

Interaction Effect of Cultural Globalization and Cultural Tourism

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Abstract | In recent years, the cultural globalization has been considered as a phenomenon that has been viewed in many respects. On the other hand, tourism is also cultural rather than economic. This is especially true in cultural tourism, where culture is observed as the most important pillar. Cultural tourism is one of the growing areas of tourism, which is a good option for development in areas that have potential in this subject. In this paper, presented by descriptive-analytic method and its data gathering tool is the use of documentary study, the interaction of cultural tourism and cultural globalization has been investigated. For this purpose, after examining culture, cultural globalization and cultural tourism, the common and influential aspects of the two concepts of cultural globalization and cultural tourism are discussed. In the review, it has been shown that in some cases, in addition to existing subscriptions, these two concepts can, in addition to reinforcing, accelerating and modifying each other, neutralize the negative effects of each other.

Keywords | *Culture, Cultural Globalization, Cultural Tourism, Interactions.*

Introduction | Culture in each and every society is considered to be an integral part of people's lives. Culture is an all-encompassing system, yet unique, and its provision unconsciously affect everyone in that community. This system is the source of all the actions, behaviors and thoughts of members of society in all places and arenas, and even impacts the simplest moments of their lives (Firouzabadi & Amiri, 2010,103). Culture can be called the special behavior of man, as well as material means distinguished as an integral part of behavior. Culture is specifically made up of language, thoughts, beliefs, traditions, conventions, organizations, tools, working methods, artworks, rituals, social festivals, and its survival and function depend on the monopoly of man (Rabiei, Nobakht Haghghi & Zanganeh, 2012, 139). Interaction among cultures, civilizations and societies in the various fields of thought, science, behavior, and

technology is both vigorous and indispensable, and certainly it is the necessity of human society. In this context, there are three philosophy or three ways or three approaches that each produce different results. The first area of impressibility is the mere imitation and repetition of imported patterns and mold, which are generally followed by societies that have suffered from alienation and self-destruction and have accepted others as the ultimate destination and model. The second area of impressibility is the mutual and rational impact of consciousness to state the matter differently, the proper use of human knowledge.

The third objective is to have an absolute impact on other cultures and to bring them into conformity with their own culture, which Nowadays is interpreted as globalization. One of the issues that has become a central theme of globalization theorists since the formation of the theory of globalization is its cultural implications. Cultures continue to evolve as they continue to engage.

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Therefore, in the process of globalization, some cultures will be more stable and influential, but some cultures will be threatened (Qasemi & Nazeri, 2013, 92). In atmosphere of cultural globalization, cultural identity depends on geographical boundaries will be substituted with cultural desirability without boundaries, so that cultural experiences no longer mirror the environment and the peculiarities of life, but mirror the cultural desirability associated with it. The concept of boundary and geography are not interdependent and derives from comprehensive and universal desirability. In such an environment, meaningful interconnectedness of geography and culture is weakened and the lifestyle of a borderless and fluid mobility of values are formed by different and conflicting values and norms (Shateripour Esfahani & Najafi Abrandabadi, 2012, 120).

Today, tourism is considered to be the best feature in of enhancing culture and can make changes socially and culturally the host societies in many countries. Indeed, tourism is a cultural matter before it is considered to be an economic phenomenon (Varharami & Hamedinasab, 2017, 140). In tourism, the importance of culture is reinforcing day by day (Nikbin & Karami, 2012, 38). The complex interplay between culture and tourism, social planners believe that without proper cultural understanding of societies in terms of their distinctions and similarities, proper planning to attract tourists and it develop the tourism industry. This is particularly important in cultural tourism, where culture is considered to be the most important pillar (Varharami & Hamedinasab, 2017,141). In studies of globalization, there has been always concerns on the consequences of globalization, particularly cultural globalization. Concerns on the destruction of local and indigenous cultures, the destruction of subcultures, the commodification of culture, and so on. This has caused globalization-oriented views to be uneven, as each researcher looking at the background of their thinking from different perspective. Some scholars consider it as a threat to the future and some call it a different and promising future world. Swar Brooke believes that the degree of strength, cohesion and homogeneity of the culture of the host society and the adherence of its culture's audience to keep cultural norms and principles can prevent self-destruction from the onslaught of elements of foreign culture (Tavallaei & Shahedi, 2011, 196). To state the matter differently, societies' function on their cultural infrastructures can counteract the devastating effects of globalization. One of the concepts that can be effective in this field is tourism, it is particularly cultural tourism. Cultural tourism has got many tourists attention in recent years and accounts

for a large percentage of the tourist population. One of the reasons for this development seems to be that which reinforces the culture of the host community and makes societies susceptible to cultural change. Cultural tourism can accelerate the globalization process, reduce its negative consequences and turn its threats into opportunities.

Concerning the cultural globalization, it has brought conceptual development, it seems that tourism in general and cultural tourism in particular may have some implications for reinforcing their function as a multifaceted and particularly cultural phenomenon to reduce and even eliminate globalization. The process of globalization is spreading in such a way that it cannot be resisted or eliminated, but that measures must be taken to turn its threats into opportunities. One of these scheme is the conceptual development of cultural tourism. In this paper, while trying to study the concepts of culture, its globalization and cultural tourism, we examine the effects of each concept and the relationship between the two categories, and their impact on each other. This research seeks to answer the question of how cultural globalization and cultural tourism are related and what their effects are. To state the matter differently, the purpose of this paper is to examine and analyze both concepts, identify their commonalities and examine their interactions.

