13th of July 2017, lasted about 2 hours. In the first interview, I prefer to listen his entrepreneurship journey, the story of how the camp established, and how AYDER founded. During the interview I only cut his word to ask his understanding of sustainability, the vision and culture of AYDER and Alternative Camp. In the second interview which was in the 4th of November 2017, he called me to tell his perspective of social tourism. In the 4th of July, we talked about one hour and talked about the meaning of diversity, inclusion, and accessibility terms in the context of social tourism.

I recorded each semi-structured face-to-face interview. Generally, the interviews lasted 40 minutes and longer. Each interview made in Turkish and translated to English in transcription process. However, because of the privacy

concerns of informants I did not add the transcript versions to the current study. In table 3, there are themes that shows the questions are focused to understand the management of the camp and the motivation of each stakeholder of the camp. In the appendix E, I presented the semi-structures questions that I asked to each informant.

Table 3. Semi-structured Interview Themes

Main framework of the interview questions
1. Personal information of informants
2. Motivation factors of camp's stakeholders
3. Management of Alternative Camp
4. Relationship of Alternative Camp with its stakeholders
5. Personal memories of informants with camp participants
6. Social impact of Alternative Camp

After first two days in the field, I decided to add informal, naturally occurred interviews as a data gathering method to this study. When there was limited time to do an interview, and when some points could not be understood during formal interviews, informal interviews were used. Sometimes I used informal interviews to ask questions about the events occurring suddenly. Therefore, the main structure of the findings constructed by the semi-structured interviews questions that supported by informal interviews.

As an exception I had to send the semi-structured interview question by e-mail to the municipality of Kaş. However, I had a chance to visit there once to meet with the governor. Since I was going to receive answers via e-mail, I asked the main questions like in which ways do they support the academy, and what is their motivation to support the academy. They told me if I find the answers inadequate that I can call them to ask more, however the answers were satisfactory (see, Appendix E, Table E5).

During the fieldwork, the informants were willing to talk, since they were believing in the academy so much. Also, their attitudes and actions were parallel to what they have told in interviews. This was a good thing for me as a researcher at the begging, however after some point I started to doubt from what I have gathered so far as a research data. When I thought that there should not be a singular reality, I wanted to only observe the camp without making any interviews. Hence, in my second and third visits to the research field, I participated only as a volunteer to the camp. I was trying to verify my data with observations. Therefore, I naturally learned how to combine semi-structured interviews, informal interviews, and observation methods together. Each data gathering method of the research fed the others. Being a participant observer made it easy to understand the vision of the research field. Therefore, the findings of this research is mainly based on my experiences in the filed as a researcher, and semi-structured formal interviews that I have collected.

5.5 Methods of data analysis

> The ethnographic analysis uses an iterative process in which cultural ideas that arise during active involvement "in the field" are transformed, translated, or represented in a written document. It involves sifting and sorting through pieces of data to detect and interpret thematic categorizations, search for inconsistencies and contradictions, and generate conclusions about what is happening and why. (Thorne, 2000, p. 69)

The qualitative data gathered through ethnographic research methods was coded using the ATLAS.ti program with a thematic approach (Saldana, 2015). All tape recorded data were written and loaded into the program by grouping the informants into categories: volunteers, board members and the founder of AYDER, staff, accompanying people, camp participants, and supporters. After reading each document twice, the first coding process and defining which sentences to use as quotations started and that resulted in creation of sub-categories. Those sub-

categories were represented by more focused categories as they came together. Moreover, those categories grouped under major themes. After grouping the tape recorded documents under specific themes, the same process was repeated for data that was gathered by other methods such as recorded meetings and training sessions, secondary documents etc. Eventually all primary and secondary data were harmonized under themes and categorizes by using the ATLAS.ti program.

The interview questions of this research were in-depth and semi-structured, therefore, to build intercoder reliability and agreement, a knowledgeable second coder was a necessity for this research (Campbell, Quincy, Osserman & Pedersen, 2013). Hence, the advisor of this thesis included to the coding process as a second coder. In the begging I coded each document and created themes. Later, I sent the codes and themes to the advisor. We discussed the number of the codes and themes and we reduced the number of codes after we agreed. During the coding, as a widespread problem of qualitative researches, the most problematic issue in setting up data reliability was about the unitization of the text (Campbell, Quincy, Osserman & Pedersen, 2013). Since I made face-to-face interviews solely, I was the only one who had interacted with the informants. In the texts, there were some quotations which has a deeper or opposite meaning which only I can understand and solve out. However, by having a knowledgeable second coder who also knows my field experiences closely, we managed the problems with unitization. Together we built a consensus on codes, and the reliability of the research established.

CHAPTER 6

FINDINGS

6.1 Research participants

6.1.1 Board members and staff

The interviews were done with the founder of the association during the field study and after returning from the field. The first meeting was in Dreams Academy, Kaş and the second one was in Istanbul. In the first interview, he told the founding story and philosophy of the Dreams Academy. In the second meeting, he talked about his perspective on the social tourism practices of AYDER and how AYDER contributes to social tourism. The permanent staff of AYDER is recruited from long-term volunteers and they generally have a second job to support themselves financially. All the staff has some determined roles, however due to the horizontal organizational structure, everyone is responsible from everything (Appendix F, see Table F1).

6.1.2 Volunteers

The camp volunteers are grouped into two categories. The first category of volunteers are the ones who come for a short period, generally for one week or maximum two weeks (short-term volunteers), and the second category of volunteers are the ones who come for a long period which means longer than one month (long-term volunteers). For the purposes of this study, interviews were done with fifteen short-term and with six long-term. The participants were coded as “short-term” and “long-term” to protect privacy (Appendix F, see Table F2). Out of twenty-one volunteers who were interviewed, fifteen were between the ages of 16-24, and seven were between the ages of 25 to 34, and finally one volunteer was 42 years old. The

number of female volunteers (13) was higher than that of male volunteers (8), which is standard concerning global statistics about gender-based volunteering rates.

6.1.3 Supporters

Alternative Camp has three types of supporters, and those are:

i. Individual supporters (people who are helping the academy in various ways on personal basis): The Dreams Academy, Kaş and the Alternative Camp projects have many individual supporters from all over the world. During the research, only two individual supporters agreed to do interviews. One of the supporters was a well-known actor in Turkey. She had a photo gallery in the Dreams Academy museum which is in the basement of the main building of the academy, and she was selling her photographs to the visitors and then donating 80% of the revenue to the camp.

   Another supporter was the owner of the horse farm that the academy uses for people with disabilities once a week. He has been a supporter of the Dreams Academy for four years. He is not making any money through his support to the academy that is he allows the academy to use the farm free of charge. However, the academy sends a meal three times a day and sends their volunteers to clean the area and wash the horses in return.

ii. Corporate Supporters: The camp has many corporate supporters (e.g. Arçelik, Turmepa, Ford and so on), but they are generally donating only once to contribute to the social responsibility projects. The leading/ongoing supporter of the Alternative Camp is a global telecommunication company. The company has been supporting the academy since 2008, by funding its major costs (according to the general secretary of the camp).

iii. Governmental support: According to the information from the municipality of Kaş, the municipality does not have any formal relationship with the academy. The reason is probably that Kaş is a small town, so there might be a job delegation between governmental organizations. Therefore, the main governmental support to the Alternative Camp is given by the district governorship in Kaş.

6.1.4 Caretakers of disabled individuals

Alternative Camp accept camp participants from charities which are formed to support the specified disadvantaged groups. Those charities came to camp with a determined number of participants and at least one caretaker for each group. During the field research, there were two different charities that took part in one-week services of Alternative Camp.

The first charity was the Down Syndrome Charity that was founded in 2014, in Istanbul. The charity helps individuals with down syndrome[13] to help to find a proper job, and they teach them how to be independent. From the Down Syndrome Charity, there were two caretakers, and one of them had agreed to do an interview. The second charity that took part in the second week after the first charity went, was the Unimpeded Life, Youth and Sport Charity in Antalya. This charity earns money by selling cookies at New Year's, and they go rafting, do safaris, set up camps, and visit museums. That second charity came with one caretaker, who was also interviewed.

The ages of caretakers of disabled individuals were not significant since only the reasons for coming to camp and how they came to the camp were asked. They

were coded as caretaker (1) from the Down Syndrome Charity and caretaker (2) from Unimpeded Life, Youth and Sport Foundation.

6.2 The triangle of inclusive social tourism

According to the emerging findings of the data analysis it could be said that Alternative Camp practices social tourism with three dimensions which are accessibility, diversity, and inclusiveness:

> Finding 1: In Alternative Camp social tourism is practiced with accessibility, diversity, and integrity dimensions, which contribute to the social inclusion of disadvantaged people.

The case of the Alternative Camp shows that accessibility is the first dimension of practicing social tourism and accessibility in the context of social tourism should mean more than just disabled-friendly physical spaces. In the Alternative Camp case, the term is defined in three phases. The first phase of accessibility is the accessibility of information to the social tourism practices by those who need it. The interviews conducted with caretakers of disabled individuals that participated to the camp, showed that, with media coverage and a well-structured network, Alternative Camp is very well known known in its target market.

> Think about a disabled person living in Artvin. Where could he learn about Dreams Academy if we do not have media coverage and the right network? (founder of AYDER) (04.10.2017, 17:14)

The second phase of the accessibility is the accessibility of the destination, which means having a disabled-friendly destination by designing the place by considering the physical needs of people with physical and mental disabilities. Not only within the place, but also the accessibility of the location from the "sending"

[13] The charity serves to individuals who are older than 18 years-old.

destination is important. As an example, the site that AYDER has for the Alternative Camp project is easy to access for everyone from anywhere within Turkey with its location and the site has a disabled-friendly design for disadvantaged groups. The first group from Antalya came with buses, for example, and in the second week another group came from Cyprus. During volunteering, there were lots of visitors from different places who happened to have a look at the center. In terms of disabled-friendly architecture, the camp has toilets that are built for disabled people, the place is flat, and there is no dangerous equipment or machinery in the field.

The last phase of accessibility is the financial accessibility that is reasonable pricing for its users. According to the founder of AYDER,

> Most people in Turkey who have a disability do not have the economic power to cover the amount of a holiday, so without reasonable prices there is not any sense to having accessible tourism [accessible destinations]. That is the reason we are serving free of charge to disabled people, as a charity. (13.07.2017, 14:47).

As the Alternative Camp aims to create a social change and the management suggests that these type of organizations should not have a focus on making a profit and should be able to provide free or at least reasonably priced services to the disadvantaged groups. Also, the quality of the services should be equal to that of a standard tourism package in the hospitality sector. Considering these, Alternative Camp, although it has a capacity to accommodate 30 individuals, only accept a maximum of 10 children each week to provide an active service. There was not any charge for children, families, and charities, as observed, and later on, this was confirmed by the children's attendants.

Diversity emerged as the second dimension that is necessary for social tourism practices and it is defined being open to all. The "all" refers to firstly, being open to all disadvantaged groups in focus without any discrimination. In the case of

the Alternative Camp, the focus is on disadvantage of participating in tourism activities due to disability. The volunteering during the field research and one-year long observations clearly show that the camp is open to people with any physical or mental disability who has a self-care ability.

For instance, during the field research, in the first week, 10 individuals with Down's Syndrome arrived and the next week 10 youths with cerebral palsy came, and during the year they hosted even seniors who are patients with dementia in the winter season (although the camp was closed) with affordable prices. Being open to "all" secondly refers to individuals that are not disadvantaged. For example, the camp has a wide range of volunteers, both local (from all around Turkey) and from other countries. During the camp, there were volunteers from various places, such as Istanbul, Diyarbakir, Antalya, Ankara, and so on. At the same time, there were volunteers of varying age groups and nationalities. During the field research, there were not any foreign volunteers because of the political situation of Turkey and decreasing numbers in international tourism. However, during the whole summer, there were volunteers from Germany and Holland. That is, while using social tourism as a tool for creating social inclusion, creating diverse communities (with respect to their disadvantage, age, gender, nationality, religion and so on) is a significant principle. According to the founder of AYDER, diversity is based on non-discrimination:

> Old people with chronic diseases, people that are mentally disabled, people with Down's Syndrome, low-income families, people from diverse cultures and religions are volunteers, visitors, or participants [in here]. That is the meaning of diversity for us [for Alternative Camp]. (04.10.2017, 14:32)

Finally, the tourism activities in Alternative Camp allowed both the social tourism users, and non-social tourism users which are mainly the volunteers. The reason is that to show disabled people their capabilities. That is, volunteers and

disabled individuals were integrated together in doing the same activities. This integrated design allowed disabled individuals to realize that, they can achieve the things that they previously perceived as impossible. This integration of the two groups required two rules to be strictly followed while accepting disabled individuals to the camp. The first rule is, accepting individuals only with self-care ability, as a person who requires intensive self-care cannot participate in daily integrated activities of the camp such as swimming, horse riding, diving with the volunteers and so on. The second rule is accepting individuals without their families so that they can break their dependency as they see that they can achieve many things without their families. Those two rules exist to create a friendly atmosphere for disadvantaged people, rather than creating a professional atmosphere.

> Since we are not accepting families here, the results [social impact of the camp] can be seen in one week. As a specialist, I sometimes still cannot believe this is [behavioral change of children] happening. I am seeing that some families do not want to leave their children alone. Some of the families even follow us. They [families] act like they are also having a holiday in Kaş and spontaneously shows up during activities. However, we have experienced for a long time that, children sustain their behaviors according to their habits that they gained with their parents - for example, leaving the plates on the dinner table. When they are at home, they do not care. Because their families are not here, they immediately adapt themselves to our rules and take their plates from the table. The children never resist us. Moreover, this brings them [children] the sense of achievement. The reality of taking their meals or taking their dishes on their own gives them courage. They start to see that they can do something without any help. (Staff 2, 15.07.2017, 09:40)

Therefore, it could be said that, in using social tourism as a tool to integrate disadvantaged people into society, integration should be the third dimension of social tourism. To sum up, the three dimensions of practicing social tourism could be shown as a triangle that leads to inclusive social tourism practices (Figure 5).

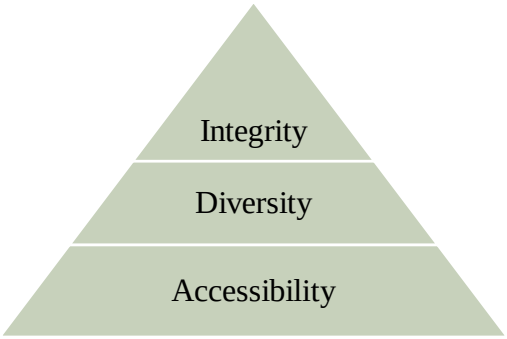


Fig. 5 The triangle of inclusive social tourism

6.3 The three main principles of Alternative Camp

The Alternative Camp is an organization which have a primary aim to create social change by focusing on creating high social impacts rather than profits. It provides services to disadvantaged groups for free or for very low and affordable prices. Therefore, the organization needs to decrease the cost of its services and products as much as possible in order to survive. This means the activities, the living costs, the infrastructural costs, the human resources costs, and the costs of the kitchen should be minimized in order to continue offering free or affordable social tourism services to disadvantaged groups. Under these circumstances, three principles emerged from the data as the cornerstone of the Alternative Camp's organizational continuity.

> Finding 2: In Alternative Camp social tourism practices are managed with three main principles in order to create high social impact with low operational costs. These principles are: Self-producing its services instead of outsourcing them (1), using volunteerism as the main human resource supply (2), being a role model to society (3).

