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PARTICIPANT OBSERVATIONS ON IRANIAN TOURISTS TAKING PART IN GUIDED EXCURSIONS, THE CASE OF KUSADASI, TURKEY ¹

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Abstract

The current study aims to investigate the tourist behaviors (bargaining, interacting, shopping and etc.) of Iranians on guided excursions visiting Kusadasi. Firstly, the "twenty typical tourist behavior" scale, developed by Pizam and Sussmann (1995) was utilized, and then a participant observation form was created by adding 16 more items to the scale as a result of acquiring the opinions of some industry professionals. Thereafter, one of the researchers started observing Iranian tourists' behaviors by joining in guided excursions for Iranian tourists at different occasions in Kusadasi. During those five daily excursions, 174 Iranians were observed in total. In order not to disturb the tourist groups during the participant observations, the researcher, also being a professional tour guide, hung his tour guide ID around his neck during the excursions. With this approach, the researcher aimed to be perceived as an employee of the travel agent by the Iranian tourists. At this research, it was revealed that Iranians showed a low tendency to interact with other tourists, salespeople/ vendors and to buy local products. In addition to this, there were no Iranians leaving any tips unless the tour guides took their attention to the tip box. Besides this, they showed a low tendency to eat or drink during shopping oriented tours. Some delays were also detected during those daily excursions. Thus, it is possible to state that punctuality is not ranked among their priorities. On the other hand, it was revealed that Iranian tourists showed a high tendency to buy clothes in at the shopping malls. According to the findings, LCW, Zara and Koton were, respectively, the clothing brands most preferred by Iranians during the shopping tours. In addition, some of them bought souvenir photographs taken during the site visits. Although there were no Iranian visitors attempting to bargain at the shopping malls, some of them bargained with the vendors at Ephesus, and sales clerks at the leather shop.

Keywords: Iranian Tourists, Tourist Behavior, Shopping Behavior, Guided Tours, Participant Observation, Qualitative Research

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GÜNÜBİRLİK REHBERLİ TURLARA KATILAN İRANLI TURİSTLER ÜZERİNE KATILIMLI GÖZLEMLER: KUŞADASI (TÜRKİYE) ÖRNEĞİ

Öz

Bu araştırma, Kuşadası'nı ziyaret eden İranlı turistlerin rehberli turlarda sergiledikleri turist davranışlarını (pazarlık, etkileşim, alışveriş vb.) ortaya koymayı amaçlamaktadır. Öncelikle, Pizam ve Sussmann (1995) tarafından geliştirilen "20 tipik turist davranışı" ölçeğinden yararlanılmış, sonrasında turizm sektörü çalışanları ile yapılan fikir alışverişleri neticesinde bu ölçeğe 16 ifade daha ilave edilerek bir katılımlı gözlem formu oluşturulmuştur. Daha sonra, araştırmacılarından biri, Kuşadası'nda farklı zamanlarda İranlı turistlere yönelik gerçekleştirilen rehberli turlara katılarak onların davranışlarını gözlemlemiştir. Beş gününbirlik tur boyunca toplamda 174 İranlı turist (71 erkek, 73 kadın ve 30 çocuk) gözlemlenmiştir. Katılımlı gözlemler esnasında turist gruplarını rahatsız etmemek adına aynı zamanda profesyonel turist rehberi olan araştırmacı, turlar boyunca turist rehberi çalışma kartını boynuna asmıştır. Bu yaklaşımla araştırmacı, İranlı turistler tarafından seyahat acentası çalışanı olarak algılanmasını amaçlamıştır. Bu araştırmada, İranlıların diğer turistlerle, satış personeli/ seyyar satıcılarla etkileşime girme ve yöresel ürün satın alma eğilimlerinin düşük düzeyde olduğu ortaya konulmuştur. Bunun yanı sıra, tur rehberi bahşiş kutusuna dikkat çekmedikçe İranlı turistlerden bahşiş veren olmamıştır. Bunun yanı sıra, alışveriş odaklı turlarda İranlı turistler, düşük düzeyde yeme içme eğilimi sergilemiştir. Gününbirlik turlar boyunca zaman zaman gecikmeler yaşanmıştır. Dolayısıyla, dakikliğin İranlı turistlerin öncelikleri arasında yer almadığı söylenebilir. Diğer yandan İranlı turistlerin, alışveriş merkezinde kıyafet satın alma eğilimlerinin yüksek olduğu tespit edilmiştir. Araştırma bulgularına göre, alışveriş turları boyunca İranlı turistler tarafından en fazla tercih edilen giyim markaları sırasıyla LCW, Zara ve Koton olmuştur. Bununla birlikte, bazı turistler, ören yeri ziyaretleri esnasında çekilen hatıra fotoğraflarından satın almışlardır. Alışveriş merkezinde pazarlığa yönelen İranlı ziyaretçi olmamasına rağmen Efes'teki seyyar satıcılarla ve deri mağazasında görevli tezgâhtarlarla pazarlık eden ziyaretçiler olmuştur.

Anahtar Kelimeler: İranlı Turistler, Turist Davranışı, Alışveriş Davranışı, Rehberli Turlar, Katılımlı Gözlem, Nitel Araştırma

1. INTRODUCTION

It is noteworthy that the number of Iranian tourists visiting Turkey has tended to rise in recent years. In fact, Iran has been ranked as the fourth tourist generating countries to Turkey considering the average number of tourists between 2016 and 2018 (Republic of Turkey Ministry of Culture and Tourism, 2018). In 2010, there were 1,885,000 Iranian tourists visiting Turkey while this number shown a decrease by 1.1 million within the following years as a result of the embargo. However, there was 32 percent rise in the number of Iranians (1,590,000) as a result of nuclear negotiation process began in 2014. With the positive atmosphere created, the number continued to rise and 1.7 million Iranians visited Turkey in 2015 (TURSAB, 2016). Furthermore, with fluctuation of the number of Iranians, there were 1,559,714, 2,314,656, and 1,894,193 Iranians visiting Turkey in 2016, in 2017, and in 2018, respectively (Republic of Turkey Ministry of Culture and Tourism, 2018).

According to the final report of the IX. Tehran International Tourism Exhibition, held on 16-19 February 2016, the average per capita expenditure of Iranians visiting Turkey in 2013, in 2014, and in 2015 were \$843, \$1015, \$1042, respectively (turizmnews.com; TURSAB, 2018). Within the context of the total individual expenditures (\$1,127,131 out of

\$18,344,770), Iran was ranked third among the foreign countries (West Asian countries, \$2,202,778; Germany, \$1,455,084) spending the most in Turkey in 2016 (TURSAB, 2018). According to Ozturk et al. (2017), about 91.1 % of Iranians participating in their research conducted in Antalya joint the activities outside their hotels. Among those activities, shopping (72%) took an important place, and each of the participants claimed to spend about 2,000 Euros for the activities. Therefore, the importance of the Iran tourism market was understood and consequently, Iran has been included in the advertising and marketing action plans in the Tourism Strategy of Turkey-2023 (Tourism Strategy of Turkey, 2007: 24).

According to the research on Iranians, affordable prices; availability of shopping (Asadi and Daryaei, 2011a; Asadi and Daryaei, 2011b; Asadi and Daryaei, 2011c; Asadi and Daryaei, 2012; Bouzari, 2012; Asgari and Borzooei, 2014; Fard and Saberi, 2015; Nikjoo and Ketabi, 2015; Duman, 2016; Andarabi and Uygur, 2017; Ozturk et al. 2017) and entertainment facilities (Asadi and Daryaei, 2011c; Bouzari, 2012; Asadi and Daryaei, 2012; Fard and Saberi, 2015; Duman, 2016; Ozturk et al., 2017) and accessibility/ visa facilitation (Asadi and Daryaei, 2011c; Nikjoo and Ketabi, 2015, Ozturk et al. 2017) have impact upon their destination preferences. There are some research (Asgari and Borzooei, 2014; Fard and Saberi, 2015; Duman, 2016) indicating that Iranians shop mostly for clothes during their vacations, however, most of the research on Iranians (Foroughi et al., 2011; Bouzari, 2012; Nikjoo and Ketabi, 2015; Fard and Saberi, 2015; Duman, 2016; Andarabi and Uygur, 2017; Ozturk et al., 2017) apply quantitative research design. As a result of this, scopes of research are kept too broad and the research objects do not give in-depth information enough. From this point of view, this research aims at revealing tourist behaviors (tipping, bargaining, purchasing, interacting etc.) of Iranians participating in daily excursions in Kusadasi by using the method of participant observation.