Research Methodology

The method used in this study was descriptive-analytical. Documentary and analytical research are based on the collection of authoritative books and articles related to culture, cultural globalization and cultural tourism, and the preliminary data are studied in descriptive way. By analyzing and studying these data, an analytical inference is made to examine the relationship between cultural globalization and cultural tourism and the interplay of these two phenomena.

Theoretical Foundations

• Culture

Culture is one of the words that is widely utilized in various texts and it enhances its ambiguity and complexity (Mozaffar, Hosseini & Abdemojiri, 2012, 30). In Persian vocabulary of culture, there are two parts: "Farr" and "Hang", the first part of it means forward, upward, forth and the second part comes from the Avesta origin "impasse". And it means deadlock, standstill, place from which means pull; weight in sum meaning raising. This term has various meanings in Persian literature and is synonymous of knowledge, profession, science, techniques, sports, art, learning, application, reason,

politeness, greatness, self-esteem, education, basics, people of study, good-natured, familiar with customs and the traditions, insights, and principles of religion have been Islamic issues of thought and knowledge (*ibid*). The term “Farhang” in English literature is equivalent to the term “culture”, with a history less than its Persian equivalent. The term is literally related to the meanings of cultivation, animal husbandry, and also to the concept of religious worship (*Rohal Amini, 1998; Smith, 2008, 13*).

In nowadays society, the term culture is utilized in a variety of ways. There is no doubt that culture is a very broad concept and many social phenomena, behaviors and patterns of human life are explained by it. Therefore, by understanding the concept of culture, can be better to understand how and why human activities are done. Despite the great explanatory authority that the concept of culture has, it is not easy to be explained (*Javadi, Malek Mohammadi & Kalantari, 2017, 154*). There are generally two types of attempts at defining culture that can be broadly divided into traditional and modern definitions. Traditional definitions refer more to the characteristics of culture, such as dynamics, organization, culture, comprehensiveness, generality, and dependence on symbols, and more modern definitions refer to everyday life and lifestyle (*Bahar, 2008, 154*).

The term culture was coined in the social sciences in 1871 by an anthropologist called Taylor. Taylor defined culture as a complicated whole that encompasses knowledge, belief, art, law, ethics, and any abilities and capabilities acquired by humans as part of society. From his perspective, culture is a system of attitudes, values and knowledge that is widely shared among people and transmitted from generation to generation (*Karroubi, 2003, 22*). Since after Taylor’s initial definition, a lot of individuals and organizations proposed various definitions of culture that relied on more comprehensive definitions (*Zarani, behzadpoor & Babaei, 2017, 193*). Hofstede points to two distinct cultures. One is a culture that manifested itself in music, literature, literature, and it emphasizes on one product and one made to form the cultural heritage of society, and the other is mental software that was a collective phenomenon and all the people living in that environment. It distinguishes the members of one group from the others. This type of culture comprises institutions, the legal system of how society is governed, family patterns and social norms, and encompasses all activities, interactions, and trades.

For Schein culture is a model of the underlying assumptions and beliefs that a social group (group, organization, society) creates, discovers, to solve two fundamental problems of adapting the external

environment (the way of surviving) and creating the internal coherence of the way of staying together. This pattern has been confirmed in the course of this group’s journey and has proven to be beneficial and effective. Therefore, the right way of perceiving, thinking, feeling and behaving is passed on to the next generation. (*Yazdanfar, Hosseini & Zaroudi, 2013, 19*)

Macionis describes culture as beliefs, values, and behavior and. materialistic objects shared by a particular population. He divides culture into two. (*ibid*) Gudykunst believes that culture is a set of social rules, attitudes, behaviors, skills and technology of a group of people. Concerning views culture as a combination of values held by members of a group, the norms they adhere to, and the material objects they create (*Karroubi, 2003, 22*).

Kitsou believes that culture refers to a complete set of distinctive spiritual, material, intellectual, and normative features that distinguishes one social group or community from another and not only comprises art and literature, but also lifestyle, fundamental human rights, The system also comprises values, traditions and beliefs. As stated by Kitsou, culture is made up of language, ideas, beliefs, customs and habits, taboos, passwords, institutions, tools, technology, artwork, rituals, celebrations and symbols. Culture is a function and source of identity, and language is a prominent feature (*Shafiei, Ghanbari & Kiani, 2016, 171*).

In the Iranian Cultural Engineering Document, a systematic culture is defined by fundamental beliefs, values, habits and deep-rooted behavioral patterns, symbols and artifacts that shape and form society’s perceptions, behaviors and relationships (*Javadi et al., 2017, 159*).

Culture is a widespread and flexible concept that can be utilized at a very limited or broad level to define different ways and types of people. In their review of culture definitions, Kroeber & Kluckhohn collected more than 160 examples and categorized them into seven groups: 1. Descriptive definitions with emphasis on content counting, 2. Historical definitions, with emphasis on tradition or social heritage, 3. Normative definitions, with emphasis on laws, ideals, values, and behavior; 4. physiological definitions, which describes culture as a problem-solving tool and emphasize on shared learning and habits, 5. structural definitions, with emphasis on patterns or 6. Culture Definitions That accept general definitions that describes culture as a product or artifact and emphasize beliefs and symbols Effective role, 7. Incomplete Definitions (*Salimifar & Jamali, 2007, 45*).

