Original Research Article

Investigating the Contemporary Lifestyle of Iranian Society

An Analysis of Travel Style and Cultural Marketings

Mohammad Hossein Imani Khoshkhoo[1], Zohreh Korani[2*]

1. Associate Professor in Tourism,University of Science and Culture, Tehran, Iran.
2. Ph.D. Student in Tourism, University of Science and Culture, Tehran, Iran.

Abstract| Iranian society has undergone profound changes in recent decades. While main changes are the result of the rule of modernization and its consequences, some of these changes follow the pattern of transformation in society. Meanwhile, cultural marketing seeks to find customers in the modern age with powerful tools such as culture. This study seeks to investigate the changes in the travel style of contemporary Iranian society through a qualitative lens and examines how the travel style has been affected by cultural marketing. For this purpose, the conceptual framework of the research was first drawn using the previous literature. Then, according to the revelatory nature of the research, the grounded theory method was chosen for it. The research data were obtained through in-depth interviews with 47 experts and those who had an experience of more than ten trips abroad. The research analysis was performed using triple coding. Finally, the conceptual model of the research was drawn by extracting 14 major categories under the headings of conditions, interaction, and consequences. The results indicate that under the influence of contemporary world culture, Iranian society has redefined and reorganized its former identities to redefine its social and cultural maps and create a new identity. In the meantime, cultural marketing in many cases has not been able to lead people to adhere to their roots, which in many cases is fundamentally contrary to traditional and popular culture and has led to changing values, identity conflict, and material and spiritual imbalance.

Keywords| Cultural marketing, Lifestyle, Travel style, Apparent consumption, Identification, Tourist.

Introduction| Lifestyle is one of the concepts that has received attention due to social, cultural, and economic changes in recent decades. Many sociologists have been less interested in considering something as a lifestyle and have not attempted to examine its various angles (Sobel, 2013). If there were exceptions, they would only consider it as a dependent

variable, influenced by social class. Over the past decades, social theories have focused on the importance of lifestyle to strengthen one's identity (Abazari & Chavoshian, 2003). If we consider man as a creative and meaningful creature who creates social realities around him, lifestyle can be defined as part of the culture and mental system of individuals in a society (Korani & Shafeie, 2020).

* Corresponding author: z.korani1989@gmail.com, +989123520530

Lifestyle is a vague and challenging term and encompasses a wide range of facts that can include all patterns of travel and guide individuals' attitudes and worldviews (Pung, Gnoth, & Del Chiappa, 2020). Among factors influencing lifestyle, many social and cultural theories take into account the realities of the world around them and include globalization. Veblen (2017) argues that in modern times, apparent consumption is the main determinant of identity and lifestyle.

The increase in travel has made tourism an integral part of one's lifestyle as one chooses different modes of travel as a social activity. Meanwhile, tourism is a phenomenon that intensifies interactions and dominates people's lifestyles (Bore, 2019). Tourism increases consumption to be both differentiating and expressing individual preferences. Tourism, as a global mass culture dominated by modern tools (Hackley & Hackley, 2015), has been able to quickly cross different borders and influence the reconstruction of people's lives, entertainment, and leisure. Iranian society suddenly experienced modernization. Such a sudden change led to the development of certain characteristics of lifestyle in the upper social classes. These include economic mobility, the level of well-being, the interrelationship of time and place, and the increase in overseas travel, which affect the local lifestyle of individuals. Bourdieu (2018) believes that economic power is first and foremost a power that leads to the preservation of economic needs. That is why it introduces itself with apparent consumption.

Marketing messages never reach consumers without cultural interventions (Askegaard & Linnet, 2011). Cultural marketing is a type of marketing in which messages are delivered to a specific group of customers, all of whom belong to a particular culture (De Mooji, 2018). Cultural marketing is the artistic implementation of actions that engage the audience. Lack of knowledge of culture is what causes competitive inefficiency (Copuš & Carnogurský, 2017). Every society has a lifestyle. A business that fails to focus on the cultural sector will lose a large part of its marketing plan.

The lifestyle of contemporary Iranian society has been influenced and changed by foreign cultures. Although no society is immune to such changes, uneven changes can cause cultural turmoil (Korani & Shafeie, 2020). Therefore, based on what has been stated, this study seeks to answer the following questions:

1.What are some of the consequences of the modern lifestyle in the way the upper-class travels?

