The roots of tourism: Hippies

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ABSTRACT

Tourism has developed in Nevşehir and Antalya, two of the most significant destinations of today's Turkey, in 1960s. In line with the previous study in the related literature, it is possible to mention that the tourism activities in those regions have been triggered by the visits of the hippies. In this study, it is aimed to reveal the contribution of the hippies to the development of tourism in Cappadocia (Nevşehir), Side and Alanya (Antalya), which have become significant tourism destinations in Turkey. For this purpose, the transcripts of the interviews of the Turkey Tourism History Project, which describes the tourism development and history in these regions, were subjected to document analysis. The impact of hippies on Turkey's tourism has been explained within the framework of Social Exchange Theory. As a result, it has been determined that all stages of the social exchange theory have been observed between hippies and local people. The local people, who initially approached hippies with prejudice, changed their perspective towards hippies in a positive way with the effect of many externalities.

1. Introduction

Political movements and cultural changes affect both international and national tourism. It is known that these movements and changes affect not only the period in which it occurred, but also the following periods. We can list some of the significant events as the changes in production systems, cultural organizations, and sociologic changes around the world. The 1960s was a period, which comprised many stigmatizing events, especially the political and cultural changes such as Vietnam War, Martin Luther King's speech, students protest to HUAC tactics, USSR test the hydrogen bomb, etc. According to Marwick (1998), the 1950s were a period of stereotyped social hierarchy, females' dependence on males and children's dependence on their parents, sexual repression, racism, unquestioned respect to the authority in family, education, government, law, religion, nation-state notion, national flag, national anthem, and cold war hysteria, where the intolerant formalism in language, etiquettes and dress codes and the cliché-driven popular culture

were evident. However, the 1960s are considered as a period, where tremendous changes occurred in civil rights of the Afro Americans, youth culture, in the tendencies determined by the young people, Protestants, idealism and disobedience, in personal relations and sexual behavior. This period is also referred to as the period when feminism, gay freedom, "underground" and "counterculture" emerged and people began to believe in a better world (Marwick, 1998, p.4).

It is possible to say when some new and unanticipated social movements as from the late 1960s took shape, both an intellectual dynamism and a paradigm change, and an alternative political culture or a counterculture against the sovereign political culture began to develop (Tilly, 2004). Tilly (2004, p.60) characterizes this period as the "new" social movements, which tend towards autonomy, self-expression and post-industrial social criticism, and states that these movements have been replaced with the earlier social movements. Therefore, rather than economy, the new social movements are dissociated from the

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earlier examples through the facts that they are based on identity and cultural inequality. Also, they are supranational, achievable in short period; that they cannot be degraded to any religion, race, class or ideology, and that its actors are wealthy and well-educated. According to Touraine (1988, p.44), the social movement, which is defined as the movement of the actors having the same cultural tendency, who fight for the social control of the activities revealed by this culture, and who face off against each other within the hegemony relationships and the range of conflict, is a transforming structure. Within this context, the sociological analysis of the movements becomes more of an issue (Melucci, 1996).

2. Hippies: 1960's Social Phenomenon

The youth of 1960s, who had all advantages unraveled with the cessation of World War II, has taken a stand and formed a culture against the dominant cultural values of the US (Götting, 2010). Thus, the 1960s became a period of countercultures. Many factors, which set the social and cultural framework of the 1960s, can be addressed. While the US went to war in Vietnam, a generation was raised, who lashed out against the conformist policies of the 1950s, and the Vietnam War. This generation strived to build their own cultures after the World War II in that chaotic post-war environment. This counterculture movement, which adopted universal love and peace as an ethos, has emerged in Haight-Ashbury, San Francisco, USA in 1960 with the protests the Vietnam War (Howard, 1969).