2. LITERATURE REVIEW

In this section, first, a general framework is drawn in the light of previous studies. Thereafter, Iranian tourists' behaviors on guided excursions are discussed through six behavior patterns.

2.1. Tourist Behavior

When the studies on tourist behavior are taken into consideration, it is understood that 'behavior' has been conceptualized differently by authors. There are some studies handling tourist behavior with regard to the variable of 'nationality' (Pizam and Sussmann, 1995; Pizam and Reichel, 1996; Pizam and Jeong, 1996; Pizam et al. 1997; Pizam, 1999; Kozak,

2001; Kozak, 2002; Crotts and Pizam, 2003; Tayfun and Yıldırım, 2010; Özdemir, 2014), while some scholars handle the issue within the context of Hofstede's cultural dimensions of power distance, individualism-collectivism, masculinity-femininity, uncertainty avoidance and long term-short term orientation (Crotts and Erdmann, 2000; Steenkamp, 2001; Money and Crotts, 2003; Litvin et al. 2004; Pizam and Fleischer, 2005; Lee et al. 2007; Reisinger and Crotts, 2010). However, the behavior would not be explained by means of nationality thoroughly. Dann (1993: 89) points out that nationality is often confused with place of birth and that those places may be individuals' temporary or permanent residences. Moreover, it may be misinterpreted as 'country of origin' by individuals. Unless such variables as lifestyle, motivation, and demographics are taken into consideration, nationality does not play a determining role in explaining behavior on its own. Therefore, it is useful to consider nationality as moderating variable (Pizam and Sussmann, 1995; Pizam and Reichel, 1996; Pizam et al. 1997). Furthermore, Venaik and Brewer (2013) express that the scale, developed by Hofstede, about national cultural dimensions should be used cautiously at the individual or organizational levels and, thus, using national cultural dimension scores for marketing management concerned with individual and segment-level consumer behavior is questionable.

Weiermair (2000) criticizes the approach which Hofstede (2001) suggested for its deficiency in taking account of individual differences and personal values among tourists, situational factors and their changes over time although it gains wide acceptance among tourism applications. As for de Mooij (2013), researchers have a tendency to analyze cross-cultural variables in consumer behavior, marketing and advertising by choosing one of those models without fully understanding the basic differences between the models. Consequently, wrong hypotheses would be formulated as a result of a lack of conceptual and basic knowledge.

According to Clark (1990), the recurring criticism for cross-cultural studies is that they are lacking in integrated theory, so independent cross-cultural studies should be integrated and linked to see the big picture. As such, quantitative data collection method is used in order to determine the behavioral dimensions of Iranian tourists in more detail. Hence, instead of generalizing, the researchers make use of determining more specific criteria with the purpose of finding answers to the research questions and try to increase internal validity.

2.2. Interaction

Some studies suggest that American tourists are more inclined to come together and socialize as compared with other nationalities (Pizam and Sussmann, 1995; Pizam and Jeong, 1996; Pizam and Reichel, 1996; Pizam et al. 1997; Pizam, 1999: 123-124; Özdemir, 2014: 47,

70). On the other hand, Japanese (Pizam and Sussmann, 1995; Pizam et al. 1997; Özdemir, 2014: 47) and Koreans (Pizam and Jeong, 1996) are perceived to least socialize in comparison to other nationalities. According to the results of the research about motivations of German and British tourists visiting Turkey and Mallorca, Kozak (2002) points out that relaxation and pleasure types of motivation (seeking adventure, getting away from home, having fun and mixing with fellow tourists) are the most important motivations for both German and British tourists. As for some studies, French are more inclined to associate with tourists belonging to their own nationality (Pizam and Sussmann, 1995; Pizam and Reichel, 1996; Pizam et al. 1997). Among Middle East tourists visiting Malaysia, Farahani and Mohamed (2013) draw our attention to the differences between Arab and Iranian tourists by stating that Iranians knowing English tend to communicate with other tourists or local people whereas Saudi tourists prefer to stay in their groups.

2.3. Shopping Behavior

It is understood from the studies that there are also similarities and differences between nationalities with regard to their shopping preferences. As for some, Japanese show a high tendency to spend money on shopping at the destinations they visit (Pizam and Sussmann, 1995; Pizam and Reichel, 1996; Pizam et al. 1997; Jang et al. 2004; Rosenbaum and Spears, 2006a; Kim et al. 2011; Özdemir, 2014: 49, 62). Besides, 'duty free' shops are ranked among those shops where Japanese tourists mostly visit during their overseas travels (Rosenbaum and Spears, 2005; Rosenbaum and Spears, 2006b; Yeung et al. 2016). Japanese's high rate of shopping tendency to buy their acquaintances (friends and relatives) souvenirs and gifts is stemmed from their custom of 'senbetsu-omiyage' (Ikkai, 1988; Ahmed and Krohn, 1992; Reisinger and Waryszak, 1994; Nishiyama, 1996: 10; Park, 2000; Hobson and Christensen, 2001; Pigliasco, 2005; Watkins, 2008; Kim et al. 2011; Spears and Rosenbaum, 2012). According to a research on Taiwanese tourists, Lehto et al. (2004) point out that age plays a significant role in shopping behavior and that people in their 20s and 30s are more eager to purchase clothes while older age groups show a higher tendency to purchase tobacco or wine products. In addition to this, the research findings reveal that tourists having lower income are more inclined to purchase clothes, while tourists having higher income to purchase tobacco and wine products.

In number of studies, French are ranked among the nationalities having fewer tendencies to shop (Pizam and Sussmann, 1995; Pizam and Reichel, 1996; Pizam et al. 1997; Özdemir, 2014: 49, 62). As for Egresi and Arslan (2016: 224-225), although tourists from western

countries enjoy purchasing souvenirs from traditional markets, most of the tourists from developing countries choose malls and other modern shopping outlets. Battour et al. (2012) state that achievement, exciting and adventure, family togetherness, knowledge/ education and escape are the most important push factors while natural scenery, wide space and activities, cleanness and shopping and modern atmosphere the most pull factors of travel motivation for Muslim tourists. As for some studies, Iranians give priority to 'entertainment' and 'cheap shopping opportunities' with regard to the activities they perform at the destination (Asadi and Daryaei, 2011c; Bouzari, 2012; Asadi and Daryaei, 2012; Fard and Saberi, 2015; Duman, 2016; Andarabi and Uygur, 2017; Ozturk et al. 2017). Consequently, cheapness is of great importance for both package tours and shopping preferences of Iranian tourists. Ozturk et al. (2017) point out that pre-determined schedules, service quality, set prices and elimination of extra spending are the main reasons why Iranian tourists prefer all-inclusive package tours in Antalya. According to Duman (2016), Iranians tend to purchase shoes and clothes at affordable prices before leaving Van. Asadi and Daryaei (2011c) emphasize on entertainment facilities, cheap and fashionable textile products presented to Iranian tourists visiting Turkey. For this reason, Iranians show more and more interest in traveling to Turkey. A festival, called as Van Shopping Fest, has been organized since 2015 in order to make Van a shopping center in the region (www.vanshoppingfest.org). As for Egresi and Arslan (2016: 223), this organization takes place around the period of Nowruz holiday in Iran for the purpose of attracting more Iranian tourists. Furthermore, 'club/disco/entertainment', 'freedom', 'shopping', 'sea' and 'nice' came to Iranian undergraduate students' minds respectively when they were asked to evaluate Turkey as a tourist destination (Andarabi and Uygur, 2017).