Although the various definitions of culture are not contradictory, they are complementary (*Pourdehimi*

, 2011, 6). All people who have provided definitions of culture believe that culture consists of beliefs, credence, values, norms, symbols and behaviors that are learned. (Zarani, behzadpoor & Babaei, 2017, 193)

• **Categorizing culture**

Culture can be divided into two categories: material culture and spiritual culture. Material culture means all man-made natural matter, and know their modes and processes of construction, comprise spiritual culture, values, beliefs, ideas, knowledge and techniques, religion, customs and traditions, sciences and Philosophy, literature, art, and all human mental products (Ashori, 2002, 4). Material culture refers to the group of cultural elements that are indirectly recognizable by one of our senses, that is to say, they can be observed, heard, or touched. Therefore, every object in every culture is a universality cultural phenomenon. Non-material culture refers to phenomena that cannot be directly perceived by the senses. Such as perception of an ancient poem or rural song, reminiscence, myths or myths, shared beliefs, etc (Fakuhi, 2012,107).

On the other hand, based on the characteristics of culture, they can be divided into two categories: universality and populist. Cultural universality has features and elements that are unique to a community and respected only by that community. The values of these cultures are only accepted by limited groups and societies and do not have a general and universal scope. These cultures are struggling to deal with globalization and may be transformed and eliminated. Populist cultures have characteristics that are not unique to a society and are not only accepted by the people of that society. Moreover, it is respected by different people and groups all around the world. Their values also have a general and universal scope. These cultures have the potential to be accepted by others. Therefore, they can survive in the conditions of globalization (Qasemi & Nazeri, 2013, 101).

• **Globalization of culture**

The beginning of the 1990s was the beginning of a new phase in history with many interpretations. Some have called it the end of history, the end of ideology, the age of culture. All that was at stake was the coming of age away from the ideological warfare, and the end of this century was marked by UNESCO's call for a decade of culture. Electronic communications tools with their universality technological complexity such as satellite, internet, fiber, fax and mobile play a critical role in the emergence of this cultural situation. Meanwhile, the concept of the cultural globalization has generated a new field for social science philosophers (Choopani, 2009, 156).

The theory of globalization is not first about cultural phenomena, but about expanding two political, and

particularly economic fields. Thus, the globalization paradigm as an approach is to describe and design a new stage in the history of human life could not be indifferent to the culture which is the space for all developments and changes and the context for the analysis and explanation of events and incidents (Jones, 2006, 55). Globalization has created a profound change in the various spheres of life. However, it is opposed. That is to say, some admit, it is not a phenomenon called globalization. It's a trend that existed thousands of years ago, but nowadays it has only accelerated (Mokhtari, Ahmadi & Yazdan Mehr, 2018, 76). As there is no unified view of the origin of globalization, some regard it as having an ancient Greek history, some related to the Middle Ages, and some believes its origin goes back to the capitalist system in the eighteenth century and some 1990s (Shakuri, 2010, 64). Globalization has many different meanings, such as globalization as an idea, as a model and project, as a historical and human process, as a possible future, as a position and ultimately as a process (Nahavandian, 2007, 43). Schulte has presented at least five meanings of globalization, namely internationalization, liberation, globalization, modernization, territorialization and the demise of national boundaries (Qasemi & Nazeri, 2013, 93). Cultural globalization and global culture have always been one of the most common yet complicated concepts utilized in the social sciences and humanities. In the context of the cultural globalization and the intense interconnectedness and coherency of culture, the concept of culture has lost its transparency (Shateripour Esfahani & Najafi Abrandabadi, 2012, 123). Although globalization is one of the most discussed topics in Nowadays's world, overall, it is not a well-defined concept (Shakuri, 2016, 64). Three definitions of globalization have been considered.

- Globalization means the realization of global conditions in which local cultures are interconnected.

-Globalization is the project of the Western world to dominate the Eastern world. Therefore, from the Eastern world perspective, globalization is equivalent to Westernization and cultural invasion.

- Globalization means globalization and a period that comes after modernity (Baybordi & Karimian, 2014, 79). Globalization is defined as the flow of technology, economics, knowledge, people, values, ideas, etc. around the world (Mokhtari et al., 2018, 86).

According to Robert Cox, the characteristics of the globalization trend comprise the internationalizing of production, the new international division of labor, new migratory movements from South to North, the new competitive environment. According to Martin Albrow (1990), globalization refers to "all those processes by

which. The people of the world are incorporated into a single world society” (Shakouri, 2016, 65). Malcolm Waters describes globalization as a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding. Schulte defines globalization as the territorialization or expansion of a single territory and merging and removing spaces, boundaries, distances and geographical boundaries (Shateripour Esfahani & Najafi Abrandabadi, 2012, 127). From Robertson’s perspective, Globalization as a concept refers both to the compression of the world and the intensification of our consciousness of the world as a whole. This theory emphasizes on the physical and virtual aspect of global solidarity. It is believed that the theory of globalization is not only about structures, institutions and networks, but also about how human-beings understanding of social life and its position in life. In this theory, both ethnic and national cultures have its own place as well as a shared global culture (Vaezi & Ghoruneh, 2010, 53). There are five characteristics to globalization.

- First, globalization is not a detached process in one of the economic, political or cultural aspects, but rather a coherent and integrated process that has permeated to all social arenas.

- Second, the initial definition of globalization is a challenging phenomenon. Intrinsically, its various dimensions have transcended the domain of many traditional social concepts such as discipline, power, security, government, legitimacy, culture, sovereignty, and identity which have provided the basis for their interpretation.

- The third feature is being involved in the process, they are encountered a process of “becoming”, not with the process of stability. A process that has diminished national boundaries through prominent forces such as communications, transnational corporations, international organizations and institutions.

- The fourth feature is that, despite all opposition and agreement, it is neither good nor evil but an opportunity that can be both a savior and a fatal one.

- The fifth characteristic of globalization is a paradoxical phenomenon that is confronted with the dual concepts of global-nationalism, globalism-regionalism, convergence and divergence (Choopani, 2009, 158).