2. Has cultural marketing been able to improve them?

Literature review
• Lifestyle and travel style

In Iranian society, lifestyle is considered a context-dependent concept and tied to a range of individual and social variables.

These variables require an interdisciplinary approach to analysis. In other words, individual and sociological distinctions in a subject such as a lifestyle are not purely individualistic (Ebrahim Abadi, 2013). In their study, Azadarmaki and Shalchi (2005) compared two types of lifestyles among young people, one of which adheres to the principles; and the other follows postmodernism. Irandoost and Ghaderzadeh (2014) found that lifestyle helps to form an individual's social identity. Habibpour Gatabi (2016) set some indicators for it. Based on these indicators, the orientation of Iranians has changed towards low consumption of cultural goods, pop music, satellite media, body management, restaurant, and fast food, wearing a mantle, reducing childbearing, reducing marriage, reducing adherence to rituals, and spending leisure time as a traveler. Basala and Klenosky (2001) reviewed the literature on the characteristics of people with similar travel styles. They concluded place of residence, language, and companions could have a significant effect on this style. Khan (2019) reported significant changes in the disregard for gender stereotypes among tourists. Moscardo (2005) considered the recognition of two cultural and educational elements as a suitable model for marketing with an emphasis on marketing based on travel styles.

Travel has found a way to the Iranian budget. Its changes can be examined in three dimensions; The frequency of travel, which has been due to the growth of technology and increased welfare (Abdi & Alizadeh, 2013), changes in travel preference from religious to other kinds of tourism (Ejtehad Nejad Kashani & Ghavami, 2013), which has changed the function of the holiday according to Mannheim (1993), is one of the democratization of culture, and finally, the experience of international travel, which has changed many tastes in contemporary Iranian society, and Iranians have gone to the borders for many reasons.

• Travel and cultural marketing

The cultural approach to marketing and the consumer was first considered by radical researchers who challenged the fundamental values of marketing through critical research. The adoption of policies related to cultural marketing became increasingly important, and related activities attracted the attention of heterogeneous audiences (Moisander & Valtonen, 2006). In cultural marketing, everything revolves around the customer, and market research and knowledge allow him to adapt to the customer's needs. This issue requires that different organizations be aware of the cultural needs of individuals and adapt each product to a portion of the population (Silva, Sousa & Fernandes, 2019). In tourism, especially in the international dimension, cultural marketing is a salient tool to show the product and create customer interaction (Sousa, Silva & Malheiro, 2020).

The sale of tourism products must be in an environment that is transferred from consumers to producers to guarantee revenue at the destination. It happens when tourists meet at

a destination far from the cultural center. Qu (2016) believes that cultural motivations have dominated tourist travel. Today, borders are no longer only geographical borders, but also cultural boundaries have been drawn between people, which have influenced their decision-making to some extent. Awareness of these facts, marketers incorporate elements of different cultures into destination advertising so that customers can interact with the destination. In Iranian society, which is experiencing a postmodern period and has not provided much ground for cultural marketing, it is difficult to find concepts in this regard. Therefore, the following question arises: "*Can cultural marketing using tourism help preserve the identity of individuals?*"

• **Conceptual framework**

Previous literature considers lifestyle, tourism consumption, and cultural marketing as the product of micro-consequences and helps understand how the order is established in larger structures. Along with many features of the contemporary period, consumerism leads to a change in values. Based on these changes, factors such as identity lose their impact on determining the type of lifestyle. It has turned lifestyle into a fluid reality and plunged people into multiple worlds (Tomlinson, 2003). According to Giddens (2013), lifestyle can be considered an integrated set of practices that a person welcomes because of the physical formulation of his identity. Since consumption pattern is one of the fundamental aspects of lifestyle, many theorists look at it from this perspective. Veblen (2017) analyzes the consumption pattern of the affluent class and suggests that the apparent consumption motivation, to some extent arising from jealousy and imitation, are two stimuli of undesirable comparison. He argues that savings over apparent consumption are not a good tool for advertising.

Giddens (1993) considers reflexivity as a key feature of modern societies. reflexivity means that one seeks to recreate one's identity by taking advantage of the modern world and changing it. One of the main consequences of this reflexivity is the evolution of different cultures. Cultural reflexivity refers to the fact that every culture has open and uncertain meanings. Bourdieu (2001) argues that society emerges as a social space in which endless competition takes place. The distinctions that provide the material framework for the social and cultural institution evolve. Social space is built on capital. The more capital a person has, the higher his position in the social space. Bocock (2008) argues that consumption has not only taken over the lives of the upper classes but has also affected the lives of the lower classes. For Bocock, consumption includes goods bought because of their symbolic value, not their consumer value.