6.3.1 The first managerial principle of Alternative Camp

According to the founder of AYDER, minimizing the costs is essential to increase the social impact of social projects. He believes that instead of investing money to

sustain the existence of the organization, the money should flow to create more projects, or developing the current ones (13.07.2017, 18:12). Therefore, the first principle of the Alternative Camp is "self-producing its own services instead of outsourcing the service (from third parties)". According to the founder of AYDER:

> If you outsource the services, you cannot be a leader trying to solve the problems of society. In that situation you can be a great director of a company, not a social leader. We [AYDER] never had a purchasing department because we are not buying anything. We always aimed for low cost even zero cost, but high social impact. (13.07.2017, 18:57)

Therefore, the charity has three check points before deciding to buy a service. First, they try to produce the service (i.e. 10 cups of coffee for 10 children). Second, if they cannot provide it, they lobby (e.g. call coffee producers to ask about donation options), and third as the last choice they try to find the cheapest way to buy that service (e.g. purchasing coffee).

6.3.2 The second managerial principle of Alternative Camp

Human resources are often one of the costliest expense for almost any type of organization. Therefore, any organization that aims to minimize its costs, usually focuses on reducing the human resources costs. To overcome the workforce cost problem, the second principle of the camp comes into play;

> As a second principle, everything here [in the camp] should be made by volunteers. We [core team] decided that the Alternative Life Association would do everything with volunteers and the volunteers will not have to spend a lira when they come. Also, no one [members of AYDER] will have to pay membership fees. We [AYDER] created our own model, and we decided not to create a bureaucracy model by preparing job descriptions, etc. If you do that, you must pay salaries. If you give an ad to a newspaper that AYDER have vacancy for a managerial role, you must give at least 5,000 TL as a salary. Usually, charities follow that traditional method and that is the reason they are only able to make less activity with excessive costs. The founder of AYDER. (13.07.2017, 33:15)

According to the board member (3), as the camp does not have many permanent/paid employees, the only major cost of the Alternative Camp are the costs of the kitchen, electric usage and so on. According to the founder of the charity and board members there are only ten permanent/paid employees for two different locations (Kaş and İstanbul) of the Dreams Academy. Moreover, the salaries of the board members and the rest of the staff are near to minimum wage since on legal paperwork everyone is documented as semi-volunteer. Obviously, wage is not the real motivator for neither the board members nor the rest of the staff. They all seem to have an intrinsic motivation (self-esteem, self-achievement etc.) to continue working in AYDER with low wages. Almost all permanent employees have additional earnings that they gain from other employments. Such as working as consultants to Corporate Social Responsibility projects in private sector or working as coordinators of future projects of AYDER that have received substantial funds from relevant authorities.

6.3.3 The third principle of Alternative Camp

According to the founder of AYDER being role model to society means:

> Now, when you want to act with your sensitivity to all the bleeding problems of the country, you must take a stand that attracts everyone's attention and creates awareness and conscious. If you don't apply it [the planned actions or ideas you are going to make to solve the problems of society] yourself, if you dictate it to others, you're no different from the parents who tell their child not to smoke when they are smoking. Or if you open the window of the car while driving and throw out a biscuit pack, he will do the same thing when the child sitting behind the vehicle grows up. That is, he is going to imitate it. That is why we had to set up our own system. I mean, as a leader, I had to show young people that all things were possible by volunteering. I had to create a role model. So, although I am the founder, I started out as a volunteer. (13.07.2017, 21:38)

From the statements of the founder of AYDER, it can be inferred that, being a role model for society is essential to create and sustain the volunteer pool, to sustain the belief and motivation of the volunteers and core team. Evidentially, those who were

volunteering in the Alternative Camp or were working as paid staff believed and followed the core values of the Alternative Camp. Indeed, some volunteers took certain board members as role models for themselves.

The interviews with the attendants of the camp participants with Down syndrome show that not only those who work or volunteer in the camp perceive it as a role model but also the attendants of children with Down syndrome also believe that the people in the camp are role models for the camp participant's positive development. The attendants claim that the camp creates role models from volunteers to show disadvantaged people that they can achieve more than they can imagine for themselves. For example, in the farewell night of the camp one of the children who has Down syndrome, stand up in the meeting and said that, "we are like empty notebooks. We will find meaning when you write into our blank pages".

There are also other findings, which suggest the importance of being a role model to society for the organization and define the qualities of this model (e.g. solidarity, love, focus on social impact rather than profits). According to the board members, staff and volunteers, for example, the management of the camp stands as a role model for society that shows an alternative living style in which solidarity and love has more importance than money (in comparison to modern city life). Besides, according to field observations, individuals working for or supporting the Alternative Camp believe that the Alternative Camp's strong dedication to increase the social impact through inclusion should act as a role model for other organizations such as other NGOs and private companies.

6.4 The management of human resource in the Alternative Camp

According to the founder of AYDER, the organization does not have a specific written/formal procedure for volunteer management since the founder believes that "the volunteers do not need to be managed, they can manage themselves (informal interview)". Actually, this belief is questioned within the organization. Indeed, according to academic studies, volunteers need management, but not a hierarchic one and or one with strict rules (Rochester, Paine, Howlett, & Zimmeck, 2010, p. 157). Regardless of the academic literature, the camp does not have a specific volunteer management method based on contemporary volunteer management models, as the founder of AYDER states, "we started with our way then it's shaped and transformed to its current form naturally (informal interview)".

> Finding 3: In the Alternative Camp volunteerism is the main source of human resources and is preferred in order to minimize costs and increase social impact. The volunteer management system in the camp is home-grown and horizontal and is supported by creating a culture based on specific core values.

When looking into academic studies about volunteer management or volunteer involvement models as human resources, Zimmerck states that there are two different approaches for volunteer management: The first one is the bureaucratic or modern approach, which is mostly for organizations that are more prominent. The second one is the collectivist-democratic or home-grown volunteer management approach, which has few bureaucratic rules and procedures (as cited in Rochester, 2010, p. 154). The interviews with the board members, staff and long-term volunteers show that the association implements a home-grown volunteer management approach. The reasons for choosing this model in this specific case are

lowering the costs while keeping the same human resource quality and creating social impact. The home-grown volunteer management model brings democratic management, equal job delegation, a shared responsibility, flexible rules, and horizontal hierarchy (see Appendix G).

> Our [AYDER] organizational structure is horizontal, as is the delegation of wages. You may hear this a lot, that we [staff and board members] get less pay, for example, I am the most authorized person after the chairman of AYDER, but I get the same wage as the driver. Board member (3). (13.07.2017, 12:53)

> On paper, my title is shown as an accountant of AYDER. It is because there was a need for someone to have an authority to sign in case of the absence of the chairman. However, in reality, another person takes care of financial issues. So, the titles are not important for us. We [board members and staff] do not care since we already have a horizontal organization. It does not matter if someone becomes a bus driver or a president." Board member (2). (10.07.2017, 14:15)

> You do not feel the hierarchy here. I can trust a volunteer and ask him to write an article, or shoot a video or photograph … You can see that collective work and solidarity [in the management of the camp]. Staff (3). (09.07.2017, 08:45)

> Like in horizontal organizations, everyone is a leader [in the camp] that creates a free and democratic environment here. Long-term (6). (09.07.2017, 05:32)

To manage the operational and organizational activities with a home-grown volunteer management approach, the management reinforces the core values in practice and discourse. In the Alternative Camp case these core values are defined as: love, diversity, respect, freedom, tolerance, and sharing (Appendix G). Those core values create the flexibility, self-authority amongst staff and volunteers, and they take the place of rules or regulations, and the management sustains itself with trust and belief.

> We are also volunteers [managerial board]. As managerial board, we all behave according to core values of the camp. This is how we are creating a role model for volunteers so that they can act according to those core values without bureaucracy or written processes. The founder of AYDER. (04.10.2017, 07:45)

In the Alternative Camp case the crucial reason for implementing the home-grown and a horizontal volunteer management approach to social tourism practice is

to keep the cost to a minimum level, because the management is able to give managerial tasks to volunteers with the home-grown approach. As a result, the staff are getting the same wages no matter what their position is. Moreover, the camp does not have training costs for staff since the camp hire its permanent employees from inside of the organization (from its volunteers), who know the culture of the organization and the responsibilities. For example, the research participant long-term (6) has become the director of Dreams Academy- Kaş in the winter season. On contrary, sometimes the camp does not hire anyone permanent since the volunteers are already sufficient to complete the tasks and responsibilities.

In the Alternative Camp case, executing a home-grown and a horizontal volunteer management creates a flexibility in operational management too, which also helps the camp to reduce the human resource cost. The main operations of the Alternative Camp can be divided into eight: planning, decision-making, organizing, staffing, communicating, motivating, leading, and controlling. Without the perspective of home-grown and horizontal volunteer management, the Alternative Camp management would need to hire paid staff for all of these roles as there will be a traditional approach in management model (Safrit & Schmiesing, 2012, pp. 4-5). However, in the case of the Alternative Camp, for example, there is no staff specifically hired for planning of the activities and other processes. The managerial staff and board members decide on the program of Alternative Camp (e.g. charities that will send people and activities), the length of the semester (four or five months starting from May) and the number of volunteers that is necessary for one semester. At the same time, the same crew also does the staffing by deciding on whom to take as a volunteer according to the received statements of purposes and CVs. Moreover,

the same crew decides which charities (charities apply to AYDER from the website or direct call) will send their participants to the camp.

> We [managerial board and staff] determine volunteers who have potential and try to spread them [calling volunteers group by group] across the entire season. However, we do not have a written criterion for that. Board member (2). (10.07.2017, 23:36)

Another example to the flexible approach of Alternative Camp in operational management can be given from the organization, staffing and training parts. In the camp, job delegation for volunteers is determined every night at volunteer meetings, as there are not any written rules for this task and there is democratic management. For the organizational flexibility, the board member (2) stated that:

> We do not have a written job delegation for each volunteer or staff member. There are specific duties and each person knows their responsibilities.

For the flexibility of staffing and training parts of operational management the founder of AYDER stated that:

> We [AYDER] created our model and did not want to follow standard procedures and did not want to hire professionals with fixed job descriptions and titles. If you have some qualifications and are willing to be part of us, we can work together. We do not ask for any job interviews. We trust references. If you know how to use Excel, if you can speak English, if you are a presentable and open person, it is done for us. We do not have a contract, either. Life is so simple. (13.07.2017, 36:43)

Another crucial reason for adopting a flexible, home-grown, and horizontal volunteer management for the Alternative Camp is to increase the social impact of the camp. Since the home-grown volunteer management underlines humanistic values and democracy with its core values, the social effect of the camp spreads to volunteers after the camps' target market (disadvantaged people). Two research participants from the managerial segment said that "Alternative Camp does not only realize the dreams of disadvantaged people, but also the dreams of volunteers", which means that the Alternative Camp creates benefits to its volunteers as well. In

the literature, there are core issues that have been repeatedly found with respect to the benefits of volunteering, which include enhancing the social capital, well-being (both psychological and psychical), developing skills, increasing job opportunities and enhancing ones' network (Manetti, Bellucci, & Como, 2015, p. 2109) (see Appendix G for transformations and changes that are mentioned by volunteers of the camp). For instance, volunteers talked about how their attitudes toward people changed and how they became more positive and developed their relationships with disabled people. Also, volunteers claimed that some of their skills (painting or sports) developed and they discovered their hidden talents such as dancing etc., thanks to the camp. Among these, the most visible social impact of the camp on a volunteer can be distracted from the story of a short-term (8): Volunteer (8) met with another volunteer in Alternative Camp and learned about a study program that gives a scholarship to students who would like to study abroad for one year in a country. Since she (volunteer (8)) lives in Diyarbakir, the opportunities were fewer than in other cities in Turkey. However, she never quit and found a way to follow her dream. The other volunteers from the Alternative Camp helped her after seeing her efforts. The other volunteers sent video records to her, which was crucial for acceptance to the program, and the founder of AYDER gifted her his computer to encourage her to work. She succeeded on the exams of the program by the power of that support, and she went to Serbia for one year. When she came to Istanbul to fly to Serbia, I had my last meeting with her. In an informal setting, she said that, "If I had not volunteered at the Alternative Camp, I would never be able to even dream about this opportunity, let alone realize it".

6.5 The organizational continuity of Alternative Camp

Finding 4: The organizational continuity of social tourism practices in Alternative Camp depends on volunteer circulation, volunteer retention, and sponsored relationships.

The founder of AYDER explains one of the factors that influences the organizational continuity as follows:

> We do not have any problem with sustainability [organizational continuity] because our volunteer source is limitless. For example, you came here, and you will tell this place to others, or after some time you will remember the core values that you gained here. Once you have witnessed something [like we have in here], you cannot stay silent. That creates a sustainable [organizational continuity] volunteer source and that engenders the sustainability [organizational continuity] of the system. (13.07.2017, 1:12:14)

From that statement, it can be inferred that the organizational continuity of social tourism practice depends on volunteer circulation and volunteer retention.

First, word of mouth plays a crucial role in the circulation of volunteers. The one-year observation showed that the attitude and trust of the Alternative Camp staff towards the volunteers creates a continuous volunteer circulation and volunteer retention. Volunteers act like they permanent members of the organization and without realizing it, they advertise the camp to other people, leading to a circulation of volunteers. For instance, in the second visit to research field there were senior guests in the camp. After the guests spent time with volunteers and understood the vision of the association, some of the seniors wanted to participate as volunteers as well during the summer season of the camp. Another example is that during the field research all the short-term volunteers suggested that they joined the camp because of the recommendation of their friends who volunteered in the camp before. There was no one who came without knowing about the camp.

Second, AYDER has a valuable media coverage that is enough to create volunteer circulation. As the founder of AYDER explained, the camp never paid for a newspaper or television to make an advertisement. In 2003, Alternative camp was popular because the camp is the first disabled camp that offers holiday services to disadvantaged people. Also, as volunteering was recently developing in Turkey, all TV channels paid attention to the camp (see Appendix C).

In terms of volunteer retention, the motivation of volunteers should be grouped and analyzed (Appendix I). In the Alternative Camp, the long-term volunteers who are selected as field leaders make orientation for the short-term volunteers in the first week of the camp to describe the field and duties of a volunteer. In the orientation that was provided by long-term volunteers on first of July 2017, the question of 'what your expectation is from Alternative Camp' has been asked to short-term volunteers and all answers were recorded. All short-term volunteers told their expectations from the camp. According to the records of the answers, short-term volunteers believed that the camp would provide them food, shelter, love, knowledge about people with disabilities, emotional maturity, meaning of equality in society, solidarity, clean acceptance, and impartial attitudes towards people. These answers suggest that as the Alternative Camp communicates its core values strongly, those who have similar values apply for volunteering, which eventually leads to a higher/easier retention of volunteers.

To analyze volunteer retention from a deeper perspective, the pull factors were identified and grouped based on the interviews that were held between 1-15 July 2017. One of the questions in the interview was that 'why did you decide to become a volunteer in the Alternative Camp?'. According to the answers, the motivations of the Alternative Camp volunteers clustered based on their similarities.

While grouping the motivations of volunteers, the six factors of volunteer motivation that Clary suggested was used (as cited in Rochester, 2010, p. 123). Those factors are: (1) values (altruism and concern for others), (2) understanding (increasing knowledge, or learning new skills), (3) career (learning new career-related skills or developing them, experiences for furthering careers), (4) social (being with friends), (5) protective (escaping from negative feelings and protecting the self), and (6) enhancement (personal development and self-esteem) (see Appendix I for more information). By analyzing the answers of volunteers according to those six factors of motivation, it was found that first, most volunteers have more than one motivation to volunteer, and these motivations vary. For example, the answers of nine short-term volunteers out of fifteen and three long-term volunteers out of six show that one of the strongest reasons of being a volunteer is that the belief they are helping to disadvantaged people and making a change. The results also suggest that the varying motivations and their personal root mean that short-term volunteers might leave the organization based on their changing expectations from life or from themselves.

- Short-term (5), (9), (12) and long-term (2) shared the same motivation to help people.
- The motivation of short-term (10) and long-term (1) was to learn right empathy, that is, out of human sentiment.
- Long-term (3) was here to be useful to society.
- Short-term (8) also had a motivation to learn about disadvantaged people.
- Social cluster: As a different answer to all, short-term (11) had a motivation about making a change.
- The other volunteers who were long-term (1), (3), short-term (4), (7), (12) shared the same motivation, that is being with people with similar goals.