Fard and Saberi (2015) state that the appropriate rate of Thai (Bat) and Iranian (Rial) currency has an impact on Iranians' choosing Thailand as a tourist destination and those Iranian tourists mostly visit Thailand for the purpose of purchasing cheap clothes. According to Asgari and Borzooei (2014), different markets such as clothes and shoes markets, offer different price promotions during different festival periods to the visitors, for this reason, Iranian students have the opportunity to purchase at bargain prices, and therefore, they are pleased with the shopping facilities in Malaysia. On the one hand, 'low expenses' is one of the main reasons why Iranian tourists choose Azerbaijan as a tourist destination (Asadi and Daryaei, 2012), on the other hand, presentation of 'cheap package tours' plays an important role in choosing Malaysia (Asadi and Daryaei, 2011a). Likewise, China is also attracted by Iranian merchants and tradesmen because of various and cheap products (Asadi and Daryaei, 2011b). Apart from shopping opportunities, 'performing activities which are not available in

the country of origin' has significant impact on Iranians' destination preferences (Asadi and Daryaei, 2011a; Asadi and Daryaei, 2011c; Asadi and Daryaei, 2012). According to Fard and Saberi (2015), for example, most of the women (more than 70%) from Esfahan travel to Thailand for the purpose of recreation whereas men travel there for some business. In addition to this, not only 'low expenditures in the destination' and 'accessibility' but also 'recreational attractions' are ranked among the most important factors affecting Iranian tourists' decisions to travel to Turkey (Asadi and Daryaei, 2011c). In fact, the study indicates that Iranian tourists visiting Van complain about lack of entertainment venues and exorbitant prices charged by shopkeepers (Duman, 2016).

2.4. Tour Planning and Punctuality

There are differences between nations with regard to punctuality. According to some studies on tourist behavior, Japanese tourists have the characteristics of being tied to rigid tour schedules (Jansen-Verbeke, 1994; Timothy, 2005: 87; Pizam and Sussmann, 1995; Pizam and Jeong, 1996). On the other hand, both Koreans (Pizam and Jeong, 1996) and Italians (Pizam and Sussmann, 1995; Pizam et al. 1997) tend to be flexible on planning. As for Farahani and Mohamed (2013), unlike Arab tourists not wanting to be in a rush because of their main travel purpose is relaxation, Iranian tourists want to use their time as efficiently as possible to take advantage of opportunities. However, when it comes to 'punctuality', both Arab and Iranian tourists are not perceived as punctual.

2.5. Bargaining

In terms of bargaining behavior, there seem some differences among nations. Italian tourists are mostly perceived as bargainers while shopping (Pizam and Sussmann, 1995; Pizam et al. 1997; Özdemir, 2014), whereas Japanese and American tourists have a tendency to pay the asking prices (Pizam and Sussmann, 1995). According to Farahani and Mohamed (2013), Saudi tourists are perceived as 'bargain hunter' by service providers. For this reason, merchants ask Saudi tourists higher prices for the purpose of selling their products in realistic prices after bargaining. However, unlike Saudis, tourists from United Arab Emirates are believed to know how to bargain for better prices by some tour guides. In comparison to Saudis, Kuwaiti tourists are perceived not to care about money on account of them being rich and their national currencies being strong, therefore, they rarely tend to bargain (Farahani and Mohamed, 2013). Service providers' attitudes towards Saudi tourists support the findings of the study on British tourists. Therefore, Middle Eastern, African, Asian and non-EU countries seem to be attractive locations for British tourists to bargain (Kozak, 2016). Furthermore,

different price promotions at different festival periods and opportunities to bargain may be shown among the main motivations for Iranian students to visit Malaysia (Asgari and Borzooei, 2014).

2.6. Complaint Behavior

As for Farahani and Mohamed (2013), Arab tourists visiting Malaysia complain about the higher prices presented to them as compared with other nationalities. For instance, when they see the prices of the hotel rooms at the front desk which are cheaper than those they have purchased, they think that they are cheated by service providers. Moreover, they also complain about unreasonable fares charged by taxi drivers for short distances and for not keeping their promises to return Saudi Arabian tourists to the hotel after they have performed the activities at attraction sites though they paid for the return in advance. Similarly, Ibrahim et al. (2009) draw our attention to the complaints of Arab tourists about the inefficiency of the overall services, although good public transportation is provided by government and local authorities, dishonest taxi drivers, reckless bus drivers and unfriendly public transport personnel offend the tourists. As for studies about Iranians, it is revealed that they will be dissatisfied when there are limited shopping facilities and lack of shopping centers and malls at the destinations they visit (Bouzari, 2012; Duman, 2016). Furthermore, according to Asgari and Borzooei (2014), Iranian students visiting Malaysia complain about not finding any place in Malaysia to celebrate Nowruz, a cultural ceremony of Iran, symbolizing rebirth, renewal and hope for Iranians.

2.7. Food and Beverage Preferences

Food and beverage preferences may be considered to be within the context of tourist behavior. There are also some differences between nationalities in terms of this variable. For example, Americans show a modest tendency towards local food, but Italians, French and Japanese tourists show low interest (Pizam et al. 1997). Similarly, as for British, Israel, Korean and Dutch tour guides, local food and beverages are less preferred by Americans (Pizam, 1999). According to the results of the study conducted in Turkey, Spanish tourists are ranked first with regard to local food and beverage preferences and French, American, German, British and Italian tourists follow them respectively; however, Japanese tourists are perceived to abstain from local food and beverages (Özdemir, 2014: 49). At this point, Sussmann and Rashcovsky (1997) draw our attention to the differences in local food and beverage experience between English and French Canadians and state that English Canadians get higher scores as compared with French Canadians in terms of this variable.

According to Battour et al. (2010), new concepts, such as “Shariah compliant” referring to Islamic consideration of being alcohol free, gambling free and the availability of ‘Halal’ food, emerged as a result of Islamically oriented standards. Battour et al. (2011) identified two major aspects, tangible and intangible attributes that may attract Muslim tourists. Tangible attributes comprise of prayer facilities and Halal food while intangible attributes Islamic entertainment, Islamic dressing codes, general Islamic morality and Islamic call for prayers. Among Muslim tourists, ‘Halalness’ was found the second most important Islamic attribute (Battour et al., 2014). As for another research conducted in Malaysia, a lack of public consumption of alcohol and public gambling activities were found the most important Islamic norms and practices by Muslim tourists (Battour et al. 2017). However, Farahani and Mohamed (2013) point out that food is not among the priorities for Iranian tourists unlike other Middle Eastern tourists and there will not be any big trouble for Iranians as long as food and serving areas are clean and the food covers their taste. On the other hand, eating ‘Halal food’ is of prime importance for Arab tourists, and they want to see ‘Halal labels’, for this reason, they abstain from eating Chinese food. As for Farahani and Mohamed (2013), Arabic restaurants are the first choice of Arab Middle Eastern tourists, followed by fast food and western restaurants. Indian food is also popular among tourists’ preferences, coming from Saudi Arabia and United Arab Emirates, on account of their being familiarity with the tastes. Similarly, Ibrahim et al. (2009) indicate that western food has priority for Arab tourists as compared with Indian and Middle Eastern food. On the other hand, Malay and Chinese food are also slightly preferred by Arab tourists despite not being as popular as Western, Indian and Middle Eastern food.

