

**A RESEARCH TOWARDS DETERMINING THE ECOTOURISM  
AND ECO-ENTREPRENEURSHIP POTENTIAL OF  
NAZARKÖY<sup>1</sup>**

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**Abstract**

The aim of this research is to discover the ecotourism and eco-entrepreneurship potential of Nazarköy. Within this scope, the natural, cultural and geographic sources of the region and the perspective of local people on ecotourism and eco-entrepreneurship were focused. Nazarköy is a pretty settlement center located in Kemalpa a district of zmir, 4-5 km away from the district, 2 km.s inward from Torbalı highway, on the foothills of Nif Mountain. The means of living in the village with a population of approximately 400 people are cherries, tobacco and evil eye beads.

The scientific research is based on descriptive, heuristic, interview and observation. Within the scope of study, 30 people were face-to-face interviewed among the local people, it was endeavored to observe the local people and visitors by visiting the region and discovering the natural and cultural sources on-site. Participants in the interview give full support to the approach where sensitivity to the environment, necessity of awareness activities, management that does not harm the environment and natural environment are very important.

As a result of the conducted studies, it was found out that Nazarköy has a rich potential for ecotourism activities. It was observed that the region has suitable natural sources for ecotourism activities such as festival tourism, mountain/rock climbing, trekking with horse, local handicrafts, nature photography, discovery of nature, bicycle tourism, camp/caravan

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tourism and scouting. Furthermore it can be stated that the existing business owning entrepreneurs and those individuals with potential to set up new businesses have an eco-entrepreneurial approach.

**Key Words:** Ecotourism, Eco-entrepreneurship, Nazarköy

**JEL Codes:** L83, L26, L80

### **Introduction**

Including the development of technology, there has been countless changes recently in the world in areas such as social, cultural and economic etc. The human population which was 2.5 billion in the 1950s has become 6 billion at the beginning of 21st century. According to the United Nations population projection it is expected to become 9.6 billion by the year 2050 (United Nations, 2013:XV). Starting from the second half of the twenty-first century, the richest period has been experienced with the major wealth increase (Arpacıo lu & Yıldırım, 2011:60). There have been important developments in communication, data processing and transport technologies; information technologies have revealed a global audience; transport technologies have revealed a global village (Hill, 2011:14). Population increase led to unconscious consumption of natural resources; wealth increase led to the emergence of tourism need. As transportation possibilities became easier, long-distances were covered in short time and internet reached wider masses; the need arose to see different places, to get to know different cultures and to make use of one's spare time. As time went by, tourism sector has increased its appeal in the presence of those people and operators with the idea of discovering new places. The needs of people for food, beverage, accommodation etc. not only increased the number of businesses but also extended their activity areas. Unconscious visitors and profit-oriented management caused environmental pollution; deterioration or dissolution has started in most of the natural resources. Thereupon, the matters of the protection of natural resources and environmental pollution have been placed on the top in the national and international agendas, solutions were started to be investigated. The destruction given to the environment has caused the notions of ecotourism that has the conception of minimum damage to nature and entrepreneurship/eco-entrepreneurship that prioritizes the environment to enter the literature.

The aim of this research is to explore the ecotourism and eco-entrepreneurship potential of Nazarköy, which is a village in Izmir, Turkey. Detailed information on Nazarköy will be given in the following sections. The reason why the region was selected for this research is that the evil eye beads are produced in Nazarköy bead furnaces and each year the Evil Eye Bead Festival takes place in this region. The evil eye beads are handicrafts, which are evaluated within the scope of “The Convention for the Safeguarding of Intangible Cultural Heritage” by UNESCO. The evil eye beads are therefore important to the ecotourism and eco-entrepreneurship potential of Nazarköy. To explore this, Nazarköy region is observed and as a scientific method, 30 local people were interviewed in this study. The findings provide substantial insights for both researchers in the same field and the entrepreneurs who are interested in ecotourism and eco-entrepreneurship.