A prominent issue in the cultural globalization is the indeterminable enhance in cultural issues and dynamics around the world, so that nowadays analysts speak of the reinforcing importance of the world based on cultural geography as well as the world of political geography (Shateripour Esfahani & Najafi Abrandabadi, 2012, 134).

To state the matter differently, globalization, which is an integral and integral part of cultural globalization, is the formation and expansion of a particular culture in the world arising from a dialectical process and transformation. The reinforcing political and cultural boundaries and the reinforcing integration of societies into the global community provide many opportunities and opportunities for coexistence, exchange, integration and Cultural Interaction as well as diverse cultural specificities (Golmohammadi, 2002, 98 & 121). Globalization is a process whereby political, economic, cultural, and social ties between actors at the national and international levels enhance (Baybordi & Karimian, 2014, 79).

From a certain point of view cultural globalization, while accompanied by a form of cultural assimilation and dominating the world in a single culture, offers many opportunities for coexistence, exchange, cultural integration and excellence, as well as various cultural specificities. So cultural globalization has a mean that is like a double-edged sword. From a certain point of view, it strengthens local and national identities, on the other hand, by highlighting aspects of universal value, normative and school sharing, it weakens national identity and reinforces patriotism (Mokhtari & et al., 2018, 86).

• Culture and Tourism

Tourism and culture have always been consistent. Historic sites and customs have been tourist interests and travel has created a culture. In recent decades, the two have been linked as cultural tourism (Richards, 2018, 13). While tourism can be considered an industry and economic activity, tourism is a complex and complicated set of social phenomena that directly and indirectly impacts culture and society. At the present time, tourism has become a prominent social and cultural reality, an activity that relates to human beings and their motivations, desires, needs and aspirations that are inherent in the culture of society (Varharami & Hamedinasab, 2017). Whereas culture as part of the whole community can potentially become a destination’s actual tourist interest (Nikbin & Karami, 2012, 140). Cultural differences and diversities increases the tourist destinations attention and attract tourists. What is most prominent for tourism development is the cultural interests and cultural distinctions of nations, because without these distinctions and differences, they are all the same (Karroubi, 2009, 55).

Culture is one of the most prominent aspects of tourism that is significant in terms of impact as well as impact between the host and target community (Keshavarz & Delbari, 2017, 38). although tourism is an industry, most

cultural exchanges take place in it. Accordingly, one of the objectives in some countries a part from its development; it's to brag as their culture (Karroubi, 2003, 21). One of the prominent social and cultural functions of tourism is social realization. Social consensus plays a prominent role in the face of cultural aggression and the immunity of individuals from foreign cultures. Tourism is effective in fostering social consensus. Traveling a lot familiarizes the individual with various values and norms, providing the basis for achieving common values and agreeing on a set of beliefs. Moreover, it plays role in eliminating irrational and illogical anomalies, improving, driving toward convergence, homogeneity, and failure in eliminating prejudice and the decline of cultural monopoly (Eghbali, Azimi Hashemi & Bakhshi, 2015, 40).

Tourism and culture should not be viewed as largely two separate aspects and independent concepts. Charlson and Jafari have interpreted the relationship as two-way in terms of the acculturation of the tourism industry and the tourism culture of the host community (Tavalaei & Shahedi, 2011, 195). One of the most important functions of culture has emerged in cultural tourism. Where culture is described as one of the tourist interests, the two act to reinforce each other.

• Cultural tourism

is one of the oldest forms of travel, which is still one of the main types of tourism in many parts of the world (Ahmadi, 2018, 80). Due to the complicated nature of culture, the generally accepted definition of cultural tourism, cannot be clearly defined, and cannot be clearly clarified. (2) For tourists and passengers travelling to a country, activities, events and cultural products are thought to be an inspiring force to attract tourists (Pourahmad, Mehdi, Mehdi Behnmiri, Mirzaei Motavani & Mohammadi, 2012, 107). Indeed, cultural tourism as a type of tourism which is clearly different from other types of tourism and its main purpose is to spread knowledge about the discovery of the artistic or architectural heritage of different lands (Stratana, Persona & Gribenchea, 2015, 117). The World Tourism Organization defines cultural tourism as a type of tourism in which the primary motivation for visiting, learning, discovering and experiencing intangible and intangible cultural attractions and products is in a tourism destination. These tourist interests are a collection of distinctive material, intellectual, spiritual and emotional characteristics of societies that comprise art and architecture, historical and cultural heritage, cuisine, literature, music, creative industries, lifestyles and traditions (UNWTO, 2017, 18).

Cultural tourism is defined in two dimensions. In the conceptual dimension of cultural tourism, human

movement for cultural attractions and separation from the usual place of residence is defined with the aim of acquiring new information and experience to satisfy cultural needs. , Encompasses aesthetic and cultural landmarks, arts and performances outside of residence. (Ahmadi, 2018, 81)

Richards defines cultural tourism as such. Cultural tourism is not just about using the cultural manifestations of the past, but also about the culture and lifestyle of contemporary people in different communities and regions. Therefore, cultural tourism encompasses both heritage tourism (which refers to past artistic cultural products) and art tourism (which refers on contemporary cultural products). Apparently, cultural tourism is as significant to the way of life of the people of the place as it is to the history and cultural heritage of a place as much as it is concerned with it (Mohammadi Mikhosh, 2012, 154). He believes that cultural tourism is composed of a wide range of different approaches can be illustrated in Fig. 1. From a certain point of view, the duality between meaning and size and on the other the difference between supply and demand (Richards, 2018, 24).