- Also, long-term (3) and short-term (12) thought that they wanted to be a volunteer here because of new people that they were going to meet whose intellectual level is high.
- Additionally, one of the short-term volunteers said that:

> We gain social consciousness in this camp. We are trying to act responsibly to the people who are excluded from society for any reason. Short-term (15). (12.07.2017, 22:48)

Except the six factors of motivation, according to the studies of volunteer retention, the loyalty of volunteers depends on a helping personality, the strength of motivation, the support of the organization and the integration of volunteers into the organization (Rochester et al., 2009, p.136).

- An example of the strength of motivation:

> The reason I come here every day as a volunteer is not about the nature or activities of the place. I volunteered before in Kaş, in a more beautiful place but there was something else; the goal of that place was to make money for the field owner. Here, the goal of AYDER and its values makes people stay there or motivate them to be volunteer there even for just one time. Long-term (2).

- An example of the support of the organization:

> I believe that volunteering equals motivation. That is why [as a volunteer manager] I invented good-morning hugs, and an angel game to motivate volunteers. Hugging makes people feel close to each other. The other one is a funny way to understand people and build good friendships. Staff (3). (09.07.2017, 20:49)

- An example of helping personality:

> I volunteered at the camp last year for ten days. It was because of an application that gives you an award. I helped a child who was afraid of dogs, cats, and fish. To overcome his fear, we pet a dog together, and he got over that because of my help. That is why I came here again without any concern about gaining awards from the mobile application. Here we can touch people's lives. Short-term (10). (12.07.2017, 02:17).

- An example of the integration of volunteers into the organization:

> At my first volunteering, it was because of an application called UGO. I was expecting a place that only consisted of a couple of buildings and had basic activities for disabled people; however, the atmosphere was so warm. The happiness level of the people and their friendship were the factors that made me come again. I love this place very much. short-term (6). (11.07.2017, 02:25)

According to Rochester's view (2010) it can be inferred that if an organization does not invest to volunteer retention and circulation (by expressing core values, creating a media coverage, having a strong standing, and so on), organizational continuity might depend on volunteers' personalities. According to Rochester et al. (2010), volunteer retention has a complex nature and changing dynamics. For example, in some cases, people stay in the organization because of their helping personality although they are dissatisfied, and, in some cases, those helpful people leave the organization because they had a bad experience (Rochester et al., 2010, p.136). In that case, the retention is likely to be a subject of personal choice or specific cases. Regarding that concern, long-term volunteer (3) said:

> Currently, the volunteers who were coming three years ago are not here. Where are they now? I guess volunteering is something like that… Everyone seeks something, and they leave the organization when they satisfy their needs. Maybe they come to find themselves and leave when they did. However, the board members and that core team never leave. They are here from the first day of this camp. One of the board members came and told me something once; "we have seen a loss of volunteers, they worked with high efforts, but you cannot see them now". I guess volunteering is something like that. (08.07.2017, 11:54)

Various events from the field with respect to how specific events may negatively or positively influence retention are as follows: After long-term (6) became the manager of the Dreams Academy, Kaş, some of the volunteers stopped going there for a few months, because of some personal problems they have with that specific long-term (6). According to Haski-Leventhal and Bargal (2008), volunteers who see their close friends leave think it might be time for them to stop volunteering

as well, so a domino effect may occur (p. 93). In another event, after two or three volunteers left, the other ones also developed a negative attitude toward the academy. However, it has also been observed that in contrast to the former event, some of the volunteers who left the organization returned after a couple of months suggesting that it feels like family. It was like having a sad event and arguing with their family members and returning to their families, no matter what happened. Therefore, it can be said that building a strong bond by creating a family atmosphere and treating volunteers like they are part of the organization are techniques for controlling the volunteer retention in the Alternative Camp, which is also extremely important for the continuity of the particular social tourism practice taking place in the camp.

Although in interviews, the founder of the camp defined volunteerism as the main factor for the organizational continuity, the data suggests that that the camp's relationship with its supporters is also significant. The reason is that, the funding mechanism of the Alternative Camp is charity provision (McCabe, 2015). AYDER gets funding from the telecommunication company, for ten years, on behalf of the Dreams Academy, Kaş and uses it to pay the expenses of its facilities. Also, the Alternative Camp itself gets donations such as kitchen equipment from Arçelik (see Appendix D, Figure D12), a donation from the Ford Company to the library (see Appendix D, Figure D11), and cleaning materials from Turmepa (see Appendix D, Figure D10). These suggest that while volunteerism is a major factor, the organizational continuity of the social tourism practice also depends on sponsored relationships, which are risky and should be managed well. In addition to that, being sponsored by a well-known company for years and receiving donations from other well-known companies affect the association's reputation amongst its network.

6.6 The social changemaker image of Alternative Camp

Finding 5: Alternative Camp creates a "social changemaker" image to its stakeholders to ensure organizational continuity of their social tourism practice.

First, in the handbook for volunteers of the camp, Alternative Camp reinforces that the Dreams Academy was founded on volunteer power since AYDER believes that each volunteer can be a changemaker or in other words, they can be social entrepreneurs. Indeed, in volunteer orientation sessions, the long-term volunteers stated that volunteers are part of that particular social change: "If we want to change something, we should first change ourselves to be a role model to our society, because volunteering is like being a mirror to people that we share the same culture, beliefs, or problems" (long-term 4).

Second, Alternative Camp creates a social changemaker image to its supporters. According to the founder of the association, the reason the global telecommunication company is being a sponsor for ten years, is the role that AYDER and the Alternative Camp plays in society. To emphasize that the founder of the association said that:

> We [AYDER] have a partnership with UNDP for 15 years and with the company [telecommunication company] for 10 years, and with the Koç Holding for the 3 years. That long term relations are a result of our vision, and perspective. For example, the telecommunication company stopped funding us at the end of the first year. However, we did not let them go. We continued to work like we were getting funds and continued negotiations and meetings with them. After a couple of months, they agreed to start funding again, because we proved that we are not a simple neighborhood project, nor a charity that plays a musical instrument in the backyard with disabled children. They understood that this was not just a temporary project, but an act of social entrepreneurship that will create a change in Turkey. (13.07.2017, 1:01:19)

Furthermore, according to a study in Turkey, companies like Koç Holding or Sabancı generally form a foundation, or they choose an NGO as their leading stakeholder and create a project according to their customers' interests. Moreover, some of them

cooperate with NGOs for their altruistic purposes (İnceiplik, 2018, p. 37). However, the Alternative Camp differs here with their vision as they suggested to stand to solve the real problems of society. Ultimately, the corporates fund the Alternative Camp to increase the firm's image by advertising their support as corporate social responsibility activities. Thus, AYDER's effort for creating the image of a social changemaker plays a crucial role in terms of sustaining its relationship with its supporters. Especially, if the financial management of an organization like the Alternative Camp is binded to its supporters, which is quite inevitable in the market opportunities of Turkey (İnceiplik, 2018, p. 26). Another example from an interview with a board member (1) shows that supporting the Alternative Camp or other AYDER projects happens mostly because of the social changemaker image of the association. According to the board member (1),

> In Kaş as Alternative Camp, we have two supporters for our boat trips and diving activities. They are our board members also, but not getting any payment, and they use their boat for us free of charge. They say that they are volunteers, but they also now are part of our team, because being in the crew is something else, they believe in us. (13.07.2017, 43:34)

Also, from the first visit to Alternative Camp, there was one celebrity who was using the museum (in the main building of Dreams Academy, Kaş) to sell her photographs to support Alternative Camp. When I asked the reason for selecting the academy for support, she replied, "I have a connection with this academy, I knew this place from my friends, they were volunteers here, I visited this place a couple of times. I want each action of mine, no matter what, to create awareness or a have positive effect on society (07.07.2017, 03:19)". Another supporter that has been providing the horse-riding activity for free of charge to the participants of that particular social tourism practice said "until today 3.500-3.600 disabled children came and rode horses free of charge. I have seen and experienced how a disabled person can achieve things that

society labels as impossible for them (11.07.2017, 04:35)". Another example of the importance of social changemaker image of the camp is that in the third visit to field, there was a group of painters who came to support the academy financially. The painters selected the Dreams Academy, Kaş as the venue for their international art festival, and they left their paintings to the academy as donation. Some of the painters from that event, tried to find more supporters for the camp by using their networks, since each of them believed that the camp stands for creating a social change in society.

Third, the Alternative Camp creates a social change maker image to its target group and society by having a large media coverage. As mentioned before, that media attention came from the social role that charity plays, as being the first camp for individuals with disabilities, and the first camp that guests a huge amount of volunteers.

From there, it could be said that, creating a social change maker image to sustain its relationship with supporters (donators) and volunteers is significant for the association. Overall the Figure 6 below combines all the findings in context:

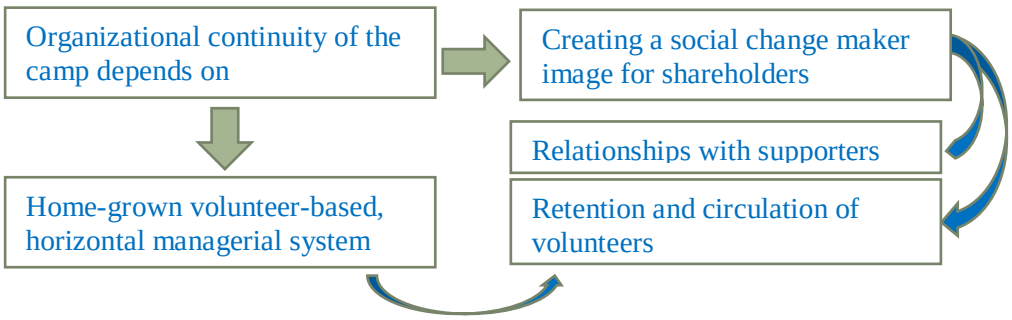


Fig. 6 Organizational continuity of the Alternative Camp

6.7 Social entrepreneurship perspective on social tourism

According to the founder of the association, Alternative Camp had to start as a social entrepreneurship, and later evolved to an association (AYDER).

> Alternative Camp had been an example of innovator entrepreneurship thanks to its facilities provided for the first time in the world to all disability groups; its structure is based on volunteerism and its philosophy is based on not providing free services. And it has been awarded national and international prizes… The founder AYDER. (extracted from a documentary on YouTube channel[14], 29 Mayıs 2013)

Etchart and Comolli (2013) defines social entrepreneurship as:

> "...businesses that solve critical social problems in a sustainable manner", which differs from a charity or non-profit organization because they "... create and sell products or services that improve the quality of life for low-income or disadvantaged people, while also earning financial revenues for the enterprise to sustain and grow its activities." (p. 1)

The definition of social entrepreneurship shows that Alternative Camp meets some of the components of being a social entrepreneurship. Those components are: aiming to solve the problems of society, improving the QoL of disadvantaged people, and offering free services. According to the İnceiplik (2018),[15] AYDER is a social entrepreneurship because the management of the charity has the following strategies:

- Adopting a horizontal hierarchy,
- Working with a professional crew,
- Having volunteer support,
- Creating a flexible business model,
- Focusing on creating social change,
- Developing strategic alliances,
- Adopting innovative approaches,

[14] https://www.youtube.com/watch?v=pVj1Ktq9NoU

[15] The study of İnceiplik is a qualitative Ph.D. study about defining the success factors of social entrepreneurs in Turkey. The study has ten research participants, which includes AYDER.

- Getting to the core of social problems,
- Accepting social entrepreneurs from the target market's discourse,
- Doing entrepreneurship-based revenue generating activities (p. 77).

However, the data suggests that the Alternative Camp does not have any products that can sustain a stable financial revenue for the association. Therefore, it can be said that the components, that creating products for organizational continuity, and doing entrepreneurship-based revenue generating activities, are lacking in the case of the Alternative Camp. Indeed, as mentioned before the financial scheme of the Alternative Camp is charity provision. Therefore, to understand why Alternative Camp and AYDER are social entrepreneurships, the context of Turkey with respect to disabled individuals and NGOs should be understood.

According to the founder of AYDER; "In Turkey, disabled people are living behind the Berlin Wall (13.07.2017, 15:44)". Also, two staff out of four, and one long-term volunteer who graduated from social work defines the view of Turkish people to people with disabilities is ableism:[16]

> We have a society who does not have an idea about how to interact with disabled people. Some people behave toward children with cerebral palsy like they have retardation or are drunkards. Therefore, most of those children retrogress and develop a learning disability. Staff (4). (13.07.2017, 05:45)
>
> Fatalism is another barrier for disabled children. The families think that God wanted to have them a disabled child, so families start to take care of their child rather than trying to make him or her independent persons. Staff (2). (15.07.17, 08:38)

Burcu (2015) provides a general picture of the prevalent culture in Turkey in the face of disability. The book explains the culture in Turkey in the context of

[16] Ableism: A network of beliefs, processes and practices that produces a particular kind of self and body (the corporeal standard) that is projected as the perfect, species-typical and therefore essential and fully human. Disability then is a cast as a diminished state of being human. (Campbell, 2001, p. 44)

disabilities. According to Burcu (2015), in Turkey most people pity disabled people, sometimes they make fun of them or defines them as helpless and untrustworthy, or even 'people who are punished by God' (p. 126). The society labels people with disabilities as useless, a burden, and half-way. These views generally result in social exclusion (p. 118). That social exclusion creates social barriers as an addition to biological barriers and generally causes social isolation, social loneliness, and the situation sometimes ends up in suicide (p. 118).

According to Burcu (2015), to change that social culture towards disabled people, there should be some political reforms (p. 127). However, in Turkey, even the number of disabled people is not known. That shows how disabled people are excluded from the cultural and official domains of the country. In that case, NGOs should be supported by the public and the government to make disabled people more conscious of their rights and their capabilities (p. 173). However, in Turkey most of the charities for disability are established by disabled people or their relative/s (Yaşama Dair Vakıf (YADA), 2015). According to the founder of AYDER, those charities are not effective at all when considering their activities or the number of people that they serve:

> There is a camp for disabled people in Florya, in Istanbul. I had visited there before establishing AYDER. The camp has little rooms for six to seven people, and it is near the seaside; however, entering to sea in Istanbul is unhealthy. So, from morning 'till night those families [the children come with their families] eat unhealthy foods and play cards or watch TV. (13.07.2017, 16:30)

The reports and statistics of the YADA foundation about the role of NGOs in Turkey support the observations of the founder of AYDER in terms of ineffectiveness. According to statistics the numbers of charities and foundations (nearly 85.000) are inadequate since the population of Turkey is 75 million people (YADA, 2015). And what is worse, when looking into the kind/group of charities, the

effective ones seem few: According to 2006 statistics, 12.760 charity were established to build more mosques, while 7.546 were hometown associations, and only 8.590 charities were about welfare/mutual aid (Yeğen, Keyman, Çalışkan, & Tol, 2010, pp. 36-37).

According to İnceiplik (2018), between the years 2010 and 2018, active charity numbers increased from 61.000 to 112.762.[17] However, in charities based on philanthropism are not sustainable with respect to their activities and financial existence. Because of their limited resources, the traditional NGO systems are inadequate to find solutions on social problems (İnceiplik, 2018, p. 25). The founder of AYDER expressed his observation as follows: "those charities which can barely get money via donations or membership fees to pay their bills cannot solve the real problems of society (13.07.2017, 12:36)".

Another important fact about the NGO sector in Turkey is that the level of organization of society is weak (volunteerism, donations, or memberships). The most recent statistics of the Department of Associations shows that only 7.126.448 people are recorded as a member of an association. Furthermore, even though in Turkey there is not any research about volunteer work or employee rates in NGOs, from that the gaps in volunteerism in Turkey could be understood too (Yeğen et al., 2010, pp. 36-37).