3. METHODOLOGY

Sekaran (2003: 119) indicates that research may either be exploratory or descriptive in terms of their nature. Exploratory research is conducted when there is limited or no other information available about the situation. Thus, it is possible to state that exploratory research aims at comprehending the nature of the problem because of very few studies conducted within the scope of the field. From this point of view, this research is exploratory in nature. To determine Iranian tourists’ behaviors on guided excursion tours (purchasing, bargaining, tipping, interacting, etc.), participant observation technique was employed for data collection. “Participant observation is universally accepted as the central and defining method of research in cultural anthropology” (K. DeWalt and B.R. DeWalt, 2011).

According to Jorgensen (1989: 13-14), participant observation is the most appropriate method if;

- The research problem is associated with human meanings and interactions viewed from the perspective of insiders,
- The phenomenon is observable within an everyday life situation or setting,
- The researcher has the opportunity to get access to an appropriate setting,
- The phenomenon investigated is limited enough in terms of its size and location to be studied as a case,
- The research questions are appropriate for case study,
- The research problem is handled by qualitative data obtained by direct observation and other means of pertinent to the field setting.

On account of the fact that it requires researcher's involvement to the research setting, observer's participation in the group, involvement in its life and acceptance by group, participant observation takes a lot of time and effort. There are very few researchers using participant observation as a data collection method for studies of customer behavior in tourism (Denzin, 1978 cited by Decrop, 2008: 350). As for Veal (1997: 139-140) an observer sometimes has difficulty in gaining acceptance to the social setting of interest. Apart from this, it may not be possible to take notes or use a tape-recorder when the observer's identity is not revealed. Even if the observer uses such a plausible identity, using such devices hinders the natural relationship tried to be established by the observer. Furthermore, Lee, Mitchell and Sablinski (1999) state that interviewed, observed or examined people are conscious of being monitored; thus, this awareness is likely to have an impact on their natural cognitions, emotions, and behaviors. Although it is not totally possible to resolve this problem, it may be lessened if the participants are given confidence by the researcher.

"The observer's acceptance by the group" stated by both Decrop (2008) and Veal (1997), was taken into consideration at this research. For this purpose, one of the researchers, also being a professional tour guide, hung his tour guide ID around his neck during the excursions. He aimed at being perceived as an employee of the travel agent by the Iranian tourists. Throughout the tours, the observer was careful not to disturb and bother tourist groups. Also, official permission was obtained from the travel agent before taking part in the tours.

The scale, comprising of twenty typical tourist behaviors, developed by Pizam and Sussmann (1995), forms the basis for evaluating the observations. They listed twenty typical tourist behavior patterns exhibited on guided tours at the end of a focus group, in which

twelve experienced tour guides participated. After since then, the scale has been applied to different tour guides from different countries (Pizam and Jeong 1996; Pizam and Reichel 1996; Pizam et al. 1997; Pizam 1999; Özdemir 2014). At this research, items derived from Pizam and Sussmann (1995)'s study, are used to develop research constructs to administrate a group of variables for the participant observations. Apart from those, suggested by Pizam and Sussmann (1995), the researchers receive industry professionals' opinions about tourist behaviors separately (e.g. such as tour guides, tourism employees). Then, they evaluate all of the participant observations within the context of the form (see Appendix-1).

Throughout five separate occasions (Table 1), in different time periods, Iranian tourists' behaviors on guided excursions in Kusadasi are observed. As a tourist destination, Kusadasi attracts a great deal of attention from Iranian travel agents (www.turizmajans.com), thus the researchers have chosen Kusadasi for this research. The Iranians, partaking in those excursions, travel 'all-inclusive' to Kusadasi from Tehran, Iran. Not all of the excursions which Iranian tourists partake in Kusadasi are included in the package, thus, Iranians have to pay extra fees to take part in such tours as disco, aqua park, boat, Ephesus, and etc. However, 'city tours' are offered 'free of charge' to Iranians. Those, four out of five tours are offered free of charge except for The Virgin Mary-Ephesus. Tour itinerary offered to Iranians visiting Kusadasi by the travel agent is as below:

- **Friday-Saturday:** Departure-arrival (airport transfer-İzmir Agora or Forum-Shopping)

- **Sunday:** Kusadasi city tour; Disco (at night)

- **Monday:** Soke tour (Novada outlet)

- **Tuesday:** Adaland (Aqupark)

- **Wednesday:** Boat excursion

- **Thursday:** The Virgin Mary-Ephesus tour

Before taking part in the tours, the researcher prepared a notebook and then, wrote everything he observed during the five daily excursions. For example;

"07.22.2016...16:00pm... Now, we are in the Balcova Agora. By giving information to the group about shopping mall at the entrance, the tour guide indicates that the tour bus will depart from the parking lot at 17:30. I get inside the shopping center with the group. As soon as they get inside, they start to show great interest in LCW, Koton and De Facto... 17:25pm. Tourists in the group start to come back to the park lot. There are three men with Koton

shopping bags in their hands, a man and four women with LCW, two men and one woman with DeFacto... ”

“08.09.2016.. 16:45 pm.. Now we are in Forum Bornova. After stating that they will depart at 20.00 from the parking lot, the tour guide gives free time to the group for shopping... 18:00 pm.. A man with a red t-shirt carrying a red rollaboard seems to have purchased something from LCW and Zara. 18:01pm... Another woman with blonde hair and a blue dress carries a LCW shopping bag in her hand, and she tries on something at Zara...19:20 four people come back to the parking lot and sit on the pavement stone near the tour bus. There are Koton and LCW shopping bags in their hands...”

During the observations, the researcher also takes photographs of the Iranian groups by using a thirteen-megapixel mobile phone camera for the purpose of not missing out anything. Notes taken during the observations are converted into MS Word documents (twenty pages long in total) in a few days later. While converting, the researcher sometimes browses the JPG photographs he has taken during the excursions in order to remember the observations.

In accordance with the literature as mentioned above, main categories (bargaining, tipping, interacting, purchasing, etc.) are created before the collecting process. By taking those main categories into consideration, an observation form, comprised of thirty-six variables, is created (Appendix-1). In the form, there is also other information, such as departure, vehicle, location, etc. apart from Iranian tourists' observable behaviors. The researchers evaluate all the five excursions within the context of those variables as a whole, for example, to evaluate such variables as, interaction with other tourist groups and keeping to themselves or bargain at shopping and paying asking price, researchers consider all of the five tours as a whole.

4. RESULTS

In this section, findings of the research are discussed. In total, 174 Iranian tourists (71 males; 73 females; 30 children) are observed throughout five daily excursions in Kusadasi (Table 1).

Of all the excursions Iranians taking part in 5-6 day Kusadasi tour packages, just one is historical-cultural oriented (The Virgin Mary-Ephesus tour), the rest are shopping oriented, also known as ‘city tours’. During all of the five excursions, the Iranians do not tend to socialize with both group members and other nationalities in terms of ‘socialization’. Furthermore, they show a low tendency to interact with the group members, except for their families and friends. They, however, get in contact with the vendors at the Lower and Upper Gates of Ephesus. At the Upper Gate, also known as the Magnesian Gate, the participants,

heading towards souvenir shops in order to buy hats and sun glasses, try to bargain with the salespeople. Beside this, at the Lower Gate, it is observed that a participant head for the booth, set up by the photographer in charge, to buy souvenir photographs taken during their site visit at a good bargain. On a shopping tour conducted on 07-17-2016, husband of a woman, trying on a leather jacket, asks the sales person 'if the jacket gets stained, how that could be removed'. The salesperson replies 'you could remove the stain with the help of baby shampoo and lipstick'. However, the couple seems not to be convinced, which in turn, implies that they mostly make contact with the vendors or salespeople for the purpose of bargaining.