It is worth mentioning that tourism is particularly developed from the link of geography and culture, in other words, cultural geography (Pourahmad et al., 2012, 108). and this tourism is part of the tourism industry which remarkable cultural attractions matters. These aspects of attraction are different and comprise task accomplished teaks, museums, exhibitions and the like. (Rabiei & et al., 2013,140) Any material and immaterial tasks that clarifies the historical and cultural identity of a society which is available in cultural tourism (Ahmadi, 2018, 80). Indeed, cultural tourism can play a prominent role in reinforcing the culture of tourists and make people familiar with geographical space, people and other cultures. (Aminbeidokhti, Sharifi & Tavakkoli, 2013, 120)

Cultural tourism interests comprise are archaeological, historical and cultural sites, universality cultural patterns, arts and crafts, attractive economic activities, attractive urban areas, museums, festivals and cultural events, customs and hospitality of residents (Rabiei et al., 2012, 142). Research on cultural tourist's shows that these cultural tourists are often highly educated and from higher socioeconomic groups. Certainly, not all tourists visiting a cultural attraction can be considered cultural tourists themselves (Eghbali et al., 2015, 43).

Discussion and Conclusion

According to what has been said, globalization is a

multidimensional process by which the segregation and demarcation of national boundaries, the expansion of links between societies, and the reinforcement of communication and links in various aspects of social activities, such as economics, politics and culture (Qasemi & Nazari, 2013, 94). Cultural globalization has been defined as the formation and expansion of a particular cultural world-wide. This process creates a wave of cultural diversity in the world and challenges unique cultural features (Mokhtari et al., 2018, 86). Cultural globalization has led to the emergence of fundamental changes in the cultural system and social relations. Nowadays, the concept of social environment is a universal concept as far as the theorists of cultural globalization speak of the development of the global community with the components and structures of cultural and collective identity (Shateripour Esfahani & Najafi Abrandabadi, 2012, 121). What is certain is the formation of world culture. In this culture, indigenous and local cultures that are commensurate with world culture and can adapt themselves to this culture will persist (Qasemi & Nazari, 2013, 94).

The development of tourism as a cultural phenomenon provides ample opportunity for cultural exchange between the tourist and the host community. Cross-cultural communication and message transmission across cultures have a profound impact on one's cognitive and behavioral abilities and facilitate future intercultural interactions. The process of intercultural communication causes widespread interactions with less sensitivity. Due to the interactions, tastes, desires, and expectations of people in different cultures come together and the relationships between subcultures and popular cultures are strengthened (Taghvaei & Safarabadi, 2012, 60). The need for societies to present themselves, and particularly their differentiation from other societies, the need to

value culture, search for new forms of societies, people's tendency to experiment with tourism, and to modify postmodern identity, are significant elements in the development of cultural tourism (Mousavi, Dorteli, Mousavi & Moradiahari, 2016, 73).

According to the impressions expressed by cultural globalization and cultural tourism, the two concepts seem to act together in order to strengthen each other. However, the positive and negative effects of the development of these two concepts are similar. Cultural tourism is one of the most important forms of tourism that have great potential in the development of interaction and exchange of culture between different nations and cultural globalization, and cultural globalization also seeks cultural across the globe. By examining the roots of the two concepts and analyzing the theories of the experts, works can be found that show that the two are deeply interconnected and can be utilized to reinforce each other. Two categories were identified in this section. Concerning the perceptions expressed by cultural globalization and cultural tourism, these two concepts seem to work together to reinforce each other. On the other hand, the positive and negative effects of the development of these two concepts share similarities. Cultural tourism is one of the most important forms of tourism with great interest and tasks to promote the interaction and exchange of cultures between different nations, and cultural globalization also seeks cultural across the globe. By examining the roots of the two concepts and analyzing the theories of the experts, Findings illustrate two are deeply interconnected and can be utilized to reinforce each other. Two categories of artifacts were identified in this section.

1. The positive effects of cultural globalization that promote cultural tourism.

As it has been said, cultural globalization has positive effects, and some of these effects can be observed in the cultural globalization that has led to the tendency for cultural tourism to expand in different societies and to develop this type of tourism. To state the matter differently, the process of cultural globalization has led to a growing desire for cultural tourism among individuals from different societies. This tendency is not only directed at tourists and is also observed in host societies. Some of these effects that can foster the development of cultural tourism are:

- Coexistence, exchange, interconnection and Cultural Interaction (Baybordi & Karimian, 2014, 83)
- Assimilating and bonding Societies through global trend (Qasemi & Nazari, 2012, 94)
- The Interaction of cultural discourse in a process of mixing and interaction (Choopani, 2009, 170)

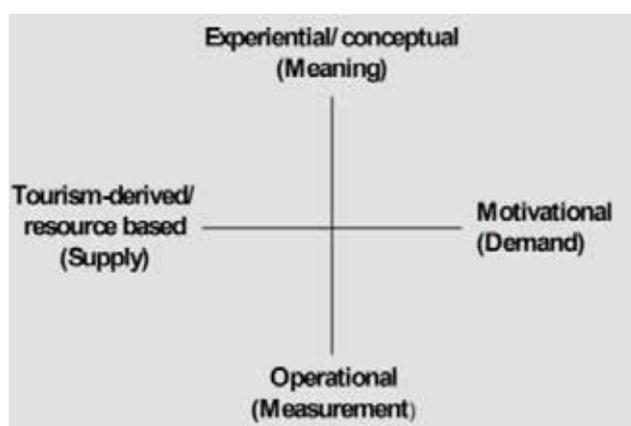


Fig.1. The definitional field of cultural tourism. Source: Author.