> In Europe, the situation is different; that is why we could not reach their level in the third sector either quantitively or qualitatively. Because in Europe, government regulates supportive and enhancing legislation. The founder of AYDER. (13.07.2017, 04:10).

As a result, the founder of the AYDER practices social tourism (Alternative Camp) with a social entrepreneurship perspective to solve the real problems of

[17] https://www.dernekler.gov.tr

society. However, in other countries such as the UK, the US and Belgium, social entrepreneurship has a distinct status and some privileges from business organizations to protect their business continuity. By contrast, in Turkey, the legal framework lacks policies, instruments, laws and in general, an infrastructure that is specifically be tailored to support social entrepreneurship. As a result, social entrepreneurs have to establish a charity, foundation, cooperative or a company (İnceiplik, 2018, p. 26) such as the Alternative Life Association.

Furthermore, the aim of AYDER is creating high social impact. The current social tourism practices in Turkey, which are practiced by the government or charities, do not have a proper vision to create high social impacts. For example, governmental practices are generally use social tourism to increase the image of the municipality and for the votes (Arslan, 2017).

According to the founder of the AYDER, "the Alternative Camp is a model that gives social tourism services in Turkey to use tourism and sport as a tool to show disadvantaged people that the only barrier is in people's minds (13.07.2017, 1:23:53)". Furthermore, while in the camp, the idea that "we are not a rehabilitation center, and we are not teaching anything, we are just providing the environment where people can be free" has been repeated numerous times by the long-term volunteers, board members and staff, the founder of AYDER. With the perspective of social entrepreneurship, social tourism becomes a tool to create the needed atmosphere for specific purposes, as Alternative Camp does. Thus, the founding story of the Alternative Camp suggests that:

> Finding 6: AYDER manages social tourism with an entrepreneurship perspective, which leads to a focus on social tourism as a tool include disadvantaged people in society.

CHAPTER 7

CONCLUSION

This thesis has re-evaluated the concept of social tourism in Turkey, by using ethnographic research methods on the case of Turkey's Alternative Camp. Therefore, this study contributes to one of the approaches that Turkey follows in implementing a country-specific social tourism model.

Alternative Camp, which has been active since 2002, selected as a research field since it is the first free holiday camp in Turkey founded for the disabled individuals that runs with volunteers. Another reason of studying Alternative Camp is that the camp corresponds to the adaptation model of Minnaert (2012), since the camp serves only to social tourism users with tailored tourism activities. The camp has been visited three times as participant observer in different timeframes between 1st of July 2017 and 1st of July 2018. The findings of the study showed that, Alternative camp is a social entrepreneurship that had to evolve to an association called the AYDER foundations in the context of Turkey. Finding that, the structure of an organization or an association having a social entrepreneurship perspective leads to a focus on social tourism as a tool to change society by creating awareness of the specific problems of disadvantaged groups. According to findings of the research, this thesis has two main conclusions.

The first conclusion is that: social tourism could turn into a vehicle to increase the social inclusion of disadvantaged people by adopting the accessibility, diversity, and integrity dimensions. According to the literature review, social tourism does not have a fixed definition or practicing model that is relevant worldwide. Political and cultural factors generally determine the approach to social tourism

(ISTO, 2016). When considering Turkey's academic studies in social tourism, the definitions are mainly made without considering the concept of social tourism practices in Turkey. The concept of social tourism evolves with the country-specific implementations or definitions. Thus, there is a need to propose a new definition based on the perspective of Turkey's Alternative Camp towards social tourism.

By considering the current trends in tourism studies in terms of sustainability and inclusiveness (United Nations, 2015), a new definition for social tourism could be proposed. The definitions of social tourism are generally based on pricing strategies, and that situation creates an image like the only problem of disadvantaged people on participating in tourism activities is pricing. However, inclusiveness has a deeper meaning than affordable prices. That price-based definitions of social tourism overshadows the dimensions of accessibility, and diversity. Therefore, to propose a new definition of social tourism, according to research findings, the triangle of inclusive social tourism could be used (Figure 5). On that point, practicing inclusive tourism seems a more comprehensive approach, rather than practicing social tourism, since inclusive tourism aims to integrate all people in tourism activities like social tourism aims to. However, it seems like, the accessibility of prices for disadvantaged groups stays out of concern of inclusive tourism. Since inclusive tourism and social tourism complete each other deficiencies, a better definition can be proposed by combining two concepts.

Hereby, the triangle of inclusive social tourism (see Figure 5) consists of three dimensions as accessibility, diversity, and integrity, which leads to inclusive social tourism. Accessibility dimension has been taken as the base of the triangle, since accessibility consist of three phases to include all people to tourism activities, such as affordable pricing, reachability of the destination and accessibility within the

destination, and the accessibility of information to the target market. After accessibility, diversity dimension comes to emphasize that tourism is the right for everyone without any discrimination. As a last dimension, integrity is placed to be sure that each process of a tourism activity could embrace all participants or visitors. By considering the dimensions of the triangle of inclusive social tourism, the definition of social tourism could be revised as follows: social tourism is a stand against inequalities and exclusions of disadvantaged groups through tourism development and activities. It begins where the touristic activities, policies, services, and products turn into an accessible (information, infrastructure, price), diverse, and integrated vehicle to solve the problems of disadvantaged groups who are excluded from society.

The second conclusion of this thesis provides a social tourism management model by examining Alternative Camp, that can be applied to social tourism practices that to create high-social impact with low-cost (Fig. 7). According to academic studies about social tourism, the management of social tourism practices changes country to country, due to the cultural and political backgrounds of countries (Hall and Brown, 2012: McCabe, 2015: Diekmann et. al, 2013: Gabruc, 2016). In Turkey, unlike other European countries, social tourism is not included in Turkey's tourism policies. Therefore, practicing social tourism in Turkey left to the initiatives of municipalities, charities, or individuals. Furthermore, the municipalities in Turkey, which have been implementing social tourism practices mostly aim to increase the municipality images rather than social aid (Arslan, 2017). Therefore, it could be said that, in Turkey or in countries like Turkey, social tourism practices should have a social entrepreneurship perspective to increase its social impact, like Alternative Camp.

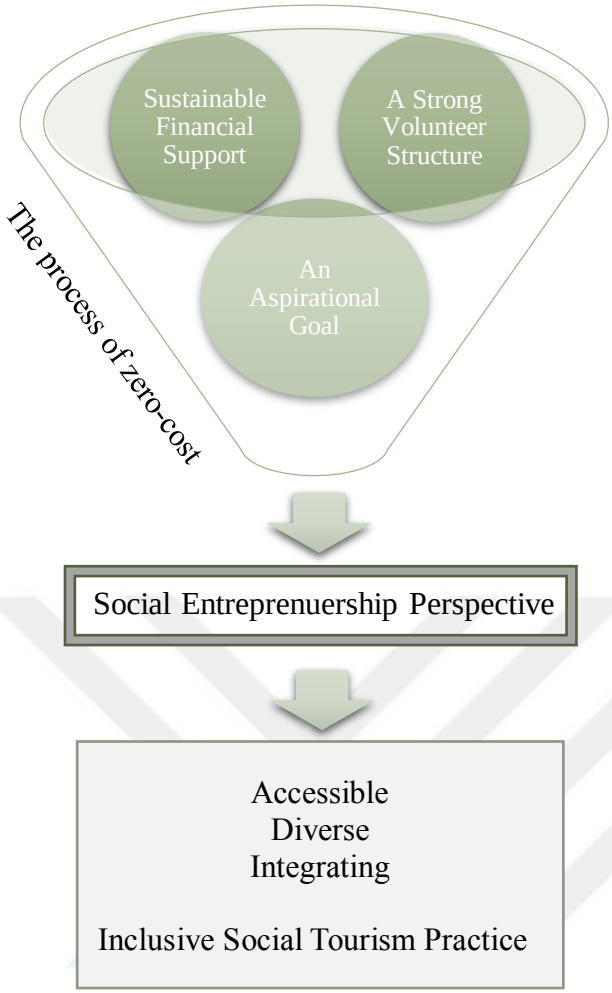


Fig. 7 The conceptual model for an "inclusive social tourism management" for Turkey

In countries like Turkey where the support of governmental organizations to social entrepreneurship is lack, most of the social entrepreneurs had to form a charity to create sponsorship relations for the financial continuity of their projects (İnceiplik, 2018). For example, the formation of the AYDER was required in order to build sponsored relationships. Therefore, the funding structure of Alternative Camp fits to the fourth provision of the funding scheme of McCabe (2015). Which makes the organizational continuity of Alternative Camp depends to its volunteers, donors, and its aspiration for being a social changemaker (Figure 6).

According to Gabruc (2016) depending the financing of social tourism organization into one funding structure might threaten the organizational continuity

in the long-term which is the common problem of social tourism practices in European countries. Indeed, in the camp, the financial continuity continuous as a result of keeping the sponsored relationships safe, strong and long term. For example, the main financial supporter of the Alternative Camp is supporting the camp for ten years. According to my observations, the reason of that is managing the camp with a social entrepreneurship perspective and creating high social impact with low costs. Furthermore, in terms of the Alternative Camp, to ensure the organizational continuity the camp, the organization counts on volunteer circulation and retention. In the case of Alternative Camp, the control of volunteer source is successful due to the strong volunteer structure. Such as, creating family-like environment, creating an aspirational goal, and using a democratic and flexible volunteer management system. As a last point to the success factors about ensuring the organizational continuity of the camp is having an aspirational goal. By having an aspirational goal, the media, public, target market, financial supporters, core team, and volunteers intentionally want to support, join, or be in the organization. The reason is that, they all feel like they are part of a social change.

As a result, it could be said that, to operate social tourism practices in contexts like Turkey, there are three main principles for low cost and high social impact (Fig. 7): Sustainable financial support (1), a strong volunteer structure (2), an aspirational goal (3). After implementing those three basic principles of zero-cost process, having a social entrepreneurship perspective lead to a more accessible, diverse and integrating social tourism practice which leads to social inclusion.

CHAPTER 8

DISCUSSIONS AND LIMITATIONS OF THE RESEARCH FINDINGS

8.1 Discussions

This thesis showed that one of the major social tourism practices in Turkey (the Alternative Camp) has a social entrepreneurship approach and its organizational continuity depends on its volunteers and sponsors. Hereby, there are several factors to discuss in terms of the nature of volunteerism, volunteers' rights and the domino effect of volunteerism, the funding structure of the organization, and the organizational transparency and accountability, respectively.

According to Rochester et al. (2010), volunteerism is a free choice to contribute to the solutions of problems in society. That is why, while selecting volunteers, the organizations should not select volunteers according to applicants' skills (p. 234). In the camp, the interviewers told that the camp is open to any kind of people, and CV's are not important for the recruitment process of volunteers. However, according to my one-year observations on the camp, there were volunteers who are beneficial for handling the important tasks of AYDER. That is, there were no one who has lack of skills. Furthermore, I have seen that, the camp was seeking specific skill in volunteering for some special occasions to lower the cost of human resources. That situation of using volunteers as cheap labor, caused me to question how much does the camp care about the nature of volunteerism as defined by Rochester et al. (2010).

According to Rochester et al. (2010), the nature of volunteering, especially in the 21st century, is anarchic and irregular. Which means that volunteers may work with the employees in the organization or share the major responsibilities with paid

workers, but they have a right to choose not to be involved (p. 243). When I visited the camp the second time, I had a chance to be involved in a private meeting with two board members and the founder of the association. The founder of AYDER was unhappy because he thought the volunteers in the organization were just doing what they were told. He was expecting volunteers to take more responsibility and initiative. I told him that "You always said that the academy is offering a space to people that they can feel the freedom. I would like to ask you what freedom is mean to you then?". He hesitated to answer the question, but I inferred that, he was expecting each volunteer to work more with less expectation from the camp since they are serving for the good of society. However, in the 21st century, this might be a topic to discuss: what we should expect from volunteers? Consequently, I think that, working only with volunteer power is open to discussion in terms of the volunteers' right, and nature. Depending everything on volunteerism may cause the core team or the founder of an organization to expect more than he or she should expect from a volunteer.

Furthermore, having volunteers as human resource has a risk in terms of the organizational continuity. In the Alternative Camp case, some of the volunteers left the organization and their closest friends followed them. According to Haski-Leventhal and Bargal (2008), volunteers might leave the organization if their friends left the organization. Volunteers came back to Alternative Camp after some time, since the organization has a strong volunteer structure made by the core team, like a well-established family feeling, and core values. However, if the core team of the camp changes in time, what is going to happen is an important question that should be asked.

Another discussion is related to the funding structure of the camp. Although AYDER is social entrepreneurship, the funding structure of the Alternative Camp is charity provision. That is, the camp is taking funds from private companies or individual aids. According to observations on Alternative Camp, there were major funding problems. I could not learn the problems because the camp and the company were sensitive to sharing data about financial accounts. Therefore, it was impossible for me to understand in which percentage does the company support the Alternative Camp. Also, before going to field, I saw that on the website of the camp there were more donators than the major one, but which company is donating in which form or how much was a mystery. Not surprisingly, during the research, this information stayed as a mystery. Assuming that the telecommunication company was the only financial supporter it could be said that maybe, rather than having one big donor, having multiple firms to get fund, would be wise for such organizations. In that case, the amount of money that the organization would be loss might be less. According to the literature review of this thesis, social tourism activities generally have one financial structure, and generally operates with donors from governmental organizations or the private sector. However, Gabruc (2016) claims that most of the European countries started to implement multi-funding schemes to ensure the business continuity of their social tourism practices. Therefore, as a social entrepreneurship-based organization, there might be more opportunities for AYDER to find additional financial solutions. According to the literature, problems of the financial continuity is not peculiar to Alternative Camp; in fact, the source of the problems and the difficulties caused by a broader perspective. According to İnceiplik (2018), because of the inadequate financial support of government for social entrepreneurship practices or charities, their futures are threatened. The support of

governmental organizations to the camp could not be reached due to the sensitivity of the academy. The founder of the organization avoided the questions about the camp's relationship with governmental organizations by saying that the government does not support. Considering that the venue of the Academy in Kaş is donated by the municipality, it is not true to say that the state does not support the Academy at all. However, considering the funding mechanism of the alternative camp, it can be said that the contribution of government organizations is lack.

Another discussion is about the transparency and accountability of the camp to its users and the public. Because Alternative Camp has a horizontal hierarchy and democratic management, it should be expected from the camp to be more transparent. Neither the website of AYDER nor the published reports were providing open access to the information about the distribution of revenue. When I wanted to learn the salaries of the staff, the board members and staff always told that they have a horizontal hierarchy in the camp, which was not an answer at all. In addition, when I asked evidence, they responded negatively. Therefore, it could be said that the accountability of the organization is lack. In that case, building trust in society may only depend on AYDER's social changemaker position in society and its media coverage. During the research, I have also visited the families of children with Down Syndrome, and one of the caretakers of disabled individuals in Antalya. One of the mothers and the caretaker of that child asked me many questions to learn how AYDER distributes the revenue. From there, it could be said that the target market of the association and the charities who are sending children to the camp are curious to know the information about revenue distribution. It could be said that without the organization's transparency, building trust might be tricky. That is unless there is no

evidence visible to everyone, it does not matter how the organization underlines its core values and its role in society.

8.2 Limitations and further research recommendations

The limitations of the study were due to the privacy concerns of sponsored companies, families of children with Down Syndrome, and government agencies. I was able to do interviews with three families out of the families of children with Down Syndrome. Moreover, I interviewed with the primary sponsor of Alternative Camp. However, after the interviews, the families and the company did not want to take part in the study. Therefore, I could not use the information that I had gathered from the families and the company. That situation did not affect the results since the observation method was used, and the outcomes were verified with several visits to the research field.