The young people, namely the "Hippies", who were involved in social revolution movement of this counterculture, questioned the government and all authorities for a society that was full of love, had more freedom and democracy. According to Howard (1969, p. 43), the concept of hippie was derived from the concept of "hipster", and it represents the individuals, who reject the imposed culture and who stand up for liberalism in politics and lifestyles. It is possible to say that this group, who called themselves the "flower children", did not only criticize the Vietnam War; they also argued human rights, minority rights and discrimination. The hippies were generally disapproved by the society since their values included radicalism, disobedience, nonviolent resistance, sexual freedom, political insurrection, substance abuse, Oriental religions and Eastern mysticism, beliefs, music, fashion, and arts, and thus, the hippies were eventually secluded from the society (Leland, 2005).

The hippie movement was not only a societal phenomenon; it also became one of the most significant alternative tourism experiences with their journeys to the East (Ireland & Gemie, 2015). Turkey has been one of the significant beaten tracks of the hippies, who opened to the world by travelling to the Far East in the early 1970s. While many hippies went to places, such as Katmandu and Tibet, some of them accommodated in 1-star hotels or guesthouses in some regions of Turkey (Kozak, 2018). Therefore, the foundations of the tourism movements led by the hippies in some regions of Turkey were laid. After making acquaintances with these people, many left-wingers steered away from politics and went on a world trip together with the hippies. Before the Rainbow Festival, many hippies from all over the world gathered in places such as Olympus and the Valley of the Butterflies and participated in this festival (Maclean, 2006). This period was also the golden years of the Turkish hippie movement. Since Turkey is a bridge that connects Europe and Asia, the young people travelling from the West gathered in various destinations in Turkey throughout the 1970s and began their Oriental journeys from Istanbul. It is known that coach tours were organized every day to Tehran, in every two days to Afghanistan and once a week to India (Maclean, 2006; Ireland & Gemie, 2015).

Besides having various cultural, political, and social impacts in regions where they lived, the hippies also had some impacts on places on their way to Kathmandu. Having been one of the most popular junction points of the journeys to the East, Istanbul had always been the beaten track of the hippies. While travelling from Istanbul to Kathmandu, they went to different regions of Turkey and interacted with the local people. Some touristic movements occurred as a result of these interactions in regions, which were not yet considered as touristic destinations in those days.

3. Social Exchange Theory Within the Frame of Tourist-Local People Interactions

Some studies were conducted to understand the social effects of tourism (Doxey, 1975; Butler, 1980; Long, Perdue, & Allen, 1990; Allen, Hafer, Long, & Perdue, 1993; Black, 1996; Wall & Mathieson, 2006; Zamani-Farahani & Henderson, 2010; Zamani-Farahani & Musa, 2012; Özel, 2014). Along with the economic exchange, the social and cultural exchanges between the tourists and the local people affect not only the tourists, but also the region visited by the tourists and the people living in that region (Gürbüz, 2002, p. 53). This

interaction process also involves the exchange process between the tourists and the local people. The idea that the social behavior is an exchange within the scope of the rewards exchanged and the costs incurred has been suggested by Homans in 1958 and the interactions in touristic regions have also been explained by Blau's Social Exchange Theory, as well as various other models. In terms of tourism the Social Exchange Theory, which has been developed by using sociology and social psychology disciplines, argues that the attitudes of the parties against tourism and their support for the development of tourism within this context, and the values regarded as the outcomes of tourism are formed by the benefits gained both by themselves and the other parties (Ward & Berno, 2011; Yoon, Gursoy, & Chen, 2001). As a matter of fact, according to Social Exchange Theory, tourism will more likely be supported if the rewards/benefits acquired within the scope of tourism industry outnumber the prices/costs incurred (Gursoy & Rutherford, 2004).

The fundamental assumption of Social Exchange Theory is that the individuals act rational in their social relationships, and they do the math of the potential benefits and costs. While the individuals wish to meet their basic needs in their relationships with the society, they also display behaviors with most benefits and least costs for themselves (Chibucos, Leite, & Weis, 2005). According to this theory, the interpersonal interactions are shaped toward increasing gains as much as possible (Taylor, Peplau, & Sears, 1997), and the individuals prefer and maintain interactions with more rewards regarding the prices they paid (Thibaut & Kelley, 2017; Crips & Turner, 2010).