- Strengthening social and cultural relations (Shateripour Esfahani, Najafi Abrandabadi, 2012, 136).
- The elimination of artificial boundaries and the blurring of borders between countries (Ghasemi & Nazeri, 2013, 94 & 99).
- Interaction and influence of cultures on each other (Baybordi & Karimian, 2014, 95).
- Countries interaction, creating opportunities for trading (Shakuri, 2016, 67).

2. The positive effects of cultural tourism development that eliminate the negative effects of cultural globalization.

Globalization, like any other phenomenon, has both positive and negative effects. Some scholars have focused on its consequences and others have appreciated its positive effects more than its consequences. But what is further highlighted in the analysis concerning the negative effects of globalization on culture, and above all the elimination of subcultures. Table 1 lists some of the negative effects of globalization and some of the positive effects of tourism development that can overcome these effects. To state the matter differently, this study shows that by developing cultural tourism and taking advantage of its positive effects, some of the effects of cultural globalization can be mitigated, and tourism acts as an effective treatment to address the effects of other social phenomena.

3. Investigation the effects of cultural tourism and the cultural globalization that are also strengthening each other.

As discussed in the previous sections, each of the two concepts of cultural globalization and cultural tourism have positive and negative effects that can impact societies. These effects can modulate or reinforce each other. In reviewing the opinions expressed in various articles and sources, it is possible to identify the components that impact or influence these two phenomena. On the other hand, in some cases, both phenomena reinforce each other. These are:

- a. Reinforcing social relationships. In globalization, social relations are increasingly pervasive and borderless, and the form of social relations is directly or indirectly related to new networks. Thus, the process of globalization is the origin of the intensification of global social relations. (Shateripour Esfahani & Najafi Abrandabadi, 2012, 136) The intensification of social relations will enhance cross-cultural exchanges and this will promote cultural tourism.
- b. Cultural changes in societies. Tourism sometimes leads to a change in the culture of the host community, the emergence of new social strata, the modernization of the family structure, social integration and the

preservation of the regional cultural heritage. One of the major concerns of cultural globalization is also the change of cultures, particularly strong cultures outperform firms with weak along the line, societies' concern about forgetting cultural traits causes them to have an extra motivation to show and present their culture to other societies. This will be possible through the development of cultural tourism. In tourism, as the very first step, the cultural interactions of guests and hosts begin. The two sides have different values and patterns, and the issue of contact and interaction between the parties and their cultural and social impacts is of particular importance (Varharami & Hamedinasab, 2017, 141).

c. Struggling to preserve native and local cultures. Since the process of globalization and its impact, semantic systems are shifted from one culture to another, making the structure and arrangement of the cultural space of the world much more complicated (Shateripour Esfahani & Najafi Abrandabadi, 2012, 130). One of the major concerns of cultural globalization is the preservation of indigenous and local cultures following this transition. A prominent question arises that in this widespread cultural shift, will native cultures have a place? Lester Pearson says that when different civilizations will have to learn to live side by side in peaceful interchange, learning from each other, studying each other's history and ideals, art and culture, mutually enriching each other's lives.. If this is not the case, in a crowded and small world, we will observe nothing but misunderstanding, tension and distance (Choopani, 2009, 157). One of the reasons for the development of cultural tourism in nowadays world is the struggles of societies to enhance their awareness of different cultures. Attending different destinations is about seeing, studying and experiencing different cultures. Culture is a prominent part of the attraction of many destinations. Introducing indigenous cultures and welcoming tourists reinforces the pride of local communities, and as a result, more effort is made to preserve and preserve them.

d. Emphasis on the production and presentation of identity goods. One of the things that is being observed everywhere with ethnic renaissance is the emergence of the idea of identity goods. Identity goods is the goods that is produced or consumed positively or even negatively by belonging to an identity or avoiding such an identity. Identity goods are generally goods that have an identity-reinforcing and sustaining role. For example, different types of ethnic foods or media items such as books, newspapers, television programs and even handicrafts and various art products can be

Table 1. Positive effects of cultural tourism development and negative effects of cultural globalization. Source: Author.

| Positive effects of cultural tourism development | Negative effects of cultural globalization |
|---|--|
| <ul style="list-style-type: none"> • Providing an opportunity for direct presentation of culture to tourists that enhances the pride and soli (Taghvaei & Safarabadi, 2012, 59). • Revival of folk arts and traditions, ancient customs and motivation for their preservation (Ramezani, 2017, 193 & Yousefi & Sharifi Tehrani, 2016, 144). • Promoting the culture level, fostering cultural creativity (Zareh Eshkazari, Saghaei, Mousavi & Mokhtari Malekabadi, 2016,190). | <p>Relativity and the Crisis of Identity and Meaning (Pourhassan Darzi, 2009, 52)</p> |
| <ul style="list-style-type: none"> • Expanding cultural integration, cohesion and social convergence and fostering unity and unity (Beyzaie & Sedaghati, 2018, 115 & Ramezani, 2017,193) • Decline in the tendency of the community to emigrate (Rahmani & Shafi'i, 1396, 80 & Beyzaie & Sedaghati, 2018, 122 & Yousefi & Sharifi Tehrani, 2016, 144) | <p>De-territorialization and Removal of Borders and Governments-Nations (Pourhassan Darzi, 2009, 52 & Shateripour Esfahani, Najafi Abrandabadi, 2012, 138 & Baybordi & Karimian, 2014, 90)</p> |
| <ul style="list-style-type: none"> • When people in the local community know that tourists have incurred the expense and suffering of traveling to visit the cultural sites and attractions of that area, they will feel proud and strive to preserve their language, customs, traditions and historical and cultural background. (Kazemi, 2003, 10.) • Increasing social capital (Rahmani & Shafiei, 2017, 80) • Establishing Social Justice (Beyzaie & Sedaghati, 2018, 115) | <p>The weakening of social commitment and solidarity</p> |
| <ul style="list-style-type: none"> • Realizing social consensus in the face of cultural aggression (Eghbali et al., 2015, 40) • Immunity of people against foreign cultures (Ibid) • Creating interest and motivation of local community members to preserve and restore local customs (Rahmani & Shafiei, 2017,80) • Identifying and Supporting Subcultures (Beyzaie & Sedaghati, 2018, 122) • Blurring Cultural Monopoly (Eghbali et al., 2015, 40) • Raising public awareness (Pakzad Azadkhani, Hosseinzadeh & Salimi Bavandpour, 2019,6) | <p>The dominance of larger cultures over small cultures (Choopani, 2009, 158) The eradication and deterioration of the cultures of each land and the universality identity of each nation (Pourhassan Darzi, 2009, 51)</p> |
| <ul style="list-style-type: none"> • Developing intellectual, cultural and social relations of the host and home community (Amin Bidokhti, Sharifi & Tavakoli, 2014, 122) • Expanding opportunities for cultural exchange between the tourist and the host community (Taghvaei & Safarabadi, 2012, 59) • Strengthening the relationship of subcultures and popular cultures with each other (Taghvaei & Safarabadi, 2012, 60) • There is ample opportunity for cultural exchange between societies (Turner, 1999, 95) • Enhancing understanding and understanding of host society and culture (Yousefi & Sharifi Tehrani, 2016, 144) | <p>The Formation of Cultural Conflicts (Shateripour Esfahani, Najafi Abrandabadi, 2012, 138)</p> |