### **Tourism and Ecotourism**

Tourism is defined as the trip made for the purposes of tourism, relaxation, amusement, sightseeing etc (TDK). Tourism is an important factor for establishing international peace, cultural and trade activities between human beings, increasing employment, furthering interaction between communities and bringing financial support to economies (Akta vd.2003:34). Ecotourism; as the touristic activities (Turo lu & Özdemir, 2005:13) that is about natural and cultural inheritance, that protect the benefits of both the visitors and the local people. As recreation and tourism activities relying on nature continue to increase their negative effects to the environment, in reaction to traditional ways of mass tourism Ecotourism emerged (Genç, 2016:2). The International Ecotourism Society (TIES) discussed Ecotourism as "responsible/sensitive trips towards natural areas protecting the environment and supporting the welfare of local people" in 1991; International Union for Conservation of Nature (IUCN) on the other hand as "trip or visit responsible towards the environment that is realized in natural areas that are fairly intact to discover the nature and enjoy it" in 1996 (UNEP, 2002:9). Furthermore, in 1992 Rio Earth Summit some criteria were set forth for a sustainable world and environment; ecotourism was summarized as adapting to tourism, without harming the environment, utilization methods are to be developed and without destroying the local people's cultures, they are to be benefiting from

tourism activities. In the World Ecotourism Summit in 2002, a definition adopted by all countries was determined. According to this ecotourism was adopted as "an approach or attitude that secures the sustainability of earth's natural resources, that supports the economic development of local people and that protects and looks out for their social and cultural integrities ([www.ekoturizmdernegi.org](http://www.ekoturizmdernegi.org) access date: 09.06.2016). As regards to many definitions; ecotourism is approved as a tourism type that is realized by conscious tourists and that is respectful to the nature and local people (Zorlu, 2014:21) which provides the rich natural and cultural values of a region to be sustained in tourism and which aims to increase the welfare level of local people. When ecotourism is practices in line with certain principles, the sustainability of natural resources will be provided and next generations will have the opportunity to enjoy these resources (Ross and Wall, 1999:125). The principles of ecotourism can be counted as follows ([www.ecotourism.org](http://www.ecotourism.org));

- Minimize the negative effects of physical, social, behavioral and psychological factors,
- Awareness and respect for the environment and culture,
- Positive experiences environment for the visitors and locals,
- Preservation of natural resources,
- Providing economic benefits for the local community and industry,
- Creation of awareness regarding the political, social and environmental regulations of the country that is visited,
- Building and operating facilities that have minimum harm to the region,
- Creation of awareness about the rights and values of the people in the region and carrying out studies towards their strengthening with various partnerships.

The aims of ecotourism were determined in 2005 in the program organized by UNEP (United Nations Environment Program) and WTO (The World Tourism Organization) as economic boom, local welfare, quality in employment, social equality, presentation of goods and services to the tourists, regional control, societal equality, physical integrity, biologic diversity, resource efficiency, cultural richness and natural environment (UNEP&WTO, 2005:18-19).

In the literature survey many local and foreign studies attract attention about Ecotourism. Among these the following can be stated:

Tissdell (1996), the nature and development of ecotourism in China; Ross and Wall (1999), the harmony between the theory and application of tourism management: eco-entrepreneurship, natural areas, synergic relations between the local people and tourism; Garcia-Falcon and Medina-Munoz (1999), suggestions for sustainable tourism; Fennell (2002), introduction to ecotourism; Erkut (2005), the ecotourism possibilities and potentials in Madran Mountain and Akçay Valley; Erdo an and Erdo an (2005), sustainability and ecotourism in tourism sector; Ovalı (2007), mass tourism and ecologic tourism; Orhan (2008), the determination and classification of ecotourism potential of Uzundere that is located in Çoruh Basin; Kuter and Ünal (2009), positive/negative effects of ecotourism environmentally, economically and socio-culturally; Akpınar and Bulut (2010), distribution of Ecotourism types according to region and application areas; Demir (2011), the determination of ecotourism criteria for neada; Kaypak (2012), the importance of ecologic tourism regarding the sustainability of rural development; Ta (2012), natural resources of Trabzon city within the scope of ecotourism; Zorlu (2014), preservation of natural and cultural values of Ihlara Valley and a local development model for the locals. The determination of natural and cultural inheritance, its preservation, the emphasis on the benefits and sustainability for locals are pointed out in all studies.

### **Entrepreneurship and Eco-entrepreneurship**

Entrepreneurship is defined as the wish and capacity to create, organize and manage an initiative undertaking some risks to gain profit. Briefly, it can be evaluated as setting up a new business (<http://www.businessdictionary.com>). Since the invention of the term by Say, a total confusion has been experienced over the definitions of initiative and entrepreneurship approximately for the last two hundred years (Drucker, 1985:21). This is due to the fact that each discipline approaches the concept from its own perspective. “Entrepreneurship is considered as one of the utmost effective factors in meeting the human needs in general, providing the diversity and quality, producing information and reflecting it to the production process, realizing innovation, living social peace and tranquility by minimizing poverty, making disadvantaged groups participate in social life by making them active, elevating ecologic sensitivity, the individual’s adopting of a

lifelong learning process and realizing his/her dreams; in short experiencing all kinds of economic, psychological, technological, social and cultural development” (Ni anci, 2015:19).