Although Baudrillard (1998) focuses on the importance of the media in analyzing lifestyles and their changes, it pays particular attention to advertising. Advertising is a codified element of the social situation; and leads to participation that

has made the world a part of social reality. The capacity of advertising and the media to separate signs from the social context gives customers the feeling that they can take over a part of the world. Through the concept of recycling, he reminds us that people who do not want to fall behind the waves of advertising must adapt to the new conditions. In today's world, advertising takes on a moral and ideological function and drives one to consume more. They constantly think about who they are, how they look and want to be. Thus, shaping cultural identity is risky in a society that has opened its doors to a vague future.

Individuals reconsider previous identities to redefine their roles. Iranian society taking advantage of the situation has created new experiences and concerns while ignoring the unintended negative consequences of change due to emotions. Fig. 1 shows the conceptual framework of the research. Understanding the components of the framework requires the researcher to examine the problem more carefully.

Methodology

This study is qualitative research that tries to show and construct phenomena. Based on the principles of structural-interpretive modeling and avoidance of theorizing and hypothesizing, the qualitative method begins to produce basic questions and categorize data to build the theory. Grounded theory is the basis of the present research method. To collect data, the researcher used semi-structured interviews and targeted sampling to reach marketing, tourism, and social science experts, as well as people who have experienced more than ten trips abroad and tried to maintain the principle of diversity.

The data used in grounded theory must be experimental. That is, the data were objectively saturated after 47 interviews (Table 1).

Before the interview, the interviewees were fully informed about the objectives of the research. Each interview lasted 30 minutes. In some cases, the interviewees were referred again to clear up any ambiguities. The analysis and coding of the interviews started from the very first interview. This issue led to the interview questions evolving during the research period. The interview and related questions were derived from the research literature, previous interviews, and researcher experiences: reasons and conditions for traveling to different countries, experience modernity as an Iranian, ability to resist advertising, how to interact with others, how to use and forms leisure and entertainment. After collecting the data, they were classified and sorted into two categories of observational and interview data. Then, open coding was started, concepts were extracted, and using axial coding, major categories were obtained, each of which was assigned to one of the conditions, interactive / process, and consequence, and could be interpreted. Such an interpretation must relate the categories logically and analytically. Then, at a higher
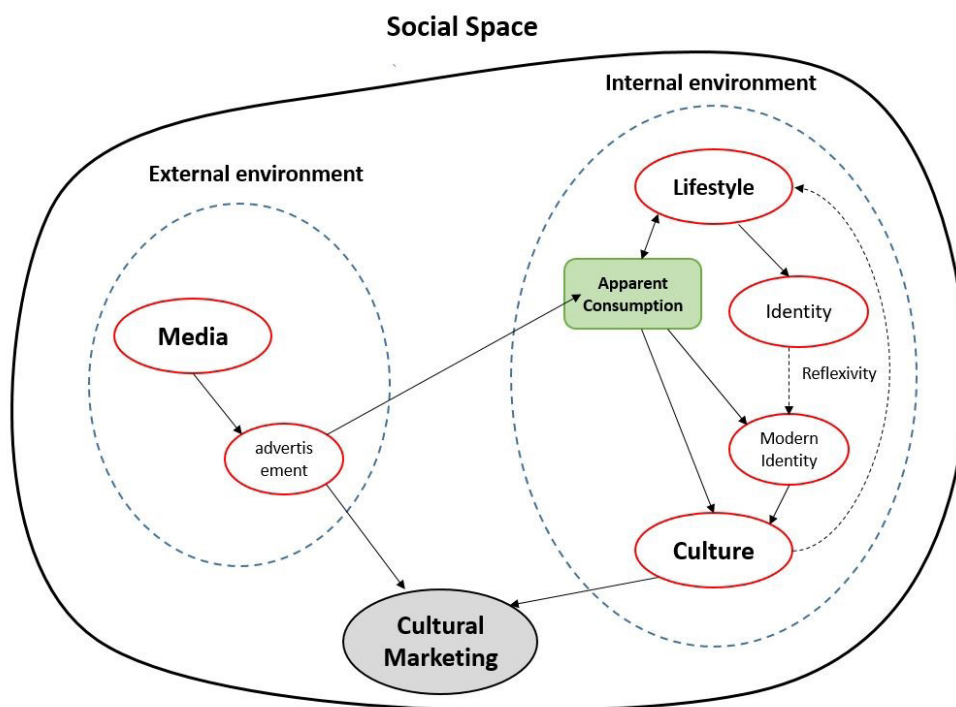
Fig. 1. Conceptual framework of research. Source: Authors.