mentioned. The stronger identity and the stronger emotional decency, the greater motivation for identity consumption. Many goods, including tourist goods, can be considered as commodities that have identity and even identity. Ethnic goods in particular represent a universality identity, namely ethnic identity (Fakuhi, 2012, 132).

e. Emphasis on the role of the media. A group of scholars consider the globalization of the media and information as the basis of the globalization

of government patterns and political thinking, manifestations of cultural globalization (Choopani, 2009, 157). McLuhan considers the development of electronic media as a means of providing a universal experience for man. The importance of the media in cultural globalization is such that some observe the unification of the culture of nations as a result of enormous advances in information technology and information exchange and the penetration of computer and satellite networks (Bayburdi & Karimian, 2014,

81). On the other hand, media and social networks can influence the attraction of domestic and foreign tourists to different destinations by influencing behavioral variables (Meshkini, Alipour & Hajizadeh, 2017, 54).

f. Development of information and communication technology. In tourism, the development of information technology has been that the way that tourism is considered as one of the industries whose innovation and information and communication technology have sustained its current growth and development. As the world Tourism Organization believes, in the near future, countries lacking an appropriate ICT infrastructure will be eliminated from the global tourism competition cycle (*ibid*). In the process of globalization, information and communication technology accelerates cultural exchange, creating the necessary context (*ibid*) In the process of globalization, information and communication technology accelerates cultural exchange, provides the basis for raising awareness, information transfer, and so on. The process of globalization, with the compression of space and time, has brought each other closer together, deconstructing social relations, and making communications and information technology more easily interconnected in a global context. Under such circumstances, different cultures and identities will also be de-contextualized and de-contextualized and put together on the world stage, resulting in some form of relativization, coexistence and competition (Tohidfam, 2002, 88). Part of this competition will be monitored for tourism purposes.

g. Development of education. Douglas North argues the role and importance of institutional arrangements, in the age of information explosion, there will be no spontaneous transformation if human and institutional capacities are not adequately socialized. It will be largely the task of the relevant institutions and organizations to enable them to actively participate in the globalized process by adapting to the new conditions. The connection between globalization and education begins slowly, hidden and in the domain of home-based teaching and learning processes, and extends and reaches out beyond the realms (Shakuri, 2016, 68). On the other hand, tourism raises societies' awareness of each other's lifestyles and, therefore, the proximity of different nations' cultures, making cultural tourism the fastest growing type of culture, achieving faster growth than ever in the world. Slow (Maoula & Valeria, 2007, 2). At first, traveling distinguishes different cultures; second, while evaluating it, it will impact the individual's and social acquired characteristics and benefit from the experience and

knowledge of other nations and intercultural influences in the direction of acculturation or acculturation. (Shafaghi, Hassnavand & Moslehi, 2012, 5)

h. Preservation of World Heritage. Cultural heritage can be viewed from two perspectives. One is a global perspective that looks at works in the context of world culture and has indicators such as comprehensiveness, urgency, and cultural familiarity, and the other a local perspective that speaks from the perspective of indigenous peoples and measures the value of cultural heritage with respect to micro-cultural contexts. However, the concept of cultural heritage seems to be diverse and multifaceted in its nature and by its very nature it cannot be defined in its entirety. Conservation works have values and meanings, but these values can only be identified and distinguished within the cultural context in which they are. If the context changes, the value of the work will also change (Mirniyam, Ahmadi & Piravi vanak, 2017, 64). Cultural tourism is related to cultural heritage and encompasses the historical dimension of a society and also reflects the current culture of the community. In this type of tourism, the tourist seeks, learns and experiences about the present and past culture of society or others (Eqbali et al., 2015, 41). In the process of cultural globalization, the values of societies are brought closer together and the values of common and common values become more pronounced. If so, the geographical context cannot create a boundary for values. Concerning world heritage in cultural tourism is self-evident and one of the objectives of cultural tourism development is to preserve world heritage. Despite the global or national or regional perspective, every heritage in tourism has a distinctive value that must be preserved.