The most problematic and tricky part of the research was verifying the causes of volunteer retention. The reason is that deciding to stay in the association or quiting the association depends on highly personal factors. Also, there were contradictory statements of the board members and the founder of AYDER about their expectations from volunteers and their interpretation of the nature of volunteerism. If an organization like AYDER, which is writing handbooks about volunteerism and stating that they are the association which spread volunteerism in Turkey, has inconsistent views about volunteerism, then there is might be a need for comprehensive research about volunteerism in Turkey, maybe in terms the nature of volunteerism.

Another problematic part of this thesis was gathering information about the revenue generation and revenue distribution of the association. In future studies,

studies on the accountability and transparency of social enterprises and associations can be carried out. Importance of that topic is related to the concerns about organization continuity because the blurred information about financial management creates doubts for the target market and the volunteers.

After completing the research, I wondered how that organization could build itself an alternative business model to ensure its organizational continuity in the future. That question reminded me that most European countries started to adopt several funding mechanisms to social tourism practices. In that context, the government support might be an alternative for Turkey, because in most European countries, state allocates budget for social tourism practices. The reason might be because in European countries social tourism is in the tourism policies. That is why the real question should be the position of government organizations, and how the social tourism policies should be arranged to make them more supportive in that context. Therefore, in further research, there should be more focus on the governance of social tourism in Turkey.

Considering the entrepreneurship-based formulation of Alternative Life Association, South Korea might be examined. The reason is that South Korea is implementing social tourism with social entrepreneurship perspective that activated by the government. Moreover, there is no study about social tourism management in South Korea that can be used as a comparative model. To figure out how the support of the state could be combined with the social entrepreneur vision, future academic researches on South Korea might be beneficial for the case of Turkey.

APPENDIX A

SOCIAL TOURISM PRACTICES AROUND THE WORLD

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
Wallonie Tourisme CGT (the General Tourism Commission in French) Belgium (since 1951)	The organization is responsible from adopting the tourism policy of CGT in Wallonie, it is a public agency.	Promote and develop social tourism by making financial assistance to social tourism facilities.	The target group is the facilities who serves for disadvantaged groups (youths, seniors, PwDs, large families, unemployed, single parents, long-term patients) and meets the criteria of conditions that government asks.	Getting award for assigning or recommissioning the facilities. Getting award for furnishing, interior design or maintenance services and so on. Subsidize to fees, or taxes of maximum 75% of costs.	In 2017: 2,562,000 Euro spent on social tourism. The program causes effective access to leisure for everyone and increase the tourism economy.
Iederden Verdient Vakanite Belgium, Flanders (opened in 2001)	Visitflanders, Felmish government. The Holiday Participation Center works for 'tourism for all' and they believe everyone needs a break to solve major problems of their life and find some energy to continue.	Giving advice to problems of families on taking a vacation to remove barriers to travel. Subsidize in financial manner to low-income families for a day trip or holiday in Flanders.	People and families who cannot afford a holiday and live below minimum income level. Also, the association share knowledge with its network (2200 partners; citizens, volunteers, social services and so on).	After people register from the website or directly, the organization offers social rates. The criteria are defined according to European poverty line.	130,000 people living under poverty line enjoyed a holiday. 2200 partners are benefiting from the network. 21% children take a holiday with their parents. There is a stepping stone effect such as; building self-confidence, better family relations. Also the program cause effective network that improves tourism policies.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
SESC SP, Social Service of Commerce Sao Paulo Brazil (since 1946)	It is a private non-profit foundation on tourism.	Aims to make tourism accessible to all, by focusing on educational events such as conferences, excursions and lectures. Focus to improve responsible and ethical tourism.	Disadvantaged people, employees, other stakeholders (ex. investors) in tourism sector in Sao Paulo State.	Using facilities in coastline of Sao Paulo and in SESC accommodation for social tourism users in Bertioga for overnight trips, lectures, conferences, discussion, it serves inbound and outbound.	Inbound Social Tourism: In 2016, 45,000 guests stayed in Bertioga, %80 of guests were under poverty line. And 70,000 people used daily the facility. Outbound social tourism: In 2016, 27,000 people joined the trips of excursions. % 80 of people were living in poverty. 5,400 people participated to educational events.
DAFA programme: Camp Counsellor Training Programme Canada, Quebec (founded in 2009)	The program has support of the Quebec Ministry of Education, Recreation and Sports, and the Quebec en Forme. The DAFA program offers trainings, courses to camp directors and trainers.	Finding solutions to adequate trainings and knowledge of trainers and manager on camps that organized for disadvantaged groups.	People aged 16 and over that wants to work in camps. And camp managers that wants trainings.	Provides training courses both in rural areas and in urban places. Also, the camp has specific local courses according to target market of the camps.	Since 2009 the program has trained 30,000 counselors, 300 coordinators, 400 associations and municipalities, and 1000 trainers. For children camp teaches healthy life habits and increase discovery talents. For stakeholders the program increases the skills of employees and strengthen the communication between stakeholders.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
Senior Citizens Holiday Program, SERNATUR, Servicio Nacional de Turismo Chile (founded in 2001)	It is a public association which offers reasonable tourism packages to senior citizens to expand the tourism season and provide long-term employing.	Expanding tourism seasons in Chile. Providing access to tourism activities for seniors.	Tourism businesses (hotels, travel agencies, transports, and guides) which suffering from seasonality. Also, citizens over 60 years old and PwDs over 18 years old.	Tourism business apply to program and the selected ones contact with municipalities. Selected ones offer products or services to the defined packages by Sernatur. The association coordinates that processes. Sernatur has two packages; social and regular. In regular packages they subsidize 78% and in social package they subsidize 89% of the costs.	The 16 seasons completed, and 550,000 seniors have traveled. Tourism industry received 2.19 dollars from per guest. The program developed domestic tourism and support local economy.
Comfenalco Colombia, Antioquia (founded in 1957)	Comfenalco is a non-profit organization that serves to workers and their families. They offer recreational parks, ecological parks, camps and accommodations.	Improving the quality of life of workers and their families by including them social tourism activities.	Low-income workers and their families who is earning below average income.	The association serves with its water park, recreational park, Eco parks and campsites in both rural and urban areas.	In 2016, recreational parks served to 613,395 users. And 187,890 people benefitted from accommodations. 475 children went to campsite. The charity has touched to 797,548 people until 2016.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
The Holiday Voucher program of ANCV France (founded in 1982)	The Agence Nationale pour les Chegues-Vacances is a public organization under the Ministry of Economy and Finance and also the Secretary of State for Tourism.	To motivate employees and ensure retention to their works the government applies holiday vouchers to low-income workers, civil servants and people benefits form social services.	All employees that works in private corporates have an agreement with ANCV, self-employees, civil servants, retired people, singles parents.	People pays like taxes to their saving account and receive it in defined period as a form of holiday voucher. Sometimes in certain circumstances government give as award to selected participants.	In 2016, 4,283,635 people contributed. In 2015, the sector gained approximately €106.8 billion as a leverage effect to domestic tourism. And 251,200 disadvantaged groups benefitted in 2016
VVF Villages France (founded in 2014)	Using the existing VVF villages is a corporate social responsibilit y project that activated by the decision of governmen al bodies. So, this application belongs to Social and Solidarity Economy.	The aim of the VVF is providing accessible tourism for all. The association based its activities with parallel to article 24 of Universal Declaration of HR (1948).	Employees, tourism stakeholders, investors, owners	VVF guests receives 50% subsidize each year. The local suppliers called by VVF villagers to provide job opportunities. The employees of the project work with tourism business to manage program.	Increase in touristic activities of people in need. Being an example CSR project in terms of social tourism practices.
Vacances Ouveter France (founded in 2002)	The association stands for helping youths to go on holiday. The Sac Ados program (teenage backpack operation) supports youths to travel solo.	Providing financial assistance and know-how for the first solo travel for youths. And creating network to offer optional service providers such as accommodat ions.	Youths age between 16-25 years old. Encourage young people to travel solo and financially and methodologically support them.	The charity sponsor for the holiday projects (planning holidays step by step) of youths. And methodologica l assistant provided by charity.	Young people discover new places and experience travel alone. Therefore, their self-esteem and social skills improves. The sense of EU citizenship becomes strong. Since 2002, 25,000 young people experienced mobility.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
QMJ, Quality System for Youth Accommodation Germany (founded in 2004)	Federal forum for youth and child travel. The association gives certificate to the youth accommodations at national level.	The objective is increasing the quality of youth accommodations and ensuring the security levels.	All facilities that serve as tourist accommodation for youths and children.	Facilities apply from website of the charity and they receive certificates after employees take trainings and passed from the inspection of the auditor.	More than 600 employed get trainings. 4000 housing get certificates. The social impact is increasing the safety of children and youths.
Erzsebet Programme Hungary (founded in 2012)	The non-profit organization in Hungary named HNFR, The Hungarian National Foundation for Recreation applies social tourism program for disadvantaged groups. Erzsebet is a fringe benefit system.	Investing to children (future HR) by increasing their quality of life. Increasing the well-being of society and cause to integration in society.	Seniors, large families, people with disabilities, low-income people who cannot afford touristic activities (from all regions of the country)		Since 2012, approximately 1 million people contributed to social tourism. In 2017, 250,000 people got holiday voucher. The social impact is creating social inclusion by social tourism, improving physical and psychological health and increasing the QoL.
Village for all, V4F Italy (founded in 2001)	It is a certification program; giving quality brand for hospitality to ensure accessibility for all. The V4A is active in Italy and Croatia.	The objective is providing holidays for all people.	People with disabilities, people with chronic diseases, seniors, long-term patients, obese people, and large families. Also, the certification program gives trainings to employees. They give certificates to tourism businesses.	There is various project to make Italy accessible region by region such as; 'San Marino for All', Veneto Tourism Excellence Project, Emilia Romagna for all and so on.	There are infrastructural improvements to make accessible places so that all people can benefit. Since 2001, 80 tourism facilities got the V4F brand.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
Travelers'MAP South Korea (founded in 2009)	It is the first sustainable travel agency that authorized by government of South Korea as a social entrepreneurship.	Strengthen the relation of tourists and local people. Preserving environment with small sized groups and public transports. Taking tourists to fair trades so that prevent leakage. Also, arranges local home stays to guests so that make people to respect different cultures and policies.	Customers: People who aged between 30-50 years old and focused on females. The agency prefers people who enjoys ecological tourism and fair-trade products. Beneficiaries: local people in developing countries.	The travel agency finds local places in developing countries and help them to recover their places so that they can take guests. The travel agency set up public transportation because of environmental concerns, local guides, restaurants, and offer an authentic cultural tour.	This program is the first example of community-based tourism, responsible tourism in South Korea so it spread the understanding of sustainable tourism in country. It creates communication with locals and visitors and also support local's economy by tourism. The travel agency also helped improve the infrastructure of Cambodia and Nepal to take tourists there.
Ministry of tourism Mexico (SECTUR) Mexico (founded in 2001)	The ministry launched the program in 2016 to strengthen the national tourism. The project called Let's all travel around Mexico.	Strengthen the value chain to improve economy by using tourism. Increasing the multiplier effect. Expanding the tourism season. The main objective is that encouraging Mexican people to travel by making holidaying accessible.	Youths, seniors, people with disabilities, workers, low-income families and sports tourism users.	It is program that calls all stakeholders to offer competitive prices to increase mobility.	As an impact the outbound tourism reduced to 11% and domestic tourism increased 47,8%. In year 2016, 89 million Mexicans stayed in hotels.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
INATEL Fundaçao Portugal (founded in 1997)	It is a public organization that was founded to support holidaying of workers. The organization actively, supported by government of Portuguese.	Increasing the QoL and well-being of senior citizens with thermal treatments. Expanding tourism season, developing health tourism with more facilities and improved infrastructures, and provide reasonable offers to low-income seniors.	Age above 55 years old who need thermal treatment for recovery.	The program has 15 days/14 nights package and has different payment opportunities.	Increasing the well-being of seniors according to Portuguese Ministry of Health statistics, so that way usage of other medical services reduced which is a benefit for government. Approx. 46,000 seniors join during the 10 tens of the program.
MOSGORTUR Moscow, Russia (founded in 2011)	It is a public cultural institution that provides holidays and leisure activities for children.	Providing leisure and holiday activities to children in need.	Commercial tourists, families from disadvantaged groups, and children at orphans	The organization trains camps and facilities. And organize daily creative activities and holidays in camps that recorded to program.	Contribute accessibility in terms of behavior of employees to disadvantaged groups in tourism businesses. There are 34 camps for families, 7 educational programs, 60,000 children that benefits each year.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
IMSERSO (The Spanish Institute of Senior Citizens and Social Services) Spain (founded in 1985)	IMERSO is a social security management commission of the Ministry of Health that under the State Secretariat for Social Services and Equality. That program creates economic tourism packages in low seasons to senior citizens.	Straighten the problems of tourism that caused by seasonality; keeping employees, increasing value chain and so on. Also, helping seniors to increase their well-being and QoL.	People over 65 age and benefiting from social security services of government. Retired people age of 55 and above. And getting unemployment benefits age of 60 and above.	Seniors apply online and the ones meets criteria include trips according to their vacancy and waiting list.	During low season; 13,000 tourism workers employed. And the visit to medical care centers by old people reduced. Since 1985, 12 million people benefitted. And the 2013-2014 tourism season provide 88,000 job opportunity.
Reka – Swiss Travel Fund Cooperative Switzerland (founded in 1939)	It is a non-profit organization that offers money in checks called; Reka Rail, Reka Lunch, Reka Card and Reka Checks. It has more than 9,000 points in it and could be obtain from a reduced price for employees to use it in tourism attractions, activities and accommodations.	Increasing the contribution to tourism of families in Switzerland.	Companies that want to apply that program for their employees. Members of worker unions	Reka-Check could be obtained from a discount 3 to 20% through employers, employees associations and cooperatives. And Reka-Card can be ordered by employers or by Reka foundation directly. The usage of the card is same with credit cards.	Increase motivation of employees and their performances. Families have more money because of discounted Reka points to spend in tourism activities. 1 million people uses that cards and checks. In 2016 1227 families take free holiday by that program.

Name of the organization	Description	Objectives	Target Groups	Operations	Social impacts
Family Holiday Association UK (founded in 1975)	That national charity believes that going on holiday is not a luxury expense, and right for everyone. The charity established to help families who is suffering from mental health problems, domestic violence, disability, mourning, acute illness, and never had a holiday before.	Help families to stay away from stress and help them to create good memories with their families so that they can be more positive towards life. Their aim is to increase the access of holidaying or day breaks for families.	Helping families that cannot afford holiday and has at least one child who is under age of 18.	The social workers or teachers or a third person recommend possible families to the charity. The charity is not receiving fund from government.	According to surveys the charity has done, this program causes positive and happy families, more confident children, new learning experiences for children, reduced stress, and so on. In 2016, 5,184 families benefitted.
Turismo Social Uruguay, South America (founded in 2006)	The ministry of tourism operates different programs to subsidize citizens mobility.	Using social tourism to prevent seasonality problems, and to obtain more effective tourism value chain by helping the disadvantaged groups on gaining their right to travel.	All citizens in Uruguay. There are some specific programs for workers, youths, students, teenagers, seniors.	The government coordinates local governmental bodies and reduce the tourism packages with half discount. The public facilities also used, and the central bank of Uruguay supports on payments.	People who never step out of their villages traveled. Some of the guests have seen the ocean first time in their life. Local people get a chance to sell their own products. Each year nearly 90,000 travelers use social tourism program and 200 facilities are member of the program.