The principle of reciprocity, which is the basis of the Social Exchange Theory, is a concept that means the individuals, who observe positive behaviors from the others would respond in a positive way (Shapiro & Conway, 2005). Because unlike private benefits/special interests in economic exchange, the reciprocal benefits and interests occur based on individual relationships in social exchange.

Within the framework of Social Exchange Theory, the social relationships are discussed in a similar way to the economic relationships. The fundamental assumption is that the people develop their behaviors in social matters and relationships to maximize their benefits and to minimize damages (Chibucos et al., 2005). The researchers listed the social exchange process as follows:

provision of social and economic yields, comparison of these yields, and formation of trust, loyalty, and norms about relationships (Lambe, Wittmann, & Spekman, 2001, p. 7). At provision of social and economic yields stage, tangible and intangible materials are exchanged. When the yields are compared, the value exchange of the parties continues reciprocally. In the process of social exchange, it is generally accepted that the parties tend to acquire maximum benefit with minimum cost. Within this context, the costs are not only evaluated with tangible materials, but also with other intangible criterion, such as time and energy. In addition, the current yields, and the benefits, which may be obtained as a result of earned yields, may be compared. Trust and loyalty stage takes place when the parties maintain the exchange process in cases, where the yields are favorable. The exchange that includes the tangible and intangible resources ensures trust and loyalty (Blau, 2017). When the yields are favorable, the parties maintain the exchange process. Acquisition of rational gains shapes the future of the relationship. The final stage, the formation of the norms about the relationships leads the exchange process (Homans, 1958). At this stage of the social exchange process, the norms are formed as a result of continuing relationships and these norms guide the behaviors of the parties (Thibaut & Kelley, 2017). According to Turan & Kozak (2016), although hippies visiting the Cappadocia region in Turkey were perceived as "foreign" and "other" by the local people at first, their perspective on hippies changed when it was realized that these "foreigners" would be a source of income over time. This change process took place in line with the stages of social change theory.

According to Social Exchange Theory, change is a process, which has economic and social outcomes. Far beyond being an economic form of exchange, tourism is also a form of social exchange. In tourism sector, there is a social exchange relationship between the service providers and consumers (Tuna & Özbek, 2012). An economic exchange relationship develops between the tourism employees and the tourists, who purchase the services produced. The more the local people gain, the more they support tourism. Although the gains, such as economic gains, are essential for the local people, the social rewards, such as emotional satisfaction, spiritual values, individual benefits and sharing of humane ideals, are more valuable (Lambe et al., 2001).

Trust is the cornerstone of social exchange relationship (Köksal, 2012, p. 7). In this sense, trust ensures the development of a more effective exchange relationship between the trustee and the reliant (Colquitt, Scott, & Lepine, 2007). It is also believed that the emotions became a part of social exchange process. For example, strong and vivacious emotions shape the friendships. The concept of change embodies visible feelings (Lawler & Thye, 1999). It is safe to say that tourism activities have an influence on people from different cultures to swarm with and to better understand each other and play an active role in terms of establishing universal peace.

Being a type of social exchange (Tuna & Özbek, 2012), tourism forms and advances functional differentiation in societies, where agricultural occupations and low levels of work-sharing prevail (Berber, 2003, p. 210). Cultural, environmental, economic, and social effects, which manifest within the context of tourism, and which may be considered within the frame of reward and cost, become prominent as the significant factors that have an influence on the attitudes of the parties regarding the support on tourism (Ward & Berno, 2011; Besculides, Lee, & McCornick, 2002). The increase in the number of tourism facilities directly or indirectly increases the possibility of regional employment in tourism industry. With high rates of female employment in some regions, tourism also led to a change in women's domestic and social status and to the emergence of new professions (Pettersson & Heldt Cassel, 2014).