Those businesses/initiatives set up with entrepreneurship activities have been face to face recently with the demand of society to avoid the damage given to the environment and to protect the nature and have been obliged to carry out their activities taking this demand into consideration. It has become almost impossible to realize the entrepreneurship activities without taking the eco-system into consideration today. Furthermore, the protection of ecologic balance has started being considered as a social responsibility area. “Global entrepreneurs were obliged to gravitate towards waste minimization, green product design and green-oriented technology activities of the developing world as new strategies” (Aykan, 2012:197). In this sense, “entrepreneurship has revealed eco-entrepreneurship area integrating with ecology” (Aykan, 2012:195; Aydın and Çakar, 2013:53); causing eco-entrepreneurship to be adopted as a type of entrepreneurship. At the same time many rules of entrepreneurship such as the relation with risk and return, right timing to enter the market, sufficient financing and human resources, likewise held its validity (Linnanen, 2002:72). Eco-entrepreneurship are activities to gain positive environmental outputs while producing goods and services (Schaper, 2002:12; as cited in Aykan, 2012:199). Those activities realized within this scope mean new business areas for eco-entrepreneurs. Namely, “energy consumption, reduction of pollution and waste, taking the environment into consideration and protecting it revealed new opportunities for entrepreneurs” (Kasim, 2008:1). These opportunities have turned those entrepreneurs prioritizing to gain profit in their activities into eco-entrepreneurs who prioritize protecting the nature, minimizing the damages and recycling the waste. Eco-entrepreneurs are those “people that besides protecting the natural environment meet the expectations of their stakeholders regarding the environment and at the same time those who gain revenue as a result of the activities they realize. They tend towards activities that try to integrate social and environmental values with management values to reach their goals and base their businesses on the environment and the protection of environment” (Cingöz, 2013:285-286). There are numerous studies in literature on eco-entrepreneurship. Studies such as follows are

some of the research in literature on eco-entrepreneurship: Linnanen (2002), the typology of eco-entrepreneurship; Volery (2002), entrepreneurs who are sensitive to the environment, the characteristics and types of green entrepreneurs and eco-entrepreneurs; Isaak (2002), comparison of green businesses and green-green businesses; Ay and Yılmaz (2004), green marketing and green practices of Serel Seramik Inc.; Allen and Malin (2008), green entrepreneurship as a method proposal for the management of natural resources; Balcı (2011) and Aykan (2012), eco-entrepreneurship concept; Aydın and Çakar (2013), the transition from entrepreneurship towards eco-entrepreneurship; Aydın and Çakar (2014), the creativity in eco-entrepreneurship; Ku at (2013), green sustainability and green economy; Erkan and Ark (2013), the relation between green economy and tourism; Gül (2014), environmental awareness, environmental sensitivity and tendency towards eco-entrepreneurship; Efeo lu (2014), environmental entrepreneurship eco-entrepreneurship; Aslan and Çınar (2015), green marketing, green consumer and green product. As foreseen, there are quite a lot of studies regarding eco-entrepreneurship and ecotourism in literature. However, no study was encountered that takes both matters at the same time.

### **The Objective and Importance of Study**

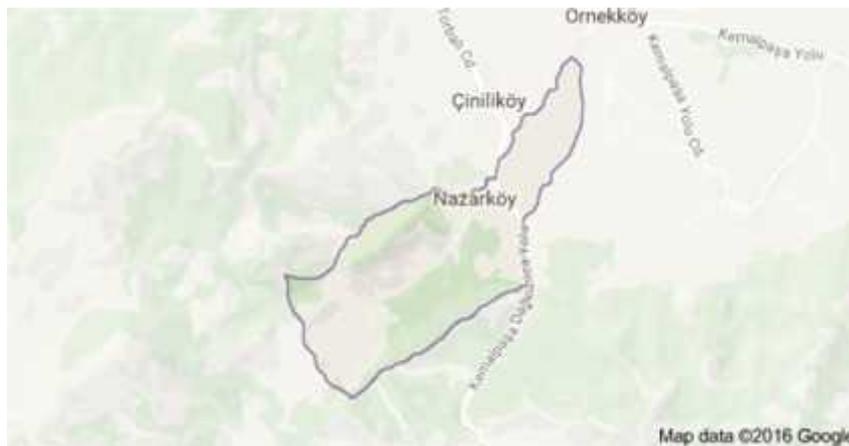
The objective of the study is to determine the entrepreneurship ecotourism and eco-entrepreneurship potential of Nazarköy village of Kemalpa a district of zmir. The reason why the region was selected as research area is that the evil eye beads are produced in Nazarköy bead furnaces and each year Evil Eye Bead Festival takes place in this region. The creation of evil eye bead can be stated within the scope of handicrafts. "Handicrafts are evaluated within the scope of The Convention for the Safeguarding of Intangible Cultural Heritage by UNESCO. The concerning convention was approved by the Grand National Assembly of Turkey in 2006 and took effect" (Ario lu, 2006; Akt. Öter, 2010:176). The production of evil eye bead in the bead furnaces might be accepted within the scope of handicrafts and as cultural heritage. The research presents an importance from this aspect as well. Furthermore, as a result of the research, it will be possible to obtain information on the ecotourism and eco-entrepreneurship potential of Nazarköy with its natural and cultural resources. Therefore, it will be