Table. 1 Five Daily Excursions in Kusadasi in Which Iranian Tourists Participated

Date	Start Time	End Time	Approximate duration (Hour)	Male	Female	Child	Tour Type
07-14-2016	08:00	13:30	5,5	16	18	2	Site Tour
07-17-2016	08:15	12:30	3	13	14	9	City (Shopping) Tour
07-22-2016	14:00	23:25	9,5	23	18	7	Shopping Tour
09-05-2016	08:33	11:05	2,5	5	5	2	City (Shopping)Tour-
09-08-2016	14:10	20:46	6,5	14	18	10	Shopping Tour
Total			27	71	73	30	

During the four out of five excursions, the variable of 'interested in people and interested in artifacts' is not observed because of their having shopping purposes. However, on the excursion conducted on 07-14-2016, after the visit of the Virgin Mary's House, about 20 participants light candles next to the house; about 30 participants drink some water from the holy water fountains; two participants write something on pieces of paper in their hands, and then hang them on the wishing wall. Furthermore, Celcus library, Latrina and the Theatre also catch Iranians' interest in the Archaeological Site of Ephesus.

Lunch is not included in the itineraries of all the excursions, thus it is not possible to observe tourist behaviors during lunch, however, there are three participants buying Turkish delight (seven each) in The Virgin Mary-Ephesus tour taking place on 07-14-2016. On the other hand, there are no participants buying any Turkish delight although they taste in the shop they visited on 07-17-2016. About three hours are given to the group to browse around the shopping mall during two out of five excursions conducted on 07-22-2016 and 09-08-2016, but very few (2 males drinking coffee at Starbucks, a family drinking fruit juice at Sir Winston Tea House) prefer consuming food and beverages in the shopping mall. Instead, they prefer to buy clothes from various shops.

Turkish delight, souvenir photographs and clothing are ranked among the products Iranians mostly prefer buying during those five excursions. However, it is not observable for

whom they buy those products. On their four shopping tours, Iranians are inclined to buy clothes (Table 2). In total, there are 101 shopping transactions observed during the four shopping-oriented tours. Findings show that Iranians give high priorities to ‘buying clothes’ while shopping.

Table 2. The Brands Iranians Prefer to Shop During the Shopping-Oriented Tours

Stores	Male	Female	Children	Total
Marcca (Leadershop)	3	4	-	7
Fushion (Outlet Store)	7	10	3	20
LCW	19	8	-	27
Mango	-	2	-	2
Bershka	2	-	-	2
Zara	7	4	-	11
Koton	4	3	-	7
AdL	-	1	-	1
Shoponline	-	2	-	2
Polo	2	-	-	2
DeFacto	2	1	-	3
Mudo Concept	1	-	-	1
Joker	-	1	-	1
Littlebig	1	-	-	1
Collins	-	1	-	1
Nike	2	-	-	2
Mavi	1	-	-	1
Adidas	1	-	-	1
Puma	1	-	-	1
Accessorize	-	1	-	1
IKEA	4	2	-	6
Tefal	1	-	-	1
Total (number of transactions)	58	40	3	101

In three out of five excursions, the Iranians do not tend to bargain while shopping because of the fixed prices. However, on 07-17-2016, although a sales person states that if they buy one leather jacket, there would be a 40 percent discount; if two, 50 percent discount, there are still participants (3 females and 1 male) not satisfied with the offered price and try to haggle about the price a bit more. Furthermore, as soon as getting off the bus at the Upper Gate of Ephesus on 07-14-2016, some of them head towards the gift shops to learn the prices of hat and sun glasses. Upon learning the prices, they try to bargain, but the salespeople do not accept their requests. Except for one male, the group give up on buying and head towards the entrance of Ephesus. At the Lower Gate of Ephesus, there are two families bargaining for the prices of Turkish delight; a female trying to bargain with the vendor selling books; and some of them haggling about the prices of souvenir photographs with the photographer in

charge. The findings of the research indicate that Iranians are more inclined to bargain while purchasing items when the prices are not fixed.

Considering the variable of 'taking photographs', the Iranians are not prone to take any photographs in two out of five excursions, since they are shopping oriented. On 07-17-2016 and 09-05-2016, however, there are some participants, taking landscape photographs during the break given at Gazi Begendi. Except for a little girl with an iPad and a female with a camera, they generally use their mobile phones to take pictures. Besides, on 07-14-2016, there are no other participants with cameras or other devices to take photos except for two Iranians; one of them carries an iPad, and the other a camera. During the Ephesus visit on 07-14-2016, a photographer, in charge at the site, sometimes heads towards the Iranian group and takes their photos. He also takes group photos of about 25 Iranians in front of the Celcus Library and then, he sells those photos in front of the tour bus on the parking lot, at the Lower Gate of Ephesus. About 17 out of 36 (about 47 %) of the group members buy the photographs, being sold at ten Turkish Liras each. Furthermore, there are no Iranians buying any postcards during the excursions.

Four out of five excursions are presented 'free of charge' to the Iranians. Except for those free tours, there are no other promotions presented by the travel agent, for this reason, it is not possible to observe their reactions to the promotions. However, at Fusion outlet on 07-17-2016, raffle tickets are given to the group. When they come back to the bus from the outlet store, they give all the tickets to the tour guide for the raffle. As the tour bus is on the way back to their hotels, the tour guide draws lots to decide to whom he will give the towel, inscribed with 'Kusadasi' provided by the outlet store for one of the guests. While the tour guide draws lots, everybody in the tour bus feels excited, and when a man wins the towel, he becomes so happy.

There are no Iranians leaving any tips during three out of five excursions. However, in the two shopping tours conducted on 07-22-2016 and 09-08-2016, guides direct their attention to a tip box as the tours come to an end, thus some of them leave tips. Therefore, it implies that tour guides have a big influence on Iranians' leaving tips.

Some delays are detected in four out of five excursions in which Iranians participate (Table 3). Observations indicate that punctuality is not ranked among their priorities. However, the observer does not come across any Iranian wanting to get off the schedule.

During the three out of five excursions, it is not possible to observe whether the Iranians act on the tour guide's advice or not. On the other hand, on the tour conducted on 07-14-2016, where some Iranians go to the toilets at the Virgin Mary location before leaving for

the archaeological site of Ephesus, by following the tour guide's advice. In addition, the tour guide discusses the stores in the shopping mall before giving free time for shopping on 09-08-2016, so the Iranians make use of their free time by purchasing clothes from the aforementioned stores.

Table 3. Delays Occurred During the Five Excursions

	Anticipated Departure Time	Actual Departure Time
07.14.2016- The Virgin Mary-Ephesus Tour		
Sea Light Hotel	08:00	08:13
Vista Hill Hotel	08:30	08:43
Ephesus Theatre (Break)	12:35	12:45
07.22.2016- Shopping Tour		
Balcova Agora (Shopping mall)	17:30	17:41
Bornova Forum (Shopping mall)	22:00	22:07
09.05.2016- Shopping Tour		
Tour Leader of Persian origin	07:45	08:10
Fusion Outlet	10:30	10:43
09.08.2016- Shopping Tour		
Ramada Hotel	14:10	14:24
Bornova Forum (Shopping mall)	20:00	20:14

Although it is not fully observable whether they acquire the other Iranians' opinions while purchasing clothes or other items during the excursions, they tend to browse around the stores with their families and friends on the four out of five excursions. In fact, on 07-17-2016, there is an Iranian female getting her husband's and daughter's opinions about the leather jacket she tries on; a female, not satisfied with the price offered by the salesperson, asking her friend's advice; another female tending to get her two friends' opinion about the leather jacket she tries on.

After the Iranians leave the busses, it is not possible to check inside to discover whether there is any rubbish or not, because the researcher also gets off the bus with the tourist groups, however, there are no Iranians spreading bad smells around the bus during the five excursions. Furthermore, all of them are well groomed.

During the three out of five excursions, there are no Iranians 'showing exaggerated responses to anything'. However, on 07-14-2016, some Iranians laugh loudly after the tour guide has given information about the Latrina in Ephesus. Besides, while walking on the catwalk in the leather shop on 07-17-2016, some Iranians cry out with joy when they see the models holding both Iranian and Turkish flags in their hands.