APPENDIX B

ACADEMIC STUDIES ON SOCIAL TOURISM IN TURKEY

Thesis	1978 Ph.D.	Usta, Ö., (1978). Structural Aspects of Social Tourism, Social Tourism Policy and Turkey, Ege University	Restricted Access
	1984 M.Sc.	Yılmaz, Y. (1984). Social Tourism and Turkey, Hacettepe University	Available
	1988 M.Sc.	Demirkol, Ş. (1988). Social Tourism and its Place in Turkish Tourism, Istanbul University	Available
	1993 M.Sc.	Akgün, O. (1993). The Importance of Timeshare Property of Social Tourism in Turkey, Gazi University	Available
	1997 Ph.D.	Demircioğlu, Ş. (1997). Priorities About Planning of Turkish Tourism Within the Scope of Tourism Planning and Social Tourism Planning, Dokuz Eylül University	Restricted Access
	1997 M.Sc.	Şenel, İ. (1997). An Application on the Contribution of the Teachers' Lodges to Turkish Tourism as a Factor of Social Tourism in Turkey, Gazi University	Restricted Access
	2016 Ph.D.	(Restricted until 2019) Sonuç, N. (2016). Social Tourism within the Scope of Sustainable Tourism; Izmir Example, Dokuz Eylül University	Available
Books	1982	Usta, Ö. (1982) Sosyal Turizm, Yaşar Eğitim Kültür Vakfı Yayınları	Limited Access
Conference Papers	2012	Kızılırmak, İ. (01-04.05.2012). The role of local authorities and applications on development of social tourism, The symposium of Modernization of Local Authorities in Changing World	Available
	2013	Özgökçeler, S. and Bıçkı, D. (02-05.10.2013). Social Tourism and People with Disabilities; a right to travel, 7. National Sociology Congress	Available
	2014	Uğurlu, K. and Ar, H. (13-16.11.2014). The obstacle of social tourism projects; the non-determination of problems of families and disabled individuals, case study in Kırklareli), 15. National Tourism Congress	Available
	2015	Zengin, B. and Türkseven, E. (14-16.05.2018). A research on social tourism perception of employees, Sakarya example, Eastern Black Sea Region Sustainable Tourism Congress	Could not be found
	2018	Sarıbaş, Ö. and Akbaba, A. (20-21.04.2018). A general overview of social tourism literature in Turkey; A bibliometric study on social tourism researches, 3. International Eastern Mediterranean Tourism Symposium	Available
Articles	1987	Yaşar, Y. (1987). Social Tourism and its dimension in Turkey, Turizm Yıllığı	Available
	2012	Kızılırmak, İ. And Ertuğral, M., S. (2012). The role and practices of local governments in development of social tourism, Manas of journal studies, vol.1, no.2	Available
	2013	Bıçkı, D., Ak, D. and Özgökçeler, S. (2013). Social Tourism in Europe and Turkey, Muğla Sıtkı Koçman University Social Science Journal	Available

Source: The data compiled from akademik.yok.gov.tr

APPENDIX C

NEWSPAPER CLIPPINGS ABOUT ALTERNATIVE CAMP



Figure C1. Hürriyet IK, 27.07.2003, Issue:407, p.17



Ekim '03 Sayı:35

Hangi engel?

Bodrum'da kurulan Alternatif Kamp, dalış dersleri, at binme, tekne gezileri ve yüzme gibi etkinliklerle engelli gençlere hayatlarında belki de ilk kez tatil olanağı sağlıyor. Sponsorlarla yaşayan kamp, sadece engelliler için değil, gönüllüler için de alternatif bir tatil!

Bir yıl önce açılan Alternatif Kamp, duyanların uğramadan edemediği, uğrayıp da hemen ne yapabilirim diye kolları sıvadığı, çok özel bir kamp. Güvercinlik mevkiindeki kampın kapısından girip de denize doğru indiğinizde, cıvıl cıvıl genç kahkahalar karşılıyor insanı. Kampın plajında genç bir adam tekerlekli sandalyesinden denizin özgürleştirici kollarına bırakmış kendini "sanki uçuyorum" diyor. Bir başkası ekipmanları takmış, hocası yardımıyla dalış yapıyor. Görme engelli bir genç, yapay duvara tırmanıyor. Engellilere karşı çekingen davranmayı adet edinmiş pekçok kişi, bu manzara karşısında, hüzünlenmek yerine gülümsüyor ve hemen aralarına katılıyor. Alternatif Kamp, engellilerin yaşama sarılmalarını sağlayacak, ücretsiz, kâr amacı gütmeyen bir tatil kampı. Aslında kendilerini, engelliler gençlik ve farklı ihtiyaç grupları için spor, eğitim, tatil ve entegrasyon kampı olarak tanıtıyorlar. Buraya Türkiye'nin dört bir yanındaki engelli dernekleri gençler geliyor. Vakıf olabilmek için çalışmaları sürdürülen kampın yaratıcısı ise dalış hocası Ercan Tutal.

Tutal aslında İngiliz ve İtalyan edebiyatı öğrenimi görmüş, yıllarca Avrupa'da yaşamış. Orada engellilerin yaşama nasıl katıldıklarına şahit olunca Türkiye'ye döndüğünde, buradaki anlayışı kendi çabalarıyla değiştirmeye karar vermiş. Engellilerle dalış konusunda yurtdışında eğitim alan Tutal, bugün sponsorluklar yardımıyla açtığı kampla, her hafta en az 20 kişilik bir engelli grubunu ağırlıyor. Bu yaz 300'e yakın engelli yararlanmış kamptan. Ercan Tutal'la birlikte bu misafirleri ağırlayan, yüzdüren, gezdiren, eğlenmelerini sağlayanlar ise gencecik gönüller. Kimi Japonya'dan gelmiş, kimi İngiltere'den. Elbette Türkiye'deki üniversitelerden katılanlar da var. Bir gün yemek yapıyorlar, bir gün masa kurup kaldırıyorlar; sıra gelince bulaşık yıkıyorlar. En önemlisi, hiç sıkılmadan ve gocunmadan, hayatlarında belki de ilk kez denize, havuza giren, ilk kez tekne turuna çıkan, ilk kez ata binen engelli katılımcılara mihmandarlık ediyorlar. Zaten, küçüklü büyüklü katılımcıların neşeli seslerine kulak verince, siz de "bir şeyler yapmalıyım" hissine kapılıyorsunuz. Ekim sonunda kapanacak kampın ardından Ercan Tutal, bu kez Çatalca'da hazırlıkları süren yeni alternatif kamp için çalışmaya başlayacak.

Son söz: Bodrum'a yolunuz düşerse, Güvercinlik'teki kampa uğrayıp, bir çaylarını için. Siz de onlar için bir şeyler yapmaktan kendinizi alamayacaksınız.

www.alternatifcamp.org

Tel: *(0252) 374 38 58*

Ercan Tutal

Japon gönüllünün kucağında yüzme keyfi.

Kampa katılan engellilerin çoğu yüzmeyi ve dalmayı ilk kez denedi.

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Figure C2. Yaşam Newspaper, October 2003, No:35, p. 97



Radikal

22 HAZİRAN 2003 PAZAR - YIL: 7 - SAYI: 2444 - 350.000 TL http://www.radikal.com.tr

LIGHT
İçimi en rahat bira!

Kimse engellilerin yüzünü 'Alternatif Kamp'taki kadar güldüremedi

Bodrum'un en güzel kampı

Ercan Tutal ve bir avuç gönüllü dostunun özverisi, Bodrum'da bir cennet yarattı: Çeşitli illerden gelen engelliler yüzüyor, dans ediyor, ata biniyor, dalıyor...

Sadece ayrılık hüzünlü Ercan Tutal (solda), kuruluşuna önayak olduğu kamptaki çalışmalara ...de katılıyor. Alternatif Kamp'ta sadece ayrılık vakti hüzün var. Gönüllüler ve konuklar, görüşlerini değiş tokuş ediyor. Kendilerine güvenmeyi öğrenen engelliler, döndükten sonra yeni bir yaşama başlıyor.

Japon ve Polonyalı gönüllüler

Bodrum'daki 'Alternatif Kamp'ta yüzlerce engelli, mutluluk içinde yüzüyor, koşuyor, at biniyor, dalıyor, kano sürüyor, dans ediyor... Bu manzara Ercan Tutal'ın özverili çabalarıyla, aynı ruhu taşıyan gönüllüler, esnaf ve işadamlarının eseri. Sadece Türkiye değil, Japonya ve Polonya'dan gelen gönüllüler, dışlanmış insanlara hayat sevgisi aşılıyor.

Haydin sponsorluğa!..

Her şey, havuz, tekne, spor sahaları, plaj, sezlonglar, küçük evler, engellilere göre düzenlenmiş. Sokak çocukları da bu yüksek nitelikli tesislerin ve sevgi dolu gönüllülerin konukları arasında. Yeni tasarıları olan Tutal ve arkadaşları, benzer kampların çoğalması için katkı yapacak insanları bekliyor.

TİMUR SÖYKAN'IN HABERİ 5. SAYFADA

Figure C3. Radikal, 22.06.2003, Issue: 2444, p.1



22 Haziran 2003 Pazar

TÜRKİYE

Radikal 5

Bu kamp engel tanımıyor

Normalde evinden bile çıkamayan yüzlerce engelli, Bodrum'daki Alternatif Kamp'ta yüzüyor, dalıyor, ata biniyor... Ercan Tutal'ın gerçekleşen hayali birçok insana yaşama sevinci aşılıyor

TİMUR SOYKAN

MUĞLA - Bodrum yakınlarında kapısında 'alternatif' yazan bir otelden, normal yaşamlarında ya gelen onlarca insanın coşkulu kahkahaları yükseliyor.

Gençen plajında tekerlekli sandalyeli bir genç kız, kendisini hareket edebildiği denize atıp, yüzüyor. Koltuk değnekleri bırakan bir kadın, eski bir deniz binip, özgürce dolaşmaya koşmanın keyfini sürüyor. Bundan daha önce denize hiç girmemiş bir sokak çocuğu, dalgıç kıyafetiyle dalıp, suyun altındaki engelsiz dünyayı keşfediyor. Tekerlek dalgaların sesini dinleyen ve gözlerine özlemle denizi hayal edenlerden zihinsel engelli çocuklara dillerini bilmedikleri yabancı gönüllü gençlerin neşe dolu konuşmaların sesleri yükseliyor.

Bu muhteşem manzara bir adadan gerçeğe dönüşen hayali, Ercan Tutal üzerinde çalışmaları sonucunda, engelliler ve duşlanmış için yaşama sarılmalarını sağlamak üzere, kâr amacı gütmeyen bir kamp oluşturdu. Dünyanın dört bir yanından gelmiş gönüllülerle, engellilerin, duşlanmış bir yaşamın değiştiriyor. 'Alternatif Kamp'ın herkese açık kapısından içeri girildiğinde duvarda rengârenk boyanmış spor yapan engelli resimleri görünüyor. Her hafta 20 kişilik engelli gruplarını ağırlayan ücretsiz kampın bu haftaki konukları, Giresunlu zihinsel engelli çocuklar.

Fiziksel engelliler düşünülerek düzenlenmiş yolları kahkaha seslerine doğru yaklaştıkça, beş dönümlük alanda yeşillikler içinde basketbol, voleybol sahaları, çardaklar, deniz, plaj, sezlonglar, küçük evler ve bir havuz görünüyor. Havuzun içinde hayallarının en güzel anlarını yaşayan zihinsel engelli çocukların civil civil neşesi var. Hemen hepsi hayallarında ilk kez havuza giren, yoksul çocuklar. Ve çoğunluğunun, doğdukları kentten ilk ayrılışları.

Levent ile Japon kız

Otistik olan 13 yaşındaki Levent Erkoç, her zamanki meraklı bakışlarıyla gelişmiş hafızasına gördüklerini yazarak havuza giriyor. Yüzme bilmiyor. Giresun'un Bulancak ilçesinde annesi babası ve beş kardeşiyle birlikte yaşıyor. Şoför olan babası, geçimlerini zorlukla sağlıyor. Bu onur yaşamındaki ilk tatili. Havuzun içinde Japon genç kız, Levent'in yanına yaklaşıyor. Adı, Nao Ava; 21 yaşında. Öğrendiği çok az sayıdaki Türkçe kelimelerden biriyle Levent'e 'merhaba' diyor. Çekingen diyalogları havuzun içinde oyuna dönüşüyor. Nao Ava, kampta bir aydır çalışıyor. Alternatif Kamp'tan Japonya'daki bir gönüllü kuruluş aracılığıyla haberdar olmuş. "Onların sevinçlerinden yaşam enerjisi alıyorum" diyor.

Tokyo'dan gelen bir başka gönüllü 28 yaşındaki Noriko Yagiçuma bir masada çocuklarla oturuyor. Japon kâğıt katlama sanatı 'origami'yi öğretiyor. Hemşire olan Noriko için kamp, çıktığı uzun tatilin ilk durağı. Ama paylaştıklarından sonra buradan ayrılmak istemiyor. Zihinsel engelli 11 yaşındaki Yılmaz Yalmış, yaptığı kâğıttan çiçeği insaat içisi basına götürmek için saklıyor.

Birkaç gün önce ise 30 yaşındaki Emine Gülden koltuk değneklerini, ata binmek için kenara bırakıyordu. Atın üzerine bindirildikten sonra, bacaklarını kullanamadığını ona unutturacak bir yolculuk başlıyordu. Denizli Türkiye Sakatlar Derneği Şubesi'ne üye olan Gülden, koşmanın nasıl bir his olduğunu üzerine bindiği 'Kızıltar' isimli eski bir yarış atından öğreniyordu. Yarışlarda 20 kez birincilik kazanmış Kızıltarı, artık, engelli insanları eğlenceli yolculuklara çıkarıyor. Kızıltarı, Hayrullah Doğan'ın bağışı.

Artık deniz çocuğu

Başka bir gün ise Alternatif Kamp'ın yolcuları bir tekneyle, dalış dersleri için açık denize taşınıyor. Teknedeki dalgıç giysilerinin içindekilerden biri eski bir sokak çocuğu olan 15 yaşındaki Adem Barış. Adem, daha önce hiç bilmediği suyun altındaki dünyaya Ercan Tutal'la birlikte daldı. Ailesi tarafından sokağa terk edilen Adem, birkaç yıl öncesine kadar Beyoğlu'nun kuytu köşelerinde üşüyerek uyuyordu. Umut Çocukları Derneği'nden arkadaşlarıyla birlikte Alternatif Kamp'a bir hafta önce geldiler. Kamptan ayrılırken Adem'i gönüllü çalışmalarına katılması için bıraktılar. En iyi arkadaşı ise Polonyalı 25 yaşındaki Karolina Damentko.

Engellilerden öğrenmek

Sosyoloji bölümünden geçen yıl mezun olan Karolina, ülkesinde felçliler konusunda çeşitli çalışmalara katılmış. Bir buçuk aydır kampta görme, fiziksel ve zihinsel engelliler, sokak çocuklarıyla yaşadıklarının hayatının en güzel anları olarak nitelendiriyor. "Onların burada yaşadığı mutluluğa ortak olmak çok güzel" diyor.

Uludağ Üniversitesi Beden Eğitimi Bölümü öğrencisi 22 yaşındaki Bilal Karaerkek ise kamptaki engellilere yüzmeyi öğretiyor.

Ayrılık vakti hüzünlü

Alternatif Kamp'ta sadece ayrılık vakti hüzün oluyor. Gönüllüler ve konuklar, gözyaşları içinde vedalaşıyorlar. Ama pek çok engelli için hayatlarının yeni bir dönemi başlıyor. Engelliler hayatta daha aktif olmanın kararlılığı içerisinde kamptan ayrılıyorlar.

Havuzun bir köşesinde ise dalgıçlık eğitimi veriliyor.

Kampa gönüllüler hayatlarında ilk kez havuza giren çocuklarla geliyor. Havuzun bir köşesinde ise dalgıçlık eğitimi veriliyor.

Kampta her işi yapan gönüllüler, buradan ayrılmak istemiyor.