possible to discuss the sustainability of tourism activities in the aforementioned region; whether ecotourism and eco-entrepreneurship activities might be carried out and it will be possible to evaluate the resources of the region most effectively.

Realization of eco-tourism activities depend on the wish and support of local people. The perception of regional community on such matters as sensitivity to the environment, the necessity of awareness activities, management that doesn't harm the environment and protection of the natural environment is important. The perception of those living in the region on this matter might be revealed through the conducted interview. The study is considered to be valuable as well with regards to being a multidisciplinary study and setting an example for future studies.

#### **Area of Research: Nazarköy**

zmir, is a city rich in tourism and ecotourism that is located in Aegean Region of Turkey. “Kemalpa a is a district of zmir, located 29 km.s east of zmir, 8 km.s south of zmir-Ankara highway” ([www.kemalpasa.gov.tr](http://www.kemalpasa.gov.tr) access date 22.06.2016). Nazarköy village (previous name Kurudere) of Kemalpa a district is a village 4-5 km.s far from the district, within 2 km.s inland from Torbalı-Kemalpa a highway, on the foothills of Nif Mountain, with approximately a population of 400 people (Kahraman, 1999:517).



**Photo 1.** zmir city Kemalpa a District Nazarköy village

**Source:** [www.google.com.tr](http://www.google.com.tr) access date 13.06.2016

One of the most favorite centers in the village is the bead bazaar. In the entrance of the village, jewellery and ornaments made of beads are sold in small, wooden shops set on both sides of the road. “Besides bead products, organic products raised by the region people and herbs collected from the Nif Mountain slope are also sold in Nazarköy’s bead bazaar” <http://www.kemalpasa.gov.tr>).



**Photo 2.** Bead Bazaar

Glass mosaic panels made on the roads and walls of houses made in Sculptor Sibel Fayda’s classes together with the women of the village (<http://www.yeniasir.com.tr>) give an extra vitality and beauty to the village.



**Photo 3.** Mosaic Paintings on the Walls

The means of living in the village are cherries, tobacco and beads (Kahraman, 1999:517). Since 1936, Kemalpa a Traditional Golden Cherry Culture and Art Festival has been organized by Kemalpa a Municipality to determine and reward the best cherry producers (<https://www.gezitix.com/2017-46-kemal-pasa-altin-kiraz-kultur-ve-sanat-festivali/18.5.2017>).



**Photo 4.** Cherry Gardens



**Photo 5.** Cherry Festival

The bead furnaces where various beads are produced in the village are working each season (Kahraman, 1999:517). Among these, the evil eye bead, Karagöz (black eye), ekerlik (sugar bowl), Plaka (plaque) and Zar Bead (Dice bead) are the most produced bead types. In recent years, for the purpose of evaluating and enriching beads, jewelry design classes were offered by Kemalpa a Governorship. Those jewelry and ornaments made among ladies are again offered for sale by the ladies in the village (<http://www.kemal-pasa.gov.tr>). The production and sale of jewelry and ornaments is meaningful regarding both ecotourism and eco-entrepreneurship.



**Photo 6.** Making Beads in Bead Furnace

**Source:** kemalpasaihl.meb.k12.tr, Access Date 23.06.2016

“Glass ornaments have been made since 1950 in Nazarköy with Evil Eye Furnaces and still continues” (kemalpasaihl.meb.k12.tr access date 23.06.2016). There are five bead furnaces in Nazarköy. One of the furnaces named “Kıvırcık Boncuk Oca 1 (Curly Bead Furnace)” belong to Mahmut Sür who was chosen “The Human Treasure Alive” in 2012 (Ekici and Fedakar, 2014:45). Sür has indicated in one interview that he has made a lot of effort for the publicity of bead producing and its transfer to next generations.