The researcher stays back while observing the Iranian groups, for this reason, the variable of 'have difficulties in making decision and being convinced quickly' is not likely to be observed during four out of five excursions, but, on 07-17-2016, a female tourist heads

towards a leather jacket in the shop in order to buy, however, she is not satisfied with the jacket and walks towards another one. On the same tour, there is also another female returning the jacket she has tried on because she finds it expensive.

Except for store cashiers, the Iranians do not directly get in contact with the salespeople on three out of five excursions. On the other hand, some of the Iranians make contact with the salespeople at the leather shop on 07-17-2016 and some others with the vendors and salespeople in gift shops on 07-14-2016. As such, it is possible to state that they aim at bargaining prices with the salespeople.

Except for their families and friends, the Iranians browse around the shopping malls on their own on three out of five excursions conducted on 07-22-2016, 09-05-2016 and 09-08-2016. Thus, they do not prone to affect each other while shopping. However, on 07-14-2016, there is a crowd in front of the tour bus in the parking lot looking at the souvenir photographs exhibited by the photographer in charge. There, they may have influenced each other because about 17 of them buy souvenir photographs.

To a large extent, the Iranians participating in four out of five excursions opt for buying clothes. However, on 07-14-2016, each of three Iranians buys seven boxes of Turkish delight and two Iranians buy an Ephesus book. In this respect, Iranians show a low tendency to buy local products during the excursions.

There are no Iranians addressing questions to tour guides during the three out of five excursions. But, an Iranian asks a question to the guide when the tour bus heads for Ephesus on 07-14-2016. Beside this, after the shopping on 07-17-2016, some of the Iranians in the group cheerfully address questions when the tour bus is on the way back.

On 07-14-2016 when the tourists are on the way back to Kusadasi, on 07-17-2016 when the tour bus is about to leave from the leather shop, on 09-08-2016 after the tour guide has given information about the stores in which they do shopping and as they head towards Adnan Menderes Airport, the Iranian groups give the tour guide 'a round of applause'. On the other hand, there are no Iranians giving applause both on 07-22-2016 and on 09-05-2016. It is worthy of note that Persian songs are played in the CD players as the busses are on the way during the four out of five excursions.

There are also some unobservable variables during those five daily excursions. Those include: 'socialize with one another or avoid socializing with other tourists', 'being active or passive during the tour', 'interested in novelty or familiar things', 'knowledgeable or unfamiliar about the destination', 'tend to or do not tend to buy gifts and souvenirs for their friends and families', 'visit places in loose and unplanned manner or plan the tours rigidly',

‘want to see real things or satisfied with the staged attractions’, ‘want or do not want their close friends/ relatives join the tour together’, ‘tend to share or avoid sharing their tour photos on social media’, ‘be sensitive to local values and respect the rules or disregard the local values and break the rules’.

5. RESULTS AND DISCUSSION

The research aims at revealing Iranian tourists’ behaviors on guided excursion tours. With regards to their demographic attributes, most of the Iranians taking part in daily excursions in Kusadasi are young or middle-aged. In addition, there are considerable numbers of children participating in those excursions, so, it may be said that Iranians visiting Kusadasi are families with children. In this respect, the research findings show consistency with previous studies indicating that Iranian tourists traveling abroad are mostly young or middle aged (Foroughi et al. 2011; Fard and Saberi, 2015; Nikjoo and Ketabi, 2015; Duman, 2016; Andarabi and Uygur, 2017; Ozturk et al. 2017) and married with children (Bouzari, 2012; Fard and Saberi, 2015; Nikjoo and Ketabi, 2015; Ozturk et al. 2017). However, there are also single participants apart from family groups. This supports the findings of Farahani and Mohamed (2013) indicating that Arab tourists, particularly Saudis, travel with their families and being ‘mahram’ is of prime importance for them whereas Iranians do not only travel with their families, but also with their friends or even alone.

Considering the excursions offered to Iranians visiting Kusadasi, it is understood that the itineraries are mostly shopping and entertainment oriented. In this respect, the findings also support the previous studies emphasizing Iranians’ preferences for entertainment and shopping (Asadi and Daryaei, 2011c; Bouzari, 2012; Asadi and Daryaei, 2012; Fard and Saberi, 2015; Duman, 2016; Andarabi and Uygur, 2017; Ozturk et al. 2017).

The research reveals that Iranian tourists tend to spend their money especially on textile products-clothing, (94 out of 101 shopping transactions in total) during those five excursions. Furthermore, they show a high tendency to shop in such clothing brands as LCW (27 out of 101), Zara (11 out of 101) and Koton (7 out of 101) in the shopping malls. In addition, considerable amount of textile products is purchased in outlet stores (20 shopping transactions) and leather shops (7 shopping transactions). On the one hand, the research findings support the previous studies indicating that Iranian tourists prefer reasonable shopping facilities (Asadi and Daryaei, 2011c; Bouzari, 2012; Asadi and Daryaei, 2012; Fard and Saberi, 2015; Duman, 2016; Ozturk et al. 2017), on the other hand, they differ from the

studies indicating that Japanese tourists have a high tendency to buy branded products (Jansen-Verbeke 1994: 439; Timothy 2005: 87; Rosenbaum and Spears 2006a).

The participant observations reveal that Iranians show a low interest in local products (three participants, Turkish delight; two participants, books about Ephesus). During the Virgin Mary-Ephesus tour, there is just one tourist with a camera, and one has an Ipad. Iranians mostly use their mobile phones to take photographs during the tours. However, in the parking lot, about 17 out of 36 tourists (about 47 %) buy souvenir photographs taken by the photographers in charge throughout their visit in the site. Thus, it is possible to state that Iranians show a high tendency to buy souvenir photographs during their site visits. As for Acar (2018: 332), Japanese tourists tend to take much more photographs than Dutch, Belgian, German, South Korean, Greek and Russian tourists on guided tours. In this respect, Iranian tourists differ greatly from Japanese tourists while they show similarities with the others.

According to the observations, Iranians are not prone to bargain while purchasing textile products (clothes) in the shopping malls where all the prices are fixed. However, some of them (3 females; 1 male) tend to bargain while purchasing leather jackets from leather shops and some of them, while purchasing souvenir photographs and Turkish delight from the vendors at the Lower Gate of Ephesus. Asgari and Borzooei (2014) state that especially shoes and clothing markets offer different price promotions and opportunities to bargain during various festival periods throughout the year. This is a significant factor influencing Iranian students' preferences for Malaysia as a tourist destination. Kozak (2016) suggests that Middle East, Africa, Asia and non-European countries are perceived as more attractive places with regard to bargaining by British people. At this point, some tour guides lay emphasis on "guidebooks", prepared for Greek, South Korean, Russian, Japan, German and Dutch tourists, in which there is some information emphasizing that they should bargain while shopping in Turkey. Moreover, an Iranian tour guide takes our attention to some elderly Iranian tourists bargaining while shopping in the shopping malls though the prices are fixed (Acar, 2018: 332). Thus, it is useful to indicate that Iranians bargain if they find any possible opportunities.

This research also reveals that Iranians do not personally leave tips for both tour guides and bus drivers. Few Iranians, however, leave tips at the end of two out of five excursions only if tour guides draw attention to the tip box. It is understood that tour guides have impact on Iranians' leaving tips. As for Acar (2018: 333), Russian, German, Belgian, Greek and Dutch tourists have a low tendency to leave tips; on the other hand, it is not Japanese tourists but tour leaders who leave tips on the guided excursions.