i. Cultural diplomacy. The type of diplomacy that has become the norm nowadays is public diplomacy, which aims to influence governments on the people of the home country (government-people diplomacy). Because this type of diplomacy uses the element of culture at a high level, it is also known as cultural diplomacy. To state the matter differently, cultural diplomacy is a part of public diplomacy that seeks to interact with others through the use of culture as the basis of soft war. Some analysts define the purpose of cultural relations as providing understanding and cooperation between states' communities so that secure mutual benefits (Shafiei et al., 2015). Certainly, cultural diplomacy, encouraging and promoting the image of a country is defined by ideas based on culture, history, art, and a system of values and traditions that aim to foster mutual understanding among nations (Taylor, 2006, 69). On the other hand, cultural tourism

is the visit, acquisition of experience and presence of individuals in a non-host society, fully motivated to interact and connection with heritage, cultural attractions or the scientific, artistic, historical and indigenous lifestyle that express authentic features. It is a society, they define (Habib & Hosseininia, 2013, 7). The development of cultural tourism is significant for local residents in various aspects. As such; first, it presents the cultural tourism of the host community to other cultures. Second, the tourism industry provides an opportunity for residents to present their culture directly, without any intermediaries in a real way (Rabiei et al., 2012,136). Tourism development as a cultural phenomenon provides ample opportunity for cultural exchange between the tourist and the host community. That's why, they can better understand each other, and respect the culture even more (Maghsoudi & Arsiya, 2009, 107). Cultural tourism is observed as one of the most important means of cultural diplomacy. The host community encourages a group to visit its community by displaying its customs, cultural attractions, lifestyle, and through this show, in addition to providing economic benefits, it encourages and promotes its culture and space. Globalization registers its culture as an identity. This brings certain benefits to the tourists. Cultural tourism seems to be not only a mean for cultural diplomacy but its most important mean.

j. Cultural exchange rather than cultural conflict. In addition to intensifying cultural changes and differences, globalization has stimulated and encouraged the conflict between cultural identities. In the process of globalization, many cultural encounters occur and there are a No of subcultures, indigenous, local and national cultures, and cultural encounters (Shateripour Esfahani & Najafi Abrandabadi, 2012, 138). However, in tourism, if the residents know that tourists have incurred the expense and suffering of traveling to visit the cultural sites and attractions of that area, they feel proud of what they have. They are proud of it and strive to preserve their language, customs, traditions, and, in principle, their historical and cultural background and to continue or revive their fathers' careers (Rabiei et al., 2012, 137). Tourism is primarily concerned with cultural interactions and the improvement of cultural relations, and indeed cultural tourism is one of the effective tools in cultural interaction and familiarity with the culture and civilization of nations (Keshavarz & Delbari, 2017, 38). Tourism can reduce the conflicts caused by cultural tension and make these tension an opportunity for cultural interaction and exchange. Instead of competing for the elimination of culture, different societies focus more on preserving and presenting their culture.

k. Strengthening national identity. There are two approaches to globalization and its impact on national identity. First approach, they are more supportive of the approach of world culture, believing that globalization undermines national identity and supersedes transnational and formal identities, and imposes a culture of alienation and social disorganization. According to the second approach, globalization not only leads to the weakening of national identities, but also by preserving it as a mediator between individual , ethnic cultures and world cultures, seeking to formulate it on the basis of a pattern of interaction , the fusion of cultures and their exclusion. The narrow and fanatical state is racial and ethnic (Baybordi & Karimian, 2014, 84). However, the tourism industry provides an opportunity for residents to present their culture directly, without any intermediaries in a real way. This promotes national pride, identity and solidarity with the host community and enhances their tolerance for other cultures (Shafaghi, Hassanvand& Moslehi, 2012, 2). To state the matter differently, the development of cultural tourism in one destination will not only reinforce the national identity of the local community, but will also promote intercultural interaction and cultural interaction and will accelerate cultural globalization. People in the local community tend to preserve and exhibit their culture, so tourism attractions and resources will enhance. This will also impact the tourism culture of the communities and will contribute to the double development of tourism.

l. Raising awareness. Awareness of global affairs or people from the global situation is another consequence of cultural globalization. Taking into consideration the intensification of this global awareness, a new global society is forming that perceives and receives various social issues in the form of global issues. With the rising global awareness of the globalization process, different cultural horizons will be opened to the public. (Shateripour Esfahani & Najafi Abrandabadi, 2012, 137) The new cultural horizons created by cultural globalization will be a fascinating source for cultural tourism development enhance when it comes to awareness about the surroundings, people are more interested in searching for other cultures and their willingness to travel for tourism in order to get more insight. According to what has been said, it seems that the best way to deal with the phenomenon of globalization, to disavow it and address its negative aspects, it doesn't to evade or ignore it. The best way to deal with globalization seems to be globalization. The experience of many countries shows that they have been able to achieve significant progress by absorbing and digesting it into their national culture. Japan's experience shows

that global, national and local cultures can reinforce each other. The effects of this synergy appear even in other dimensions, such as the economic dimension. Generally, tourism and cultural tourism particularly act as an accelerator for globalization. Cultural tourism is intended for cross-cultural visits and experiences, and culture plays a prominent role in this tourism. Cultural diplomacy as a tool for cultural interaction and exchange is one of its most significant objectives and its development has a great impact on culture preservations. A problem that has

always been indicated in globalization as a concern. The development of cultural tourism can mitigate some of the negative effects of globalization, such as the elimination of subcultures or the emergence of cultural conflicts, and can be taken to preserve culture and cultural heritage. Certain factors, such as the development of information and communication technology, the development of the media, and particularly cyberspace, facilitate globalization from a certain point of view and the development of cultural tourism on the other hand.

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