**Photo 7.** Bead Furnace

There is a canyon used frequently by mountaineering clubs in Nazarköy. Consequently, Nazarköy is swarmed with visitors at the weekends (www.kemalpasa.gov.tr access date 22.06.2016). The canyon which can be considered as the wonder of nature is the center of interest for visitors with its spectacular sceneries.



**Photo 8 and 9.** Nazarköy Canyon

**Source:** <https://www.google.com.tr/>

The restaurant located at the stream bed meets the needs of visitors for food that come to the village and brings in an extra dynamism to the village.



**Photo 10.** The Restaurant at the Stream Bed

Nazarköy Headman Hasan Yıldırım points out in an interview that the number of visitors increased during winter and it decreased a lot during summer months when schools are on holiday. In winter months, it is stated that there is a flood of visitors from all over Turkey to Nazarköy via excursions and that those coming to visit the village with their own means and with their private cars are mostly from close cities such as Manisa, zmir, Aydın. It is expressed that the number of visitors are around 3000-4000 and that 80% of visitors are middle-aged.



**Photo 11.** Nazarköy Square

There is a Holy Grandfather Tomb (Dede Yatırı) in Nazarköy. It is apparent that there are lots of visitors coming to visit the tomb for prayers which has a beautiful and natural appearance.



**Photo 12.** Dede Yatırı (Holy Grandfather Tomb)

There are thirty two evi leye bead shops in Nazarköy. The number reaches up to 40 together with those opening a booth during the festival

time. There are eight cafeterias serving breakfast and gözleme (flapcake), three restaurants in Nazarköy. There is only one grocery in the village, moreover no businesses such as barbershop or butcher's. The local people cover such necessities from Kemalpa a. The idea was reflected in an interview towards putting forth the eco-entrepreneurship potential that the village was too small and therefore that it was very hard for any other establishment to be set up and that the capacity of the village would not bear more businesses than those that already existed. However, when the number of visitors at the weekend is taken into account, actually the ecotourism resources of the village can be expressed as wide and therefore the eco-entrepreneurship potential would be evaluated to be high.

### **Method**

The research is based on descriptive, heuristic, observation and interview. Offline and online literature was used to describe the subject of research, it was endeavored to discover the natural and cultural resources of the research area by personally visiting and observing the local people and visitors. The findings are based on interviews that are semi-structured interview method, heuristic investigation and observation. "In the semi-structured interview method, an interview protocol is prepared including the questions; the flow of interview might be affected depending on the flow of interview with different extra or sub-questions. "Thereby, the individual might be requested to break down their answers. If some of the answers to certain questions are already answered within the answers to other questions, the researcher might choose not to ask these questions" (Türnüklü, 2000:543). Within the scope of study, 30 people were face-to-face interviewed among the local people. In face-to-face interviews, recorders are not used during the sessions. Interview questions are directly asked to the interviewees and their answers are written as notes. Some of the questions are designed with multiple choice alternatives in order to classify and analyse the data more easily. In the research, random sampling method is used. "Sampling is a statistical procedure that is concerned with the selection of the individual observation; it helps us to make statistical inferences about the population. Random sampling in data collection, every individual observation has equal probability to be selected into a sample. In random sampling, there should be no pattern when drawing a sample." (<http://www.statisticssolutions.com>). The majority of the research sample

is consisted of the Nazarköy residents who accepted to be interviewed and also have firms in Nazarköy. Two out of 30 interviewees are students, five are housewives, twenties are craftsmen and three from other occupation groups.

The interview questions consist of 31 questions. Among the demographic factors 6 demographic questions were asked concerning age, gender, marital status, education, occupation and monthly income. Furthermore, in total 31 questions were addressed to the participants of which 9 was for environmental sensitivity, 6 for eco-entrepreneurship, 4 for awareness activities and 6 for ecotourism. Partly Gül (2014) and Polat (2006)'s studies were used to prepare the questions. The information obtained by interviews made especially with the local people, tradesmen, headman and the notables were useful for the evaluation of ecotourism and eco-entrepreneurship potential of Nazarköy. The interviews were conducted in Nazarköy, supported by heuristic investigation and taking photos. The geographic and cultural richness of the village, its economic and social status were observed in person.

### **Findings**

In this section, findings are given depending on the socio-demographic characteristics of those individuals that were interviewed, their sensitivity to the environment, their perception regarding eco-entrepreneurship and ecotourism. Furthermore, the findings obtained are discussed within the scope of related academic studies.