En güzel Sponsorluk

Ercan Tutal'ın binlerce engelli... yaşamını değiştirecek mace... İngiliz ve İtalyan edebiyatı... dönmüş gördüğü Avrupa'da en... yaşama katılışlarıyla... Türkiye'deki engellilerin duru... karşılaştırmasıyla başladı. ...1993'te bir şeyler yapmanın... zamanı olmuştu. Çok iyi bir dalış... öğretmeni olan Tutal, 'engellilerle... dalış' konusunda yurtdışında eğitim... gördü. Türkiye'de çalıştığı kurumlarda ücretsiz olarak engellilere... yaptığı altındaki özgürlükle... dalmanın. Ama hep hayalinde al... bir kamp vardı.

...dalmak gelir seviyesindeki engellilerin yararlanacağı, tamamen... olmasını, kâr amacı gütmeyen bir... kamp olacaktı. Nisan 2002'de... kamp kuracağı Bodrum Göcekler... civarındaki araziyi buldu. Sponsor aradı. Bursalı işadamı Mehmet Gül Seçen, kirayı karşıladı. Harabe görünümünde olan kampın yenilenmesi için Türk Hava Yolları Pilotları Derneği'ne üye pilotlar, maaşlarının bir kısmını bağışladı. Onların verdiği paralarla kampta tesisler onarıldı, engellilerin kullanılabileceği şekilde düzenlendi. Tutal'ın arkadaşlar Özgür ve Lale Duraklı, kampa destek olmak için teknelerini, engellilerin kullanımına uygun hale dönüştürdüler. Her hafta bir gün tekneleri kampın emrindeydi.

Haziran 2002'de Tutal'ın hayali artık bir gerçekti. Ancak konuklar davet edilirken mutfağa yiyecek alacak, konukları taşıyacak taşıt kiralayacak parası olmayordu. 2003'te GİSAD Dış Ticaret A.Ş.'nin İbrahim Özdoğan başkanlığındaki yönetim kurulu, kampın sponsoru oldu ve bütün masrafları karşılamaya başladı. Ayrıca şirket yöneticileri, kampa gelerek gönüllü olarak çalışıyor ve sponsor oldukları etkinliğin gururuyla İstanbul'a dönüyorlar.

Dalış aletlerini sağlayan ise Garanti Bankası'nın eski yöneticilerinden Akın Öngör oldu. Ayrıca pek çok firma ücretsiz olarak kampın içecek, gıda ihtiyaçlarını karşılıyor. Çevredeki esnaf alışverişlerinde kampa indirim yapıyor.

Destek bekliyorlar

Tutal, en büyük manevi desteği başta kardeşi Nermin Tutal olmak üzere ailesinden görüyor. Onun, binlerce insanı yaşama bağlayan cabasını destekliyorlar. Ancak halen kampın ihtiyaçları var. Kütüphane oluşturmak için kitap, kampta yaşananları dünyaya aktarmak için bir kamera, resim dersleri için resim malzemeleri ve bir mimbus başlıca ihtiyaçları. Tutal'ın sokak çocuklarıyla engellilerin yararlanacağı İstanbul Çatalca'da yeni bir alternatif kamp kurma projesi de bulunuyor.

1999'ten beri engelliler ve sokak çocukları için çalışan Ercan Tutal, şimdi de İstanbul Çatalca'da bir kamp kurmak istiyor.

FOTOĞRAFLAR: TİMUR SOYKAN

2 bin 500 yıllık sözler

TÜRKER ALKAN

Avrupa anayasası taslağı 'AB, Hıristiyan kültüre dayanan bir topluluktur' denmeden hazırlandı ve Selanik zirvesine sunuldu. Bu biçimiyle, yalnız bizim açımızdan değil, küreselleşen bir dünyada etkin olmak isteyen AB açısından da eri... elverişli yol izlenmiş oldu. Küreselleşme, (eğer... medeniyetler çatışmasından kaçınacaksa) taklelleşmeyi de birlikte getirmek zorundadır.

Avrupa anayasasının din vurgusundan kaçınması, Başbakan Erdoğan'ı memnun emiş olmalı. Ama bu arada insan kendine sormadan edemiyor: Erdoğan'ın Malezya gezisinde söylediği 'Türkiye modern bir İslam devletidir' sözünü, bu denklemde nereye koyacağız? Biz kendimizi 'İslam devleti' olarak tanımlarsak, AB'nin de kendisini 'Hıristiyan topluluğu' olarak tanımlamasına nasıl engel olabiliriz ki? Erdoğan, bu sözleriyle, Türkiye'nin AB'ye girmesini istemeyen AB'li politikacıların eline bir silah vermiş olmuyor mu? 'Malezya'da farklı, Atina'da farklı konuşunum, kimse fark etmez nasıl olsa' denseniz yanılırsınız.

Hürriyet dünkü sayısında, AB anayasa taslağının Yunanlı düşünür Thukydides'in Anayasamıza demokrasi adı verilir. Çünkü iktidar azınlığın değil, çoğunluğun elindedir' sözleriyle başladığını yazıyordu. Hürriyet, ünlü Yunan düşünürü ve tarihçisi Thukydides'in 'Peloponnes soslularla Atinalıların Savaşı' adlı kitabına gönderme yapıyor olmalı. Yalnız bu kitapta geçen metin Thukydides'e değil, Atina'nın ünlü devlet adamı Perikles'e ait. Savaşta olan askerler için yapılan bu konuşma gerçekten tarihi bir önem taşıyor. Demokrasiden çok söz ettiğimiz şu günlerde, 2 bin 500 yıl öncesinden gelen bu sese kulak vermemiz gerekiyor. Bakın Perikles ne demiş:

"Bizim, komşularımızın yasalarına benzemeye çalışmayan bir siyasal sistemimiz vardır. Başkalarını taklit etmektense, onlara örnek oluşturuyoruz. Sistemimize, azınlık tarafından değil, çoğunluk tarafından yönetildiği için, demokrasi deniyor. Özel anlaşmazlıklarımız olduğunda, yasalar herkes için haklarda eşitliği sağlar. Fakat, kamu alanında bireye verdiğimiz değer, statüsünden değil, becerisinden kaynaklanır. Yoksul bir kimse de, devlete vereceği bir hizmet varsa, itibarı yoktur diye hizmetten alıkonmaz. Ortak konularımızı, özgür insanlara yakışır bir biçimde yönetiriz... Özel işlemlerimizde de birbirimizi incitmeden bir araya geliriz. Kamu yaşamımızda yasalara uymamazlık etmeyiz, çünkü biz, hem yöneticilerimize, hem de yasalara karşı saygılıyızdır - özellikle bizi haksızlıklara karşı koruyan ve yazılı olmadığı halde uyulmaması ayıp sayılan yasalara... Güzelliği sevmemiz bizi savurgan kılmaz, bilgeliği sevmemiz bizi gevşetmez. Zenginliği, övünmek için değil, daha iyi işler gerçekleştirmek için kullanırız. Yoksulluğa gelince, yoksul olduğunu itiraf etmek ayıp değildir; asıl ayıp olan, yoksulluktan kurtulmak için çalışmaktan kaçınmaktır. İnsanlarımız, hem özel, hem de kamu işlerini birlikte yürütmeyi becerebilmektedir ve çalışan diğer kişiler de hükümetleri hakkında yeterli bilgiye ulaşabilirler. Çünkü, yalnız biz, yönetime katılmayan bir kimseyi, kendi işine baktığı için övmek yerine, yararsız bir insan olarak kınarız."

Binlerce yıl öncesinden gelen bu ses özetle diyor ki: Demokrasi salt çoğunluk sistemi değildir. Aynı zamanda hukuka, yasalara, ahlaka, fazilete, kültüre dayanması gereken bir yönetim biçimidir.

Belli ki Perikles zamanında yöneticilerin arkasına gizlendikleri 'dokunulmazlık' zırhları falan yokmuş. Hani seçimden önce AKP'nin sınırlama sözü verdiği dokunulmazlık...

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Figure C4. Radikal, 22.06.2003, Issue: 2444, p.5

APPENDIX D

FIGURES FROM THE RESEARCH FIELD



Figure D1. General view of the research field



Figure D2. The compost area



Figure D3. Plantation field and the Tarla



Figure D4. Volunteer accommodation



Figure D5. Library and the entrance of the main building



Figure D6. The billboard says “home is where your dreams are”



Figure D7. The door that welcomes all, the table of values and the logo of main sponsor



Figure D8. The billboard that describes the volunteerism for the research case



Figure D9. Office, the photo exhibition, and products for visitors



Figure D10. Supporter example, Turmepa



Figure D11. Supporter example, Ford Company



Figure D12. Supporter example, Arçelik Company

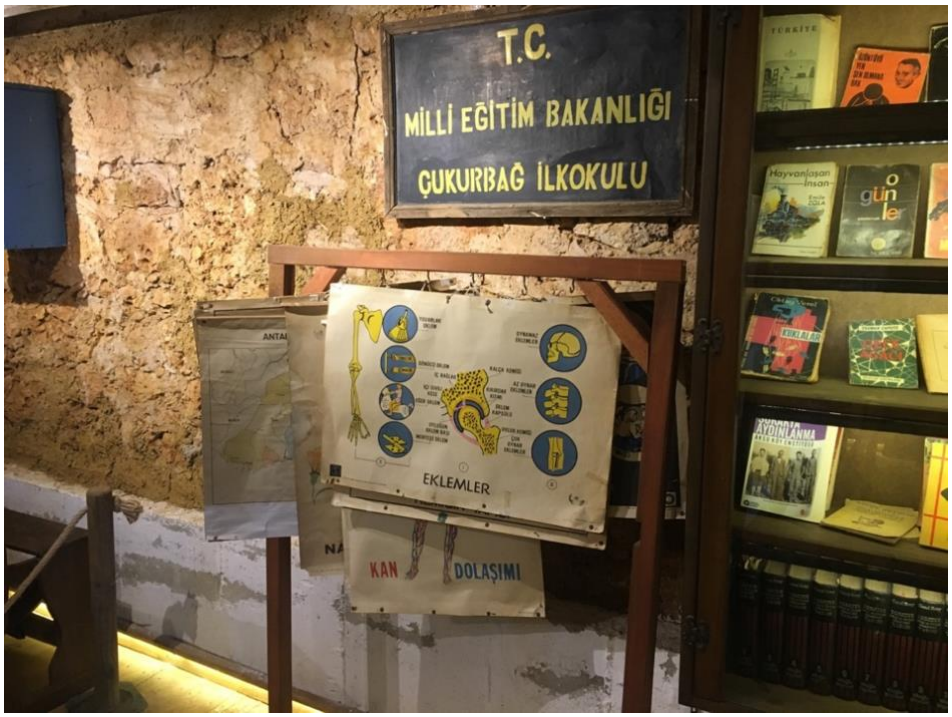


Figure D13. The museum of the camp



Figure D14. Participant accommodation



Figure D15. Music studio, MUME for Social Inclusion Band (SIB) project

APPENDIX E

SEMI-STRUCTURED INTERVIEW QUESTIONS

Table E1. Semi-structured interview questions to board members and staff

Informants: Board members and staff
Q1: Could please introduce yourself?
Q2: Could you please describe your place in the academy and the camp?
Q3: How did you decide to take part in the academy or in the Alternative Camp? What is your motivation to work here?
Q4: Could you please describe your duties in the academy and in the camp?
Q5: Could you share the information about how you generate your income to live on?
Q6: What is your contribution to the Alternative Camp personally, and do you believe that the camp contributed to your personal change or development? If yes, could you give examples?
Q7: What do you think about core values? Could you able to adapt yourself to the core values? How those core values occurred?
Q8: What is the most memorable experience in the camp that you had with disabled individuals? Are those memories a factor of keeping work for the academy?
Q9: Could you please explain me the managerial procedures and operational management of Alternative Camp?
Q10: How do you solve the conflicts in managerial board? Do you have a risk management plan?
Q11: Could you explain how Alternative Camp build relationship with local people and municipality in Kaş?
Q12: If you know, could you tell the story of how you (Alternative Camp) have established a strong relationship with your main supporter? Do you have other supporters currently?

Table E2. Semi-structured interview questions to volunteers

Informants: Short-term and long-term volunteers	
Q1: Is this your first time being volunteer in Alternative Camp? Do you want to come again? From where you heard the academy?	
If the answer is "yes" to Q1: Why did you volunteered again? What did you decide to be a volunteer?	If the answer is "No" to Q1: Why did you choose to volunteer now. Why are you here?
Q2: Could you please introduce yourself with your expectations from life and people?	
Q3: How did you feel and think when you meet with the camp participants?	
Q4: Do you believe that Alternative Camp is beneficial for disabled people? Do you think that we can change something in their daily life?	
Q5: (To long-term volunteers) Did you change after volunteering towards people, your family, or friends? How that experience affected you?	
Q6: Which of the core values of the camp suited most with you?	
Q7: Which values of the camp has been recognized from the camp's participants?	
Q8: Could you please tell a story to me that affected you most, while spending time with the camp's participants?	

Table E3. Semi-structured interview questions to caretakers of disabled individuals

Q1: Could you please introduce yourself and your charity? Could you please give information about individuals that came to Alternative Camp?
Q2: How did you contact with Alternative Camp?
Q3: Why did you chose Alternative Camp?
Q4: Do you think this camp is beneficial for disabled individual, if yes, could you explain more with providing examples?
Q5: Why do you think having a rule as not taking families to the camp is important?

Table E4. Semi-structured interview questions to supporters of the Alternative Camp

Q1: In which ways do you support the academy? (financially or other forms?)
Q2: How long have you been supporting the camp?
Q3: Why are you supporting, or why did you support the camp?
Q4: Could you please tell me what is your benefit from supporting the camp? Do you think that the process of support has mutual benefits?

Table E5. Structured interview questions to the municipality of Kaş

Informant: The officer in the municipality in Kaş
Q1: In which ways are you supporting the academy?
Q2: How and when did you started to support the academy?
Q3: What is your motivation to support the academy?
Q4: Are you also making inspection to the academy?
Q5: Do you have a mission on advertising of the camp within Kaş?
Q6: Do you believe in the project personally?

APPENDIX F

DEMOGRAPHICS OF RESEARCH PARTICIPANTS

Volunteers (Volunteered for a short period of time)				
Names	**Occupation**	**Location**	**Age**	**Gender**
Short-term (1)	High school student	Istanbul	17	Female
Short-term (2)	University Student	Istanbul	23	Female
Short-term (3)	Theatre player	Istanbul	22	Female
Short-term (4)	University Student	Istanbul	18	Female
Short-term (5)	Yoga Trainer	Izmir	30	Female
Short-term (6)	High school student	Istanbul	18	Male
Short-term (7)	High school student	Istanbul	16	Female
Short-term (8)	High School student	Diyarbakır	17	Female
Short-term (9)	High school student	Kayseri	18	Male
Short-term (10)	High school student	Istanbul	18	Female
Short-term (11)	Unemployed, University Graduated	Kocaeli	34	Female
Short-term (12)	High school student	Istanbul	16	Female
Short-term (13)	High school student	Diyarbakır	17	Female
Short-term (14)	Drummer in Social Inclusion Band	Konya	23	Male
Short-term (15)	University Student	Istanbul	22	Female
Volunteers (Volunteered for a long period of time)				
Names	**Occupation**	**Location**	**Age**	**Gender**
Long-term (1)	University student	Ankara	24	Male
Long-term (2)	Photographer	Kaş	33	Male
Long-term (3)	University Student	Istanbul	24	Male
Long-term (4)	University Graduated, looking for a job	Ayvalık	25	Female
Long-term (5)	Life coach	Istanbul	34	Male
Long-term (6)	Manager of a hospital, Master's Graduated	Safranbolu	42	Male

Boards Members of AYDER				Staff of AYDER			
Name	**Occupation in AYDER**	**Sex**	**Age**	**Name**	**Occupation in AYDER**	**Sex**	**Age**
The founder of AYDER	Founder of AYDER and Dreams Academy	M	56	Staff (1)	Semi-volunteer* at Girls Without Barriers project, trainer and volunteer process	W	28
Board Member (1)	Girls Without Barriers project coordinator	M	40	Staff (2)	Semi-volunteer* at Girls Without Barriers project, trainer	W	37
Board Member (2)	Bookkeeper and translator	M	43	Staff (3)	Public relations and volunteer coordinator	W	28
Board Member (3)	Secretary General and project coordinator	W	30	Staff (4)	Social Inclusion Band project coordinator	M	41

Note: Each person who works for AYDER appears as a semi-volunteer on paper since the founder of the association wants to create a role model for society.