4. Method

Current study is performed to find out the following research question, "How did the local people experience their relationship with the tourist coming to their region within the framework of the theory of social change?" Qualitative research method was preferred to seek an in-depth answer to the research question. At this point, Özdemir (2010) states that the main purpose of qualitative research is to reveal the information hidden in social reality. In qualitative research, data can be obtained by using different data collection tools such as document review, interviews (focus group interview, individual interview) and observation. In this study, the document analysis technique was preferred. The data source of the research is the Turkey Tourism History Project book series, which was carried out between 2013 and 2015. The data of this project, which aims to reveal the historical change/development of tourism in Turkey between the years 1923-2012, has been published as a 2018 book series. This book series, which contains written and visual data on a very large period, constitutes the data source of this research. The interview records in volume 1 and volume 4 of this book series, which consists of 10 volumes in total, describing tourism development in destinations, were subjected to document analysis. All interviewees were natives of that region, have communicated with hippies in person and witnessed their lifestyles. 18 interviews were conducted in Cappadocia, eight in Alanya and seven in Side. All the transcriptions were imported to the professional data analysis program MAXQDA20 (Verbi Software, 2020) to help analyze the data for qualitative research. The information was coded, and these codes were compared on the basis of the following stages in Social Exchange Theory (Homans, 1958; Emerson, 1962) as follows: Social and economic gains, comparison of the gains, formation of trust and loyalty and formation of the norms about relationships. The statements that could not be agreed upon were reviewed and coded. The frequency of codes has been indicated in each theme.

In order to ensure the reliability several steps have been followed (Lincoln & Guba, 1985). First, a database was created by systematically archiving the interview texts. Second this database has been classified according to the regions studied and copied in computer internal memory and cloud accounts. Thirdly, to check the consistency among the researchers who coded this data set (Miles, et al., 2014), intercoder consensus was used. As a result, it is determined that the percentage of compliance was 95%. In addition, extensive descriptions were made to enable readers to make judgments about the transferability of research results from one situation to another (Erlandson, et al., 1993).

5. Findings

Provision of Economic and Social Gains

The data regarding the findings obtained under the provision of economic and social gains theme are given in Table 1. Nine different codes were obtained from the interviews conducted within the framework of the related theme. According to the frequency intervals, these are: acquisition of economic earnings (5), starting to offer guest housing services (4), hospitality (3), socialization (2), making friends (2), diversification of existing product (2), learning a language (1), development of tourism (1), cultural exchange (1).

Table 1: The Opinions Regarding the Provision of Economic and Social Gains

Codes	Participant Number	Frequency Interval
Acquisition of economic earnings	P6, P9, P12, P1, P14	5
Starting to offer guest housing services	P2, P12, P17, P1	4
Hospitality	P7, P9, P17	3
Socialization	P21, P11	2
Making friends	P4, P21	2
Diversification of existing product	P17, P14	2
Learning a language	P11	1
Development of tourism	P7	1
Cultural exchange	P4	1

Source: Created by authors

Participant 1 (Side): "…The mothers used to make money through guest housing services. It was a lot of money for them, and they could pay for the school materials of their kids and could even pay for the wedding expenses and prepare the dowries of their children at marrying age."

Participant 6 (Side): "…When the hippies first arrived, we used to believe that 'They will come out from their castles, suck our blood and kidnap us." We were kids, and that's what our parents told us. Our relations started with confusion and curiosity and continued to progress with the same curiosity and confusion in mind. We used to ride donkeys, then we began to ride horses, then scooters, and then luxury cars and we owe this progress to the hippies. It was a chain of convenience. I mean, it was all positive for us. We gained a lot; they always found a way to surprise us. We have always learned new things from the hippies…"

Participant 7 (Cappadocia): "…We loved them back then. They have always been invited and welcomed as guests; they were offered food and accommodation. When there were no hotels in this region, or no place to stay, everybody would take couple of people to their houses for accommodation, not for money though. It was all about making people happy and developing tourism."

Participant 11 (Cappadocia): "…Back in the day, the people that we called hippies used to visit Göreme. At first, we were trying to speak English out of interest and curiosity. Thus, we became interested in tourism sector."