The interviews were made face-to-face with 30 people living in Nazarköy. 24 of the participants (80%) were women, 6 (20%) were man; 6.7% (2 people) are between 20-30 years old, 43.3% (13 people) between 30-40 years old; 33.3% (10 people) between 40-50 years old; 6.7% (2 people) between 50-60 years old; on the other hand 10% (3 people) between 60-70 years old. According to the results, most of the interviewees are women and between 30-40 years range.

90% of the participants are married, 10% single, i.e. 27 people are married, 3 single. 13.3% (4 people) are high school graduates, 6.7% (2 people) are university graduates. According to these results, most of the participants that took part in the interview are married and primary school graduate. Out of 30 people in the interview, 2 of them were (6.7%) students, 5 of them housewives (16.7%), 20 of them craftsmen

(small firm-owners) (66.7%) and 3 (10%) from other occupation groups. Since the productions of Nazarköy were basically hand-made goods, particularly women productions, 19 out of 20 craftsmen in the sample were females and only one was male.

The monthly income of 43.3% of the participants that took part in the interview is less than 1000 Lira, 56.7% on the other hand between the ranges of 1001-2000 Lira. 13 people gave the answer as monthly income 1000 Lira or less, those who gave the answer 1001-2000 on the other hand are 17 people. According to these results, most of the participants are made up of tradesmen and their income changes between 1001-2000 Liras.

29% (96.7%) of the participants gave a positive answer to the questions addressing the topic of sensitivity towards the environment. This result implies that not only the tradesmen but also the other participants are very sensitive towards the environment, that they might voluntarily attend some activities necessary to protect the environment.

Participants were addressed 6 questions on eco-entrepreneurship and their opinion regarding the matter was taken. Among those individuals that were interviewed, 22 people (73.3%) answered the relevant questions on eco-entrepreneurship. All of those that declared an opinion (100%) gave a positive answer, announcing that the businesses are required to be sensitive towards the environment, presenting that they have an environmental mind. Those who did not declare an opinion are 8 people (26.7%). These participants are those individuals that are not tradesmen and those who do not have information on eco-entrepreneurship. 20 (66.7%) of those people interviewed are tradesmen. The results can be interpreted as all the tradesman/business owners have a tendency prioritizing the environment and that they have an eco-entrepreneur apprehension.

Participants were asked 4 questions concerning the awareness activities, their opinion was taken. All the participants (100%) stated their opinion towards the necessity to carry out awareness activities; pointing out the importance and necessity of such activities. It is considered to be meaningful that the participants show sensitivity about awareness activities concerning the environment from the aspect to make the local people realize that there exists incentive demands through

education, informing and awareness activities that take place in the region.

Participants were asked 6 questions concerning the ecotourism potential of Nazarköy. According to the opinions, festival tourism has a share of 96.7%; mountain/rock climbing 93.3%; trekking with horses 93.3%; regional handicraft 86.7%; nature photography 83.3%; nature discovery 80%; bicycle tourism 76.7%; camp/caravan tourism 60%; scouting 40%. Information was obtained that Kurudere Canyon within the borders of Nazarköy draws great attention by trekkers, that each weekend a trekking of 10 km.s was realized starting from Nazarköy along the Canyon. It is possible to have nature photography and nature discovery as well in these trekkings. It was stated in the study by “Batur et al. in 2013 called zmir Ecotourism Guide (Batur et. al., 2013:141) ecotourism activities such as botanic tourism, photo safari, fauna observation, bird observation, trekking with horses and scouting along the Canyon and at the Nif Mountain. It was observed that there are suitable areas for camp, caravan tourism where there are plain areas. Besides, Nazarköy also has appropriate terrain for trekking with horses and bicycle tourism. The paths might be determined and with the assistance of signs the routes might be finalized.

Evil Eye Bead Festival organized in May every year in Nazarköy mediate to the sale of products produced within the scope of handicrafts and help the local people generate income. “Souvenir shopping is one of the main spending areas of tourists and handicrafts have an important place among these spending on its own as an attraction within the scope of tourism with its cultural context” (Öter, 2010:175). Cultural entities might be evaluated as a factor providing input to the economy and might mediate to such income that might be counted as important economic wise. Creating employment via avoiding unemployment, increasing the number of tourists visiting the region, the spending that they make and the contribution to the income of local people and through these providing development in social welfare might all be given as examples of these gains (Öter, 2009:11). For this reason, when it is considered that the research subject Nazarköy has the advantage of being close to zmir and keep a valuable cultural inheritance, actually it can be thought to evaluate it as an important potential for Turkey, Aegean Region and zmir axis within the scope of ecotourism.