APPENDIX G

THE VOLUNTEER MANAGEMENT APPROACH OF ALTERNATIVE CAMP

	Home-grown volunteer management approach	Volunteer management approach of Alternative Camp	Examples
Aim of organization	Fullest expression of core values	The has core values such as: Language of love, Equity (transparent relationship between volunteers and employee), Sharing, Freedom, Diversity, Inclusion, Respect, Tolerance	Example for language of love: When someone says a bad word, rather than make him remember the rules about that using bad words are forbidden in the camp, other volunteers or volunteer coordinators or even the participants remind to use "the language of love" to that person. Even in daily life volunteers generally remind themselves that rule and never using bad words while talking. Another example can be "freedom", the organization do not have strict rules if a volunteer does not want to participate in an activity no one can force him or her.
Form of authority	Informal and ad hoc: Maximum application of values	There is horizontal management in the camp. Managers (board members, founder and staff)	Long-term volunteers are also responsible from managerial duties they are willingly do that to be a role for volunteers so that the core values can be understood and applied by volunteers naturally.
Role of volunteers or employees	Different in principle but potentially equal in practice	On the paper there are some titles and certain roles for volunteers and employees. The most common sentence that employees says is: "we are also volunteers." And volunteers feel and act like they are part of the association like an employee. They can take initiative to find sponsors or to develop projects.	There is a job delegation that determined in night meetings for the next day, however since there is a value called act like a sole-volunteer, an employee in managerial duty can sometimes clean a toilet like short-terms. Or volunteer field coordinators (supervisors) always contribute to field cleaning and help volunteers anytime.
Distribution of authority between volunteers and employees	Shared with volunteers and employees as partners	There is not any visible authority. Sometimes employees do the volunteer jobs, and sometimes they delegate employee jobs to volunteers.	
Control	Indirect, loose	The camp has loose control and monitoring	Some volunteers do not work properly while their other friends work harder. Or sometimes the same job has been done twice by different volunteers.

	Home-grown volunteer management approach	Volunteer management approach of Alternative Camp	Examples
Social relations	Permeable boundaries: personal/functional relations between and among volunteers. Managers, employees, clients, members etc.	All volunteers and board members of the charity has family feeling.	The volunteers and board members also the staff meets regularly to have fun and spend time together as friends in daily life. They all support us like family members.
Criteria for recruitment and advancement	Intrinsic, with emphasis on fulfilment, enjoyment	The camp does not have an employee, and the charity hire staff from their volunteers.	One of the long-term volunteers (6) has become director of the Dreams Academy, Kaş building.
Incentive structure	Minimum division of labor	There are few board members and staff in the organization	The same crew manages two buildings of the academy alternately and they the board members are has been changed or increased since the charity has founded. Also, there are only 9 staff and can be responsible from diverse projects or tasks.
Construction of expertise	Generalist	There are not any written job descriptions as well as no titles. Everyone knows their own responsibilities. However, according to observations the staff always stays one step behind when there is a need to take a crucial decision. And according to the founder of AYDER, that causing from the culture of Turkish society most probably.	The staff was always asking what to do to the board members when something happens especially in crises times even if there is only one solution.

Source: Adapted from two management approaches of Zimmereck, 2001: p.19 cited in Rochester, 2010, p. 154

APPENDIX H

THE SOCIAL IMPACT OF ALTERNATIVE CAMP ON VOLUNTEERS, STAFF AND BOARD MEMBERS

Volunteers	*"What is the contribution of Alternative Camp to you as a volunteer?"*
Short-term (2)	I have seen that the volunteers here come to find themselves in the first place. After that, they bestow hand on other people on finding themselves.
Short-term (3)	I guess this place is not only including disadvantaged people to society, but also volunteers. By volunteering there, I learned to think other people. I was careless to other people, but I think that was a wrong thought. Also, I liked to act like a sole volunteer. We should carry that behavior to our daily life. Furthermore, I think that favor is contagious. If I make a favor, someone seen me might also do, this is how we can change the society. As a last thing, I believe we learn how to deal with negative things here.
Short-term (6)	I can say that I gained different perspectives to some situations in life. I experience the term 'socially disadvantaged people' here. That is why the academy contribute a different view point to my life. Now I realize those people around me. Also, I guess I naturalized volunteering in my entire life. All the time I seek a moment to make people happy by making spontaneous aids in their daily routine.
Short-term (9)	Generally, people come here to help disadvantaged people also help themselves without conscious. Absolutely, I also transformed. Before the academy I was far away from the problems of society. After my volunteering experiences I realized that actually those problems were so close to us, and easy to solve. My perspective to life enhanced enormously.
Short-term (15)	I am a very stressful person. I want perfection while doing a job or a duty. For example, before my puppet workshop, I cried a lot. The reason was funny; they just changed our room. I was upset because I thought participants will be sad from that change. But when I have seen the happiness in participants eyes I forgot everything. After that event, I tried to control my stress and just tried to live the moment.
Short-term (7)	I become a calmer person. Because normally I gave up taking care with children when they make me angry. But here I got over that feeling.
Short-term (8)	My age is 16, and this is a critical age. I want to spend some time here so that my personality develops in a good way. I think this is a biggest chance for me. Because, last year when I came as a participant with another group. My vision enhanced after turning back to home. For example, in Diyarbakir you cannot talk with boys or sit next to a boy, and a girl should always be careful in society. That is why I was so rude towards boys because I was being afraid to be misunderstood. But when I meet people in here, I understand that all genders are equal. And here, the behavior of men is different. I was shocked. I could even discuss about sexuality or gender differences here. And I gained the habit of shaking hands of people after the camp. I have never been a place like here before.
Long-term (4)	I developed my skills here; I realized I have a talent in painting. I achieved to stay alone during winter season. I was difficult than summer time. I challenged myself.
Long-term (1)	I gain so many things from here. First, I had seen all types of disadvantaged groups. Second, I able to run my thoughts here. I feel like leader here, that is I can explain myself and I do not have to tell about my personal things because no one cares who you really are, or where are from. The only important point here is the purpose.
Long-term (6)	I believe I am be purified from the sickness or corporate life. The illogical disciplined hierarchical relations, and strict job delegations… I am trying to understand the volunteering.

Volunteers	*"What is the contribution of Alternative Camp to you as a volunteer?"*
Staff (4)	First of all, volunteers learn how to treat to disabled people. Some volunteers live the field experience first time in their life. The all dimensions here not stable they are dynamic and brings mutual benefits to everyone. In Alternative Camp, the components are revealing our potential, cause us to use pour talents in different scales for alternative purposes; such as using the knowledge of how to use SPSS on making surveys here to measure the social outputs. That is, this camp is a platform to get field experiences rather than focusing on pains of people. I feel satisfied physically, mentally, and conscientiously, because we are producing something all the time. And that happens out of a usual relationship based on self-interest. On the other, there is another impact for me; I use some new experiences that I have learned here in other fields in my life. When you think it seems like it is just a project… There is more, I meet with different kind of people and I have a big family there.
Staff (1)	Witnessing a change of the participants, also changes my mind and thoughts about life. Before coming there, I was an economist. Now, I am working in a place that runs without money! I changed a lot. I was dressing different each day while I was working in a company, now I am spending whole summer with two pants. After two weeks here, I went to shopping mall and I realized that I forgot my wallet, because we are not using money inside Alternative Camp. This is a serious transformation for me. Also, my self-confidence increased, I traveled to India alone for eight months for example…
Staff (3)	I learned how to be patient here and I learned what is true empathy.
Board member (2)	We learned how to be patient in that camp. I sometimes try to convince a child with Down's to make him wish to swim with me about 40 minutes by talking. So, I can say that Alternative Camp transformed me, in that way. Also, I become a more relax person. I used to have some daintiness. Especially with the office that I am working in. But I got over it a little bit here, I got used to work with lots people in an office. And also, the understanding of others about me that habit made me more relax person about that. And I realized that I have an ability about making presentations because I am a translator, I did not know my talent about that, when I started to give lessons like a real instructor, I realized that I have that talent.

APPENDIX I

SIX FACTORS OF MOTIVATION

Clary's psychological approach. (Source: Rochester, 2010, p.123)		**Motivations of Alternative Camp Volunteers**			
Six factors of motivation		**Short-term Volunteers (15 persons)**		**Long-term Volunteers (6 persons)**	
		Names	**Quotations**	**Names**	**Quatations**
Values	Volunteering affords the chance to express values around altruism or concern for others.	Ece Age:18	*"The idea of changing a little bit of participants' lives motivates me. In my first day I sit on a wheelchair, this place creates alternatives to make empathy with disadvantaged groups that you cannot find to experience that in your daily life."*	Eray Age:33	*"Here, we are in touch with goals of AYDER. When we hold one participant's hand to dance with him for example… This project is too strong so as it does not matter which job you are doing here. You can feel the sense of 'helping people' even if you never contact with a participant or even if you are not organizing a workshop."*
		Hilal Age:30	*"when I make people happy, I also be happy. I like helping people"*	Üzeyir Age:24	*"I had a girlfriend who has a little pyshical disability, she was using her disability against me by arousing pity for herself. She was using me actually. I wonder whether they really needed that pitty to include in society. Are they really disadvantaged or are they putting themselves into that category more than we do? I wanted answers to my questions and find some alternative solutions in there"*
		Ümra Age:17	*"Because I feel that everyone in here has a respect and love inside. They are giving their love and respect to us as volunteers, and so we can give ours to the people who are disadvantaged"*	Anıl Age:24	*"In orientation they asked me why I am here, I said 'to be useful'. I feel that I am useful for beign alive every time I wash a single dish because I serve to disadvantaged people from my hearth."*
		Ozan Age:18	*"I feel happy when I help someone"*		
		İlayda Age:16	*"helping participants and making them happy also makes me happy."*		
		Ahsen Age:22	*"being useful for society"*		
		Elifsu Age:16	*"I wanted to do something to include disadvantaged people in society"*		
Understanding	People volunteer to experience new learning skills that might otherwise be unused or to increase their knowledge.	Cemile Age:17	*"I wanted to learn more about disabled people in orientations, also I have some skills like poi dance* or painting while I am helping others I also develop my own skills"*	Üzeyir Age:24	*"Also, I was wondering communal life."*
		Ayşegül Age:34	*"I was wondering about communial life, and working with people you have never known before"*	Anıl Age:24	*"I was a man that never ever dance infront of or with someone in his life! But with dance workshop that I contributed as field volunteer, I realized that I have a talent. I started to understand what I like, what I can achieve, and my secret skills thanks to there."*

Career	Volunteering serves to provide experience for furthering careers, this may be gaining career-related skills or experiences	Esra Age:22	*"I am an artist, so I fuel with observing people and their emotions, this place will be benefical for me in that term. Also, the drama workshops* that I done here will be great opportunity for my career.*	Eyüp Age:34	*"this feeling comes inside actually, I always made some social responsibilities in my life and also in my business, and from somewhere I realized that I can make also earn money to survive by only working in social responsibility area. Now, I am here to support volunteers and Girls Power program by giving them psychological support and personal development workshops with my volunteer network in my field."*
				Sena Age:25	*"in the first place, before coming there I mean, my purpose was to get a reference from a social project for my future job applications. It was about one month then I extended my time there…"*
				Alper Ateş Age:42	*"the motivation about what I can do for future as a career motivates me to stay there. (he is currently manager of alternative camp). I would like to work in an NGO or make a phD about third sector management."*
Social	Volunteering affords the opportunity to be with friends; it is about the 'social rewards of volunteering'. But social rewards can also be negative, and people may volunteer to avoid social disapproval from not getting involved.	Ayşegül Age:34	*"I get bored from being at home all day, I do not have job currently and I wanted a change"*	Üzeyir Age:24	*"I worked at several NGOs in Turkey. In those organizations I was alone. There was not any friend of mine that can hump a disabled child if needed. I was convincing my friends to be volunteer by trying to fool them with activities. However, in there, there are lots people who believe what you believe, there is common attitude, a common goal. There are people who can hump that child with you."*
		İlayda Age:16	*"At the end of the day, you are sharing the same environment with people whom thoughts are same with you. Also meeting with new people is another motivation. Some people here like Sevda and Deniz, are shocking me when I listen their stories. The intellectual level is high."*	Anıl Age:24	*"I came to the camp because I was free for the summer and I trusted to one of friend who's coming there for 3 years. But, from the first moment I came there I felt like I enter to a big family. The utopic part is that, you eat your meal with incredible people from all ages and all sectors, with successful CVs. You know, the people you cannot have a chance to say a hello in your daily life. There is not any class distinction here, Ercan Tutal also eats the same thing sitting next to you, so you can feel you belong here as a part of a big family. And all those people I know for 3 months become my closests friends in normally I cannot build long relationships so easily."*
		Ümra Age:17	*"there are different activities* like painting, dancing, rhythm." And people are so warm even they don't know each other. And after time pass you become a family."*		
		Hakan Age:18	*"This place has friendly and happy people, and activities* are amazing like horse farm."*		
		Ahsen Age:22	*"acting together as a group motivates me. Also, being with friends and communal life motivated me most."*		
		Şehnaz Age:18	*"I volunteered because I after university exam I needed something far away from everything and I found a huge family in Dreams Academy! It was not only volunteering but was like a relaxing threapy for myself!*		
		Elifsu Age:16	*"In the camp everything works through volunteers. So, each volunteer does their job with love, you can feel that and be part of that."*		

Protective	People can volunteer to escape 'negative feelings' and protect the self. For example, volunteering may help them escape feelings of guilt about being more fortunate than others.	Beste Age:17	*"I believe this place is like a life vest; while news bulletins are full of feloniousness, this place offers a motivation to struggle with the caos. I came there to store love and belief (hope), so I can go back to home, to our fight..."*	Alper Ateş Age:42	*"I worked as hospital manager before coming there. I was wondering about alternative life, a village life than my friend Alper Akça called me here. My idea was to try that life as an escape from the city life and private sector."*
Enhancement	Volunteering for enhancement is about personal development and growth and about self-esteem, how ego grows and develops.	Cemile Age:17	*"This place gave me new perspectives; I experienced how man and woman can be equal in there, I have not got an idea about it, since I live in Diyarbakır. And this place is the best for self-recognition"*	Sena Age:25	*"I extended my volunteering to the winter season. We were 3 friends who were doing this but then the other two changed their ideas, but I stayed. Because I wanted to see my limits, and I wanted to be alone, away from society that I have raised in. I wanted to know what can Sena do in hard times while there is one to get help or talk with."*
		Esra Age:22	*"experiencing the feelings that I have never experienced in my life is what motivates me most"*	Üzeyir Age:24	*"While I am in Ankara(home) you cannot recognize me. I change somehow, I become silent, boring and unhappy. I am social at all in there. But when I come here I find a chance to become myself. Happier, friendly, social, and energic."*
		Berfin Age:23	*"Because the camp is in Antalya*, I wanted to come; Going somewhere far away own by own captivated me. I said myself that I have to live this experience. I am seeing this adventure as overcoming a barrier about my personality.".*		
		Denizcan Age:23	*"I challenged myself with coming to academy without parents. I wanted to experience what I can achieve. I wanted to be sole, independent and unguarded."*		

Adapted from Clary et al. 1998; cited in Rochester, 2010, p.123

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