Participant 14 (Alanya): "…Those were the people that we called hippies. When my dad saw them wearing whimsical clothing, such as lambskins and budges with fringes and stuff, he became interested and went to Istanbul […] He came back with a lot of leather stuff. He removed all fabric from his shop and started to sell leather."

Participant 17 (Cappadocia): "…People would host hippies as if they were their guests without any commercial concerns and offer them food and beverages."

Participant 21 (Alanya): "…There was a disco/bar in 1965. The place was always packed. We were waiting there. There were beautiful girls; we would wait just to see or get a glimpse of them. We would have girlfriends."

According to the statements of the participants, acquisition of economic earnings and starting to offer guest housing services became the most common economic gains. When the statements are analyzed, it is observed that the children within the household were reimbursed by the money earned through guest housing, and even the textile products were customized according to the whimsical and unique clothes of the hippies. In addition, thanks to the hippies visiting those regions, other social yields were obtained, such as making friends, emotional relationships, socialization, learning foreign languages and getting acquainted with a different culture. Apart from the people among the local community, who showed hospitality to the hippies without expecting any economic returns to develop tourism and satisfy the guests, it is observed that there were also some other people, who abode by the notion of "hospitality". The hospitality factor came out in a different way than the related literature. It is safe to say that this is a result of the fact that the Anatolian people consider foreign visitors as unexpected guests and consider helping and hosting unexpected guests as social and religious obligations. It could be said that the people fulfilled some social and religious duties by helping and opening their houses for the visitors, and thus, they obtained a social yield.

Comparison of the Yields

Three factors have been determined under the comparison of the yields theme. It is observed that the international recognition (6) of the region has increased when the visits of the hippies became more frequent and when these visits increased the regional attraction, and a new field of business, named guest housing, has emerged (7). While some people generated income by renting their existing rooms, some of them increased the number of the rooms by building new ones, and some of them vacated some of their rooms (3).

Table 2. Opinions Regarding Comparison of the Yields

Codes	Participant Number	Frequency Interval
Formation of a new field of business	P6, P7, P8, P9, P16, P12, P18	7
Influence on advertisement and promotion	P22, P5, P20, P19, P23, P24	6
Upsizing the existing guesthouse	P1, P3, P18	3

Source: Created by authors

Participant 6 (Side): "…While we were engaged in agriculture, fishery and craftsmanship, we found ourselves hosting the hippies whether we wanted to or not."

Participant 9 (Cappadocia): "…As they realized more and more hippies were flooding in, and their hotels were vacant, they began to host tourists against payment. Then the number of hotels began to increase, the municipality-funded hotels and such. And then competition broke out among these hotels; they were trying to steal each other's customers. The hotel managers started to calculate not only their own profit but also the competitors' profit. A competitive environment was created; quality of hotels had been raised."

Participant 12 (Side): "…The hippies did not yield money, but they were like walking propagandists. They were promoting your country's tourism for free. What did they say? They said: 'We've been to Cappadocia, it was magnificent'…"

Participant 20 (Alanya): "…We should roll out the red carpet for everyone, whether they are rich or poor. Those hippies made great contributions to this country; at least they recited their experiences and told their stories when they returned to their hometowns. They encouraged other people to visit this region."

Participant 23 (Alanya): "…I actually believe that when the horizons of young people are broadened, and when people realize the values of their countries, they would have very different acquisitions in commercial, cultural and humane terms. If you instill this idea early on, you would raise a qualified person, a unique and a goodhearted person, who has a positive view of his/her country, and this would have a very positive return in the future. I mean, the power of a person being aware of the values of Turkey, who will take part in any decision-making process in the Council of Europe for Turkey for any matter, cannot be underestimated."

According to the statements, the tourism activities have increased together with the hippies visiting the region at the comparison stage, and the local people even included guest housing business among their livelihoods, which were agriculture, viniculture, and craftsmanship.