Festivals and fests are activities that play an important role for the publicity of the region. In the Evil Eye Bead Festival that has become traditional to organize every year in May, visitors are given a chance to watch the production of beads in furnaces. New ecotourism areas might be created by telling the visitors and tourists the ecotourism potential that the region has; planned activities might be carried out concerning these areas. Daily tours or tours for a few days with accommodation might be arranged for activities such as trekking, fauna (wild life) observation and photo safari. There are many tourism agencies in zmir organizing “Cultural Tours”. These agencies might organize daily tours presenting evil eye production and Nazarköy.

Each ecotourism activity requires an investment and initiative on its own. When the matter is considered from this aspect the first thing that comes to mind are entrepreneurship/management activities. A tourism area where the environment is prioritized might facilitate movement to environmentally sensitive entrepreneurship i.e. eco-entrepreneurship. Nazarköy region might host the entrepreneurship and eco-entrepreneurship that is targeted to be developed, supported and encouraged within the scope of 2015-2018 Turkish Entrepreneurship Strategy and Action Plan.

The accommodation need of Nazarköy is a matter that attracts attention within the scope of this study. The biggest problem of Nazarköy at the moment is that it does not have any facilities to meet the accommodation need of visiting tourists. There are only so many houses for the local people to shelter in the village. Home pensioning might be done to solve this problem or small accommodation facilities might be started. Local people should be encouraged for this and if necessary standby credit should be offered. However, when permitting the architecture, it must be taken into account that this would be through restoration of old houses or letting old buildings turned into more practical building through restructuring. These structures must be designed compatible with nature, not damaging the local texture.

Furthermore, social responsibility project “One Master Thousand Masters” which is considered closely related with the research subject is being realized toward retaining those occupations that face extinction or sinking to oblivion throughout Turkey. “It is aimed to train 1000 masters in total in 50 occupations at the end of 10 years in the project which was

started in 2010 and which targets the masters in occupations to transfer their experiences to 100 young people in total each year in 5 different cities” (<http://www.birustabinusta.com.tr> access date 05.08.2016). Evil eye bead making classes might be offered within this scope and oblivion of the occupation might be avoided. The interest and sensitivity towards evil eye bead production might be increased throughout Turkey and worldwide.

According to the observations, local people are quite hospitable, friendly, warm and well-intentioned. Not having other employment opportunities in the village than evil eye bead production caused young people and children to get out of the region for education purposes and the adults for employment purposes. The tendency of educated young people and those searching for jobs to gravitate towards Kemalpa a and various industrial organizations in other regions led to the decrease of young population in the village and the great majority of the population to be middle age or above. It is necessary to support and intensify consciousness and awareness activities by local authorities, government, non-governmental organizations and private sector within ecotourism and eco-entrepreneurship to bring young population in the region.

### **Conclusion and Recommendations**

Tourism is discussed as journeys made to rest and pass free time. New business areas are created, income sources of local people are differentiated and their income level increases in regions where tourism is experienced intensively. Therefore, via tourism activities economic, cultural, social and environmental benefits are provided for the region and the local people. Ecotourism as a tourism type prioritizing environment is defined as “tourism respectful to the nature and local people realized by conscious tourists” (Zorlu, 2014:21); it prevents regional handicrafts, customs and traditions, cultural traditions to be forgotten, moreover increases the sensitivity on the matter and lead to the development of new interest areas. Ecotourism, which is a means to transfer local culture to visitors increase the commitment of local people to the place they live and prevent internal migration. It is foreseen that ecotourism would serve such purposes as economic vitality, local welfare, quality in employment, social equality, and product presentation to visitors, local control, social welfare, physical integrity, biological diversity, source efficiency, cultural wealth and environmental purity.

Nazarköy was evaluated in terms of natural, cultural and geographic sources with this study aiming to determine the ecotourism and eco-entrepreneurship potential of Nazarköy village of Kemalpa a district of zmir. Nazarköy, previously called Kurudere, is a village with nearly 400 people, located in the Kemalpa a district of zmir. The means of living in the village that is within 2 km.s inland from Torbalı highway, on the foothill of Nif Mountain, are cherry, tobacco and beads.

The research is based on descriptive, heuristic, observation and interview. Within the scope of study, 30 people were face-to-face interviewed among the local people, it was endeavored to discover the natural and cultural resources of the research area by personally visiting and observing the local people and visitors. Participants in the interview give full support to the approach where sensitivity to the environment, necessity of awareness activities, management that does not harm the environment and natural environment are very important. Results show that all of the business owners that participated in the interview have a tendency prioritizing environment. Accordingly, it can be stated that the active businesses in Nazarköy have eco-entrepreneur approach. According to related opinions on ecotourism potential of Nazarköy, among ecotourism activities, festival tourism comes in first place, followed by mountain/rock climbing, trekking with horse, regional handicrafts, nature photography, discovery of nature, bicycle tourism, camp/caravan tourism and scouting.