The participant observer detects some delays in four out of five excursions on account of some Iranians not getting onto the bus as planned. In terms of timing, Iranians differ greatly from Japanese who stick to rigid tour schedules (Jansen-Verbeke, 1994; Pizam and Sussmann, 1995; Pizam and Jeong, 1996; Timothy, 2005: 87). As for tour guides, neither Arabs nor Iranians are perceived to be punctual (Farahani and Mohamed, 2013). On the other hand, Iranians show similarities with Koreans (Pizam and Jeong, 1996) and Italians (Pizam and Sussmann, 1995; Pizam et al. 1997) tending to be flexible about timing.

Battour et al. (2011) suggest that tourism operators have difficulty in differentiating those adhering to Islamic Shariah and those who do not owing to the fact that Islam is not practiced by all the Muslims correctly. In accordance with the Sharia law in Iran, females have to wear headscarves before going out in public. However, most of the females participating in those five daily excursions do not wear any headscarves. In respect of their appearances, the findings also support the study indicating that females from Saudi Arabia wear 'Nighab' and long 'Abaya' whereas Iranians take their scarves off as soon as they reach Malaysia (Farahani and Mohamed, 2013). As for Battour et al. (2011), Muslims from Saudi Arabia are relatively more conservative than other Muslims, as a result of this, their expectations are much higher than other nationalities.

This research contributes to understanding Iranian tourists' behaviors such as tipping, interacting, bargaining, purchasing and etc., on guided excursion tours. However, it is not possible to determine some behavioral characteristics through participant observations. In consideration of the research results, we suggest six propositions:

P1: There is a relationship between Iranian tourists' demographics (e.g. age, gender, marital status) and their vacations abroad.

P2: There is a significant relationship between travel agents' preparing tour itineraries and Iranians' purchasing behaviors.

P3: There is a significant relationship between Iranian tourists' purchasing behavior and them visiting shopping malls.

P4: Tour guides have an effect on Iranian tourists' tipping behavior.

P5: There is a strong relationship between having no restraints for Iranian women's appearances and their tendency not to wear headscarves (hijab) on their vacations abroad.

P6: There is a relationship between Iranian tourists' bargaining behavior and fixed prices.

Implications and Limitations

There are some implications for future research and the hospitality industry according to the results of this research. Firstly, observing Iranian tourists from the beginning to the end of their package tours, and noting when they participate may reveal more useful results. Secondly, when using a quantitative research design, it would be useful to test the propositions suggested here. There are some problems that the researcher comes across during the excursions. Vendors force Iranian tourists to buy their products both at the Lower and Upper Gates of Ephesus. So, training programs for vendors and salespeople may be implemented to overcome this vexing problem.

The research was conducted around 15 of July 2016, when a coup attempt took place against the existing government in Turkey. On account of the security concerns, resulting from that coup attempt, the number of the tourists visiting Turkey declined drastically. Therefore, the researchers have difficulty in finding tourist groups to observe. In total, 174 Iranians are observed during the five daily excursions. When Iranians get off the bus in shopping mall, they do not browse around the shopping mall together, for this reason; the observer sometimes had difficulty in observing the whole group. If there had been another observer available during those tours, there would have been no missing participant observation. The tour busses are mostly full, for this reason, there is no opportunity for another observer to participate. Furthermore, language barriers could be also ranked among the limitations. The researchers do not find any person who knows the Persian language and is knowledgeable with the research design. For this reason, one of the researchers has to participate in the excursions.

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GENİŞ ÖZET

Bu araştırmada, Kuşadası'nı ziyaret eden İranlı turistlerin rehberli turlarda sergiledikleri turist davranışlarını (bahşiş, pazarlık, etkileşim, alışveriş eğilimleri, satın alma vb.) ortaya koymak amaçlanmıştır. Bu amaç doğrultusunda araştırmacılar ilk olarak, Pizam ve Sussmann (1995)'ın geliştirmiş oldukları "20 tipik turist davranışı" ölçeğinden yararlanmıştır. Ayrıca, turizm çalışanları ile fikir alışverişinde bulunulmuş ve neticede 36 ifadeden oluşan bir katılımlı gözlem formu meydana getirilmiştir. Sonrasında, profesyonel turist rehberi olan araştırmacılarından biri, İranlı turistlerin katıldıkları beş farklı günübirlik tura (14-07-2016, 17-07-2016, 22-07-2016, 05-09-2016, 08-09-2016) dahil olarak, turların başlangıcından bitimine kadar ziyaretçilerin sergiledikleri turist davranışlarını gözlemlemiştir. Araştırmacı, turist grubu üzerinde olumsuz bir düşünce oluşmaması için profesyonel turist rehberi çalışma kartını, günübirlik turlar boyunca boynuna takmış ve gözlemler esnasında onları rahatsız etmemeye özen göstermiştir. Turlara katılım öncesinde seyahat acentası yetkililerinden gerekli izinler de alınmıştır. Katılımlı gözlemler esnasında herhangi bir gözlemlenebilir davranışı gözden kaçırmamak amacıyla araştırmacı tarafından bir katılımlı gözlem defteri oluşturulmuş ve turların başlangıcından bitimine kadar gözlemlenebilen her davranış bu

deftere tüm detaylarıyla not edilmiştir. Katılımlı gözlem defterine gerek duyulması halinde iletişim kurmak için sürücü, araç ve rehber bilgilerine de yer verilmiştir. Katılımlı gözlem notlarının değerlendirilmesine katkı sağlaması için turlar esnasında katılımcıların fotoğrafları da çekilerek ayrı bir dosyada kayıt altına alınmıştır. Gözlem defterine yazılan notlar, gözlemler tamamlandıktan sonra MS Word dosyasına aktarılmış ve araştırma öncesinde oluşturulan katılımlı gözlem formu çerçevesinde içerik analizleri tamamlanmıştır. Kuşadası'na ziyaret eden İranlı turistlerin rehberli turlarda sergiledikleri turist davranışlarını belirlemeye yönelik gerçekleştirilen bu çalışmada gözlemlenen turistlerin ağırlıklı olarak genç ya da orta yaş aile gruplarından oluştuğu görülmüştür. Ancak katılımcılar arasında bireysel ya da arkadaşları ile birlikte gelen ziyaretçilere de rastlanmıştır. Kuşadası'nda seyahat acentası tarafından İranlı turistlere sunulan tur programları dikkate alındığında, bu turların ağırlıklı olarak alışveriş ve eğlence odaklı oldukları anlaşılmıştır. Beş gününbirlik tur boyunca satın alınan ürünler açısından bir değerlendirme yapıldığında, bu ürünlerin daha çok tekstil (kıyafet) ürünleri olduğu gözlenmiştir. Nitekim tekstil (kıyafet) alışverişleri, tespit edilen toplam alışverişin % 93'ünü (101 alışverişten 94'ü) oluşturduğu saptanmıştır. Alışveriş yapılan mağazaların sırasıyla LCW (27 alışveriş), Zara (11 alışveriş) ve Koton (7 alışveriş) olduğu görülmüştür. Bu alışverişlerin yanı sıra, Kuşadası'nda ziyaret edilen outlet mağazası (20 alışveriş) ile deri mağazasında (7 alışveriş) kayda değer kıyafet alışverişleri de gerçekleşmiştir. Katılımlı gözlemler esnasında yalnızca 3 İranlı ziyaretçinin lokum, 2 ziyaretçinin Efes'le ilgili kitap satın aldıkları tespit edilmiştir. Bu anlamda gününbirlik turlara katılan İranlı turistlerin yöresel ürünlere olan ilgilerinin düşük olduğu anlaşılmıştır. İranlı ziyaretçiler, tur esnasında fotoğraf çekmek için ağırlıklı olarak cep telefonlarını kullanmışlardır. Nitekim Meryemana-Efes turunda, yalnızca bir ziyaretçide kamera, bir ziyaretçide ise Ipad olduğu gözlenmiştir. Ancak Efes Ören yeri ziyareti sonrasında 36 ziyaretçiden yaklaşık 17'si (yaklaşık % 47), ören yerinde görevli fotoğrafçıların çektiği fotoğraflardan satın almıştır. Bu açıdan değerlendirildiğinde, İranlı turistlerin ören yeri ziyaretleri esnasında görevli fotoğrafçılar tarafından çekilen fotoğraflardan satın alma eğilimlerinin yüksek olduğu söylenebilir. Deri mağazasında gerçekleştirilen alışverişler esnasında 3 kadın ve 1 erkek ziyaretçinin pazarlığa yöneldiği tespit edilirken, fiyatların sabit olduğu giyim mağazalarında pazarlığa yönelen olmamıştır. Diğer yandan bazı ziyaretçiler, Efes alt kapıda hatıra fotoğrafı ve lokum alışverişleri esnasında pazarlığa yönelmişlerdir. Bu gözlemden hareketle İranlı turistlerin pazarlık edebilecekleri bir ortam söz konusu olduğunda pazarlığa yönelmekten kaçınmadıklarından söz edilebilir. Bahşiş açısından bir değerlendirme yapıldığında, ziyaretçiler arasında tur rehberine ve tur şoförüne bireysel bahşiş bırakanın