Table 1. Participant information. Source: Authors.

Grouping	Information	
Tourism expert	Gender Education Job	Male (11) - Female (3) Master (3) - Ph.D. (11) Tour leader (2) - Managerial position (4) - University professor (8)
Social Science Expert	Gender Education Job	Male (7) - Female (2) Master (6) - Ph.D. (3) Writer and Journalist (3) - Teacher (1) - Student (2) - University Professor (3)
Marketing Expert	Gender Education Job	Male (4) - Female (2) Bachelor (4) - Master (2) Digital Marketing (4) - Content Manager (1) - Programmer (1)
People with more than 10 trips abroad	Gender Education Job Age City	Male (11) - Female (7) Diploma (2) - Bachelor (7) - Master (6) - PhD (3) Technology (5) - Management (4) - Business (3) - Student (2) - University Professor (2) - Real Estate (1) - Housewife (1) More than 60 years (2) - 50 to 60 years (3) - 40 to 50 years (6) - 30 to 40 years (5) - 20 to 30 years (2) Tehran (7) - Isfahan (2) - Qom (2) - Hamedan (1) - Kermanshah (1) - Mashhad (1) - Tabriz (1) - Rasht (1) - Kerman (1) - Bandar Abbas (1)

level of abstraction, using selective coding, a core category was obtained that could cover all topics.

Lincoln and Guba (1985) state the basic criteria for the validation of qualitative research and studies. These criteria are considered consistent with the reliability and validity of data in quantitative research, which includes credibility, dependability, and transferability.

The credibility of qualitative research includes activities that increase the likelihood of obtaining valid findings. Methods of accreditation include long-term engagement and observation, peer review, participant review, triangulation technique (combination and combination), search for conflicting evidence, and the researcher's validity, which used the triangulation technique in this study.

Conceptual dependability is more like retesting in quantitative approaches and refers to the stability or instability of the data pattern in another situation or time. In this case, the researcher can use quotations in his reports that accurately express the speech of the participants. In this study, some citations will be explicitly stated to achieve reliability.

Transferability is conceptually similar to generalizability in quantitative studies. It suggests the possibility that data in similar situations may have a similar meaning to others. By providing more details about participants in this study, an attempt was made to cover this concept.

Findings

Fourteen categories were extracted from the collected data, which were analyzed under three main categories: conditional, interactive, and consequential (Table 2).

• **Conditional categories**

- **Structural challenges**

In the past, Iranian society witnessed a social structure with fewer class distances. Modernization, which caused great changes in the lives of the people, did not miss Iran. The internal environment also faced a significant gap between different social classes due to the revolution and discriminatory government policies. However, Iranians' travel abroad has flourished in recent decades, and this has made the affluent class deal with the phenomenon of tourism as a distinguishing element. Although this class enjoys greater relative prosperity, many of its core values have been lost. In general, Iran can be seen in many structural challenges in recent decades. One of the interviewees believes that cultural marketing cannot play a significant role as long as the country faces structural challenges:

"*Iran has seen any change. Many people interested in existing cultures are frustrated with many laws and may find traveling abroad a step away from the dictatorial line. Our culture is so intertwined that it does not allow the tourist to present attractive material [looking for the word] ... Look, you cannot force an agency to come and work only on this part of our culture, because other parts are repulsive. The fact is that the outgoing*

tourists are not so much looking for cultural adjustment and their travel goals are something else. All this talk is valid when the economic situation of the people has not yet changed and they can pay for the travel expenses."