This shows that the yields acquired through hippie-local people interactions were more efficient than other means of livelihood that the local people opted for tourism, even though it was against some of the cultural values of the local people, and that they have abandoned some of their values and habits in time. This turned into competition in due course; the local people, who at first rejected hippies due to their lifestyles and philosophies that contradicted with their own cultural values, began to compete with other guesthouses for they were making money on tourism. This competitive environment led some guest housing service providers to turn their entire houses into guesthouses. After a while, the hippies were no longer regarded with their monetary yields, they were also considered as walking billboards and propagandists.

Formation of Trust and Loyalty

According to the statements, six codes were determined at the formation of trust and loyalty stage. Accordingly, the local people, who built friendly relations with the hippies, went abroad together with the hippies, some of them studied abroad and settled in those countries (3). On the other hand, a sense of trust was established between the parties (3), the hippies have revisited the same regions (2), and there were friendships (2) and even marriages (2) among the local people and the hippies. In addition, the hippies and the local people have established business collaborations and social interactions have increased (1).

Table 3: Opinions Regarding the Formation of Trust and Loyalty

Codes	Participant Number	Frequency Interval
Shared overseas experience	P1, P6, P26	3
Trust	P3, P6, P13	3
Recurring visits	P3, P13	2
Friendship	P1, P10	2
Marriage	P4, P10	2
Collaboration	P10	1

Source: Created by authors

Participant 1 (Side): "...Within this framework, the communication between the local people and the hippies was strong. The friendships were so strong that the hippies used to invite the local people over in the winter. Many people, youngsters and children among the local folks had their first overseas experiences with these friendships..."

Participant 4 (Cappadocia): "...I believe there are 20 people in Cappadocia, who got married to the hippie girls visiting the region. Now their children are old enough to get married. They lived together in those days; they became friends and got married. They got married and stayed here in Cappadocia."

Participant 6 (Side); "...We are the first generation to meet the infidels (foreigners), the hippies. My elder brother met with one of the hippie tourists visiting Cappadocia and went to Canada. That hippie tourist took him to Canada. And then my brother moved to and settled down in Canada. They looked raggedy. But they had never startled us, no matter how scared and timid we were. The hippies have always tried to protect us, to get closer to us. And it was them, who gave us the courage to get closer and communicate. They were very honest and humane..."

Participant 13 (Alanya): "...We climbed up to the mountains together with the hippies at night; it was about 100-110 km of distance. We shot six rabbits. We came down to the main road at the sunrise and then came here... What I am trying to say is, can you believe the confidence in these people? It was unbelievable how confident they were; they came with us at night up to the mountains, they trusted us..."

Participant 26 (Alanya): "...In our society, sometimes we hear ideas such as 'Tourists take away your morality'. However, it is common that the young people with political views became apolitical after spending some time with the hippies, and that they went on a world trip together..."

As it can be inferred from the statements, apart from economic yields, some other yields that require trust and loyalty, such as business collaborations, marriages, and shared overseas experiences, have also emerged. It can be stated that these yields brought a different vision to the local people, an acculturation occurred between the hippies and the local people, and that it brought along overseas experiences and living in other countries. It is determined that the hippies revisited the same locations in the upcoming years, even though the hippie movement disappeared from the surface of the earth, and strong friendships were established between the local people and the hippies. The visits of the hippies have not only given rise to tourism activities, but these visits have also led some local people to go overseas together with the hippies, to study abroad and to settle down in those countries. From this point of view, it can be inferred that this process of interaction was not limited to the related tourism destination, it also continued in different regions.

Formation of the Norms about Relationships
Four codes were determined at the formation of the norms about relationships stage. Accordingly, while the local people used to find everything about hippies' odd at the beginning of this process, they began to condone them (3), and began to accept the development of tourism and everything that was brought alone by tourism activities (3). In addition, it is also observed that the parties mutually accepted their cultural norms and shaped their behaviors accordingly (1), and the local people stood up for tourism by acting as if they were tourism missionaries (1).