Kurudere Canyon located within Nazarköy borders attracts a lot of attention by trekkers. At this point, it can be mentioned as well that nature photography and discovery of nature might also be organized in the trekking routes. It was personally observed that there are suitable areas for camp and caravan tourism in the region with flat areas. Furthermore, Nazarköy also has appropriate terrain for trekking with horse and bicycle tourism. The paths might be determined and with the assistance of signs the routes might be finalized. In a previous study by Batur et al. (Batur et al., 2013:141), it was expressed that “flora watching, wildlife watching, bird watching” activities might be carried out in Nazarköy. In addition to existing activities, camping, scouting and bird watching activities might be arranged. Daily tours or tours for a few days with accommodation might be arranged for activities such as trekking, fauna (wild life) observation and photo safari.

In the conducted interviews, it was stated that the number of visitors increased during winter months and it decreased a lot during summer months when schools are on holiday; that the number of visitors were around 3000-4000 and that 80% of visitors were middle-aged.

The agencies organizing “Cultural Tours” in zmir might include daily tours presenting evil eye production and Nazarköy within their alternative tours. This way through tours the number of visitors will further increase; an opportunity for discovery of alternative ecotourism areas and creation of demand for these areas will be born. It can be emphasized that the festival organized every year is an opportunity for the local people and that this opportunity must be seized when it is considered that souvenir shopping is one of the main spending areas of tourists (Öter, 2010:175) and that cultural entities might be evaluated as a factor providing input to the economy (Öter, 2009:11). New ecotourism areas might be created by telling the visitors and tourists the ecotourism potential that the region has; planned activities might be carried out concerning these areas. Furthermore, when it is considered that Nazarköy has the advantage of being close to zmir and keep a valuable cultural inheritance (evil eye bead creation), it can as well be evaluated as an important ecotourism and eco-entrepreneurship center for Turkey, Aegean Region and zmir axis.

The biggest problem of Nazarköy that was observed at the moment is that it does not have any facilities to meet the accommodation need of visiting tourists. Home pensioning might be done to solve this problem or small accommodation facilities might be started. Local people should be encouraged for this and if necessary standby credit should be offered. The region has the potential to have a development move with support and incentives. Therefore, a basis will be prepared for the increase of regional population and economic power of local people.

Each ecotourism activity requires an investment and initiative on its own. When the matter is considered from this aspect the first thing that comes to mind are entrepreneurship/management activities. A tourism area where the environment is prioritized might facilitate movement to environmentally sensitive entrepreneurship i.e. eco-entrepreneurship. Nazarköy region might host the entrepreneurship and eco-entrepreneurship that is targeted to be developed, supported and encouraged within the scope of 2015-2018 Turkish Entrepreneurship

Strategy and Action Plan. In addition, the 2015-2019 Strategic Plan of Kemalpaşa Municipality that includes (<http://izmir-kemalpasas.bel.tr>) observation tower, racetracking areas and other recreation facilities around Nazarköy area would help the development of the entrepreneurship and eco-entrepreneurship in the region. Furthermore, social responsibility project started by Anadolu Sigorta (insurance company) “One Master Thousand Masters” is considered closely related with the research subject. The project is started to retain those occupations that are about to be forgotten throughout Turkey. Evil eye bead making might be considered as well within this project and oblivion of the occupation might be avoided. “Evil eye beads” produced in Nazarköy were somewhat taken under preservation when Mahmut Sür, who lives in the region and who has contributed a lot bringing in the bead production into the village and its development, was chosen “The Human Treasure Alive” in 2012. The interest and sensitivity towards evil eye bead production might be increased throughout Turkey and worldwide with new publicities.

Nazarköy might be evaluated as a region with unique beauties in terms of different ecotourism sources and eco-entrepreneurship potential. The local people seem to have the tendency to support and personally participate in such activities. Not having other employment opportunities in the village than evil eye bead production caused young people and children to get out of the region for education purposes and the adults for employment purposes, leaving the village with a population of mostly middle age or above. Bringing young population in the region depends on being able to create employment areas and awareness raising, consciousness gaining and supporting activities within ecotourism and eco-entrepreneurship. It is necessary to embark support and investment activities in the region as soon as possible by the government, local authorities, non-governmental organizations and private sector to be able to preserve the natural and cultural resources of the region and evaluate them most effectively.

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