olmadığı görülmüştür. Ancak beş günübirlik turun ikisinde, tur rehberinin bahşiş kutusunu tur otobüsü içerisinde dolaştırmasıyla bazı ziyaretçiler bir miktar bahşiş bırakmıştır. Dolayısıyla tur rehberinin bahşiş kutusunu tur otobüsü içerisinde dolaştırmasının İranlıların bahşiş vermeleri üzerinde olumlu bir etkisi olduğu söylenebilir. Beş günübirlik turun dördünde, İranlı turistler arasında planlanan hareket saatlerine uymayanlar olmuştur. Hatta bir günübirlik turda, Fars asıllı tur liderinin sabah belirtilen saatte tur otobüsüne gelmemesi nedeniyle yaklaşık yirmi beş dakikalık bir gecikme yaşanmıştır. Bu anlamda katılımcıların tur esnasında zamanlamaya yeterince dikkat etmediklerinden söz etmek mümkündür. Şeriat kanunlarına göre İran’da kadınların kamuya açık alanlarda gezebilmeleri için başörtüsü giymeleri gerekir. Ancak Kuşadası’nda gerçekleştirilen günübirlik turlara katılan birçok İranlı kadın ziyaretçinin başörtüsü giymediği gözlemlenmiştir. Dolayısıyla İranlı kadın turistlerin ülkeleri dışında ziyaret ettikleri destinasyonlarda kendi ülkelerindeki “şeriat kanunlarını” sürdürme eğiliminde olmadıklarını söylemek mümkündür. Öte yandan bu araştırmanın veri toplama aşamasında araştırmacılar, bir takım sorunlarla da karşılaşmışlardır. Bu sorunların başında veri toplama sürecinin Türkiye’de 15 Temmuz 2016 Darbe Girişimi’nin gerçekleştiği döneme rastlaması gelmektedir. Zira Temmuz ayını takip eden aylarda güvenlik endişesi nedeniyle Türkiye’yi ziyaret eden turistlerin sayısında ciddi bir düşüş yaşanmıştır. Bu nedenle araştırmacılar, katılımlı gözlem gerçekleştirecek turist grubuna erişimde ciddi zorluklar yaşamışlardır. Dolayısıyla beş günübirlik turda, ancak 174 İranlı ziyaretçi gözlemlenebilmiştir. Gerçekleştirilen günübirlik turlarda tur otobüslerinin çoğunlukla dolu olması nedeniyle yalnızca bir araştırmacı, katılımlı gözlemci olarak bu turlara katılabilemiştir. Tek bir katılımlı gözlemcinin olması, serbest zamanlar esnasında turist gruplarının tamamını aynı anda gözlemleyememe sorununu beraberinde getirmiştir. Bu nedenle de katılımlı gözlemler, yalnızca turist gruplarının yoğun oldukları yerlerde sürdürülebilemiştir. Araştırmanın bir başka sınırlılığı olarak dil engeli gösterilebilir. Nitekim Kuşadası’nı ziyaret eden İranlı turistlerin büyük çoğunluğu Farsça konuşmakta ve gerçekleştirilen turlarda Fars asıllı tur liderleri görev almaktadır. Bu nedenle katılımlı gözlemleri gerçekleştiren araştırmacı, zaman zaman tur lideri ile turist grubu arasındaki iletişimi anlamada sorunlar yaşamıştır. Gerçekleştirilen bu araştırmada, Kuşadası’nı ziyaret eden İranlı turistlerin beş günübirlik turdaki davranışları gözlemlenmiştir. Gelecekte yapılacak turist davranışı çalışmalarında, İranlıların satın aldıkları paket tur boyunca sergiledikleri turist davranışlarını gözlemlemenin ve nitel araştırma deseni benimsenen bu araştırma sonucunda oluşturulan önermelerin nicel desenli çalışmalarla da test etmenin daha geçerli ve güvenilir sonuçlar ortaya koyabileceği düşünülmektedir.

Appendix 1. Participant Observation Form

1. Interact with other tourists in the group	Keep to themselves
2. Socialize with other tourists in the group	Avoid socializing with other tourists in the group
3. Congregate with tourists from other nationalities in the restaurants, leather shops, carpet or jewelry stores.	Congregate only with tourists from same nationality in the restaurants, leather shops, carpet or jewelry stores.
4. Travel in groups	Travel by themselves
5. Take long trips	Take short trips
6. Buy gifts for friends and relatives in their home country	Avoid buying gifts for friends and relatives in their home country
7. Buy souvenirs	Avoid buying souvenirs.
8. Trust tradesmen/ vendors	Suspicious of tradesmen/ vendors
9. Interested in people at the destinations they visit	Interested in artifacts at the destinations they visit.
10. Prefer local food and beverages	Avoid local food and beverages
11. Visit destinations in loose and unplanned manner	Plan the tours rigidly
12. Shop constantly during the guided tours	Avoid shopping at all
13. Bargain with the vendors while shopping	Pay the asking price
14. Want to see original or real things	Satisfied with staged attractions or events
15. Be adventuresome on guided tours	Seek safety on guided tours
16. Be “active” on guided tours	Be “passive” on guided tours
17. Seek novelty	Seek familiarity
18. Take photographs	Avoid taking photographs
19. Write postcards or letters to their relatives and friends in their home country	Avoid writing postcards or letters to their relatives and friends in their home country
20. Knowledgeable about the destination and well prepared	Not knowledgeable about the destination and unprepared
21. Enjoy promotions/ treats given	Do not enjoy promotions/ treats given
22. Want their close friends/ relatives join the tour together	Do not want their close friends/ relatives join the tour together
23. Share their tour photographs on social media	Do not tend to share their tour photographs on social media
24. Leave tip on guided tours	Avoid leaving any tip on guided tours
25. Be sensitive to local values/ Respect the rules	Disregard the local values/ do not obey the rules
26. Stick to the tour schedule	Tend to get off the tour schedule
27. Follow the tour guide’s advices on guided tours	Do not enjoy following the tour guide’s advices on guided tours
28. Evaluate the products they buy with each other	Avoid evaluating the products they buy with each other
29. Pay attention to the hygiene/ be hygiene sensitive on guided tours	Do not pay attention to hygiene on guided tours
30. Get along with tour guide	Do not get along with tour guide
31. Demand sales contract when buying specialty products	Do not demand any sales contract regardless of the features of the products bought
32. Overact in anything during the tour (complain, etc.)	Do not overact in anything during the tour (complain, etc.)
33. Have difficulty in deciding	Convinced quickly
34. Be well disposed toward salespeople.	Be rude to salespeople.
35. Influenced by other tourists’ purchasing behaviour in the group.	Not influenced by other tourists’ purchasing behaviour in the group.
36. Prefer buying local/ original products	Do not tend to buy local/ original products