Table 4: Opinions Regarding the Formation of the Norms about Relationships

Codes	Participant Number	Frequency Interval
To condone the tourists	P6, P8, P9	3
To accept tourism	P6, P8, P9	3
Mutual acceptance of cultural norms	P15	1
Missionary activities for tourism	P6	1

Source: Created by authors

Participant 6 (Side): "...We had to explain the next generation that those hippies will shape their future, and to teach them that tourism began with the hippies. We used to host them as our guests and send them back home with good memories. All people would use every means available to make them happy. We used to go an extra mile and show maximum effort to please them..."

Participant 8 (Cappadocia): "...Since they believed that the hippies would demoralize people and set a bad example for some kids in the village, many people got cold feet about the hippies. This was more evident especially in smaller villages and rural areas. Even in my hometown, there was a major struggle in the early years. It took a lot of time for people to embrace hippie tourists. Of course, once they started to make money, they became more interested in hippies..."

Participant 9 (Cappadocia): "...Now I see that it's been 40 years, and everyone walking around, hugging, and kissing in public in Cappadocia. Turks, domestic and international tourists... They are doing things that were once inacceptable in public, and the people can't say a word. They got used to it. These behaviors, which sounded so odd and weird in those days, when the hippies first arrived, have become normal; people now believe

that those behaviors are normal. In fact, the hippies were not actually well-received in the early years. Let me put it this way: there were even some people grumbling and saying 'Infidels, the tourists would demoralize us'… But now that the world has become globalized, there is nothing left to do; this is tourism. It only happens through contact and communication. It happens through conversations and mutual dialogues; we need to accept it…"

Participant 15 (Cappadocia): "…When the hippies came here, they would always act in a comfortable manner. Our people used to yell at them and tell them to 'watch their behaviors'. A hippie could not have a beer bottle in hand and walk around the streets. Sometimes two people would eat bread, watermelon, and cheese in the middle of the street. These scenes diminished along with the urbanization. The hippies also knew how to behave in public, they were sophisticated and well-educated people; don't get me wrong, I mean, they were not some dead beats. They would stop doing what they were doing when they were warned by the local people…"

According to the statements, within the hippie tourist-local people relationship, which is only a process of social change, both parties created their own norms in time and abandoned some of their old habits. As they gain more social and economic yields from their relationships with the hippies, the local people, who overreacted when they first encountered with hippie tourists, not only embraced the hem, but also educated next generations to be nice to the tourists. When this situation is analyzed, it is observed that the hippie tourists acculturated the local people. However, it is also observed that this acculturation was not ex part, and in some cases, the hippie tourists also indigenized the values of the local people.

6. Conclusion

Leaving its mark on the 1960s, the Hippie Movement has influenced the entire world. The Hippie Movement went beyond a social phenomenon when the hippies set out to journey to the East. The hippies have also led both to a social transformation and directly or indirectly pioneered tourism activities in some regions in Turkey. The results of this study also show that the hippies had a pioneering role in the onset of tourism activities in some regions in Turkey.

In this research, the pioneering roles of hippies in the onset of tourism activities in Cappadocia, Alanya and Side regions, which are among the popular destinations of Turkey. Accordingly, the

facts that the hippies visited Turkey while travelling to the Far East due to their philosophy in the 1960s, and that they stayed in some certain regions, led the local people to come upon these people named "tourists" by the community. In this study, it is determined that while the hippies had a direct influence on the onset of tourism in today's popular destinations Side and Cappadocia, they had an influence on the development of tourism in Alanya.

According to the results of this study, this encounter, which at first was found to be scary and bizarre and could not be understood by the local people, gained a different dimension, and the interaction between the local people and the hippies occurred. Within this interaction process, economic and social exchanges occurred. Even if just a drop, the hippies contributed to the livelihood of the local people with their economic exchanges. The local people opened up their houses to the hippies in order to fulfil their accommodation. Within this process, the positive social relationships established between the local people and the hippies had an influence on formation of the local people's viewpoint towards tourism. The local people, who acquired rational social and economic yields, maintained this exchange process.