- **Expanding intercultural interactions**

Iran is considered a strategic region due to its conditions. In the meantime, individual and family interactions and multiple trips for different purposes have become possible. The country's development plans are also attracting more tourists whose mental image of Iran is different before and after the trip. These people can be used as a tool to attract other tourists through word of mouth. Phenomena such as migration have also increased intercultural interactions and increased communication. These connections have provided the ground for more interactions with people from other cultures, which is becoming more and more widespread. Says one tourist who has traveled to 17 different countries:

"*You know; I love our culture. These are the microscopic things that are found in the corners. But many people are obsessed with something that no matter what you tell them, they do not accept you. Their perception of tradition is negative. They think that because the hijab is obligatory, everything is forced [...] When I see people from other cultures, I say to myself, maybe we have no choice, but when I see that the laws are everywhere, I say to myself, I wish everyone could express and See that culture is also very beautiful. Why should everyone dress the same?*"

- **Rapid changes**

Iranian society experienced modernity quickly. Many of the changes were not properly understood and did not allow aligning with marketing trends. Society saw itself as dependent on the experience of traveling abroad and playing cultural elements to escape the status. The pace of change was so rapid that society did not have the opportunity to adapt. The motivation for profitability, accumulation, and large-scale investment led to a radical conflict with traditions and the ultimate goal commodity, and everything revolved around it. The consequences of these changes led to rapid and uneven economic movements. In addition, the existence of media that distorted people's mental images and created new values led to the loss of cultural values.

"*…Who doesn't like to post different photos of his travels on Instagram? Some people say it is show off, let them say [...] honestly, I do not go places that I know there are too many Iranians. We had just gone to Turkey some time ago. We did not stay in Istanbul at all. We went to Marmaris. Unfortunately, there was still a gentleman behind us in the hotel restaurant. He spoke Persian [laughs].*"

- **Technology**

In today's world, many relationships happen in the context of technology. Technology was the gateway to modernity that increased the movement of society in that direction.

Table 2. Coding of interviews. Source: Authors.

Major categories	The final major categories	Category type
Class distance - class interaction - poor interpretations - sudden modernization - de-differentiation - laws - economic fluctuation - cultural alignment - fundamental values	Structural challenges	Conditional
Intergroup interactions – frequency of travel – illustration – cultural comparison – word of mouth – extensive communication – immigration – diversity – otherness	Expanding intercultural interactions	Conditional
revolution and chaos – developments – opportunity burning – speed of change – new motivations – capital accumulation – commodity – value creation – show	Rapid changes	Conditional
The gaze – social networks – mobile phones – communication with the outside – internet – modern education – need for modernism – expansion of communication channels – attack of advertising – normalization – satellite	Technology	Conditional
Confrontation between tradition and modernity – norm–breaking – differentiation – development unevenness – intergenerational gap – inflation – disproportion between wealth and culture – aversion to culture	Developmental contradictions	Conditional
Identification – spatial displacement – traditional roles– restrictions – choice – religion defection – women empowerment – modern institutions – reducing gender discrimination – false identity – individualism	Transformation in the individuals' identity	Interactive
Apparent consumption – fashion – competition – imitation – brand – price – appearance – lack of humility	Increase consumption	Interactive
Leisure time - speed of wealth acquisition - disorganization - attention - different behavior - class gap	Social class display	Interactive
Capitalism – reflexivity – money–oriented – moral performance – fear of backwardness – adaptation – identity recovery – assets	Recycling	Interactive
Luxury – show off – modern entertainment – boredom – invisible change – discontinuity of the person – hegemony of entertainment	Modern leisure	Interactive
Freedom – how to dress – outdated system – decreased commitment – politicization – criticism – being under pressure – access – feeling liberated	Liberation policy	Interactive
Navigation speed – incompatibility – harmony with the environment – laziness – weak values – prevailing values – belief earthquake	Changing values	Consequential
Economic movements – environmental instability – backwardness – ignorance of distinctions – crisis of spirituality – decline of morality	Material and spiritual imbalance	Consequential
New definitions – the imposition of identity – lack of internal security – utopia – lack of mediator – response to mental concerns – weak cultural capital	Identity conflict	Consequential

The spread of information technology amidst economic competition and lifestyle changes has caused people to go beyond traditional frameworks and not be convinced by their own culture. One marketing expert says:

"*In the past, mobile phones were considered a luxury item. Few people could afford it. The ones who had it also used its limited capabilities. Today's world, however, does not tolerate life without technology. Everything happens inside the phones. Even the culture you are talking about [...] marketing technologies have passed through these devices. I am no longer the one to decide who to send the ads to. I give the idea, design it, and then the customer knows it and