It is observed that the local people acquired social and economic yields as a result of local people-hippie encounter, which later turned into a form of social exchange. At the first stage of social exchange process, "acquisition of social and economic yields", the local people acquired the yields, such as acquisition of economic earnings, starting to offer guest housing services, hospitality, socialization, making friends, diversification of existing product, learning a language, development of tourism, and cultural exchange. In this respect, the result of the study has been coincided with the results of the research by Kozak (2018).

At the second phase of the process, "comparison of the yields", the local people have switched to a new type of manufacturing system, and agricultural production has been replaced with tourism. The local people began to produce tourism services, along with agricultural manufacturing, through which they worked more and made far less money and began to work less and earn more money. At first, the local people considered hippies as guests, and later, they began to see them as income-generating "tourists" as their economic yields increased. The people, who used to allocate a room for hippies in their houses, began to live all

together in a single room and to vacate all other rooms in their houses to rent them; they even built new rooms in their houses and began to offer guest housing services. By means of these services, the hippies went back to their hometowns with good memories and made great contributions to the development of tourism by advertising and promoting these regions in their own countries. In this respect, the result of the study has been coincided with the results of the research by Turan and Kozak (2016).

At the third stage of social exchange process, "formation of trust and loyalty", it is observed that the mutual affinities began to be built based upon trust. It is observed that the local people, who built relationships based on mutual trust and confidence with the hippies, took their friendships to another level, established long-term friendships, went to other countries that they have never been to, and even got married or built business collaborations with the hippies. It is observed that even though the Hippie Movement lost its influence, those people continued to visit these regions for many years.

At the final stage of social exchange process, "formation of the norms regarding relationships", the local people began to consider hippies as tourists and to tolerate their bizarre behaviors. The local people accommodated themselves to the tourism activities and the change brought along by these activities and developed norms regarding their attitudes against tourists. It is observed that even the people overreacting to the visits of the hippies became advocates of tourism and made an effort to teach these norms to the next generation. However, it is observed at this stage of the process that some social and economic upheavals, such as increasing gas prices, breaking up of Yugoslavia and Iranian Revolution interrupted the influx of hippies.

The data of this research is limited to the interviews within the Oral History Project of Turkey Tourism. Therefore, the data are limited to Cappadocia (Nevşehir), Side and Alanya (Antalya) regions in Turkey. According to Gemie & Ireland (2017), the route of hippies in Turkey covers a much wider region. The findings of Turan & Kozak (2016) and Kozak (2018) also support this route. From this point of view, it can be said that this research has a geographical limitation. For future research, it is suggested to investigate the effect of hippies, who have a very important role in the start of tourism in Turkey, on other regions in Turkey.

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INFO PAGE

The Roots of Tourism: Hippies

Abstract

Tourism has developed in Nevşehir and Antalya, two of the most significant destinations of today's Turkey, in 1960s. In line with the previous study in the related literature, it is possible to mention that the tourism activities in those regions have been triggered by the visits of the hippies. In this study, it is aimed to reveal the contribution of the hippies to the development of tourism in Cappadocia (Nevşehir), Side and Alanya (Antalya), which have become significant tourism destinations in Turkey. For this purpose, the transcripts of the interviews of the Turkey Tourism History Project, which describes the tourism development and history in these regions, were subjected to document analysis. The impact of hippies on Turkey's tourism has been explained within the framework of Social Exchange Theory. As a result, it has been determined that all stages of the social exchange theory have been observed between hippies and local people. The local people, who initially approached hippies with prejudice, changed their perspective towards hippies in a positive way with the effect of many externalities.

Authors

Full Name	Author contribution roles	Contribution rate
Gozde Turktarhan:	*Conceptualism, Methodology, Software, Validation, Formal Analysis, Investigation, Resources, Data Curation, Writing - Original Draft, Writing - Review & Editing, Visualization, Supervision*	*41%*
Arzu Toker:	*Conceptualism, Methodology, Software, Validation, Formal Analysis, Resources, Data Curation, Writing - Original Draft, Writing - Review & Editing, Visualization, Supervision*	*39%*
Nazmi Kozak:	*Project administration*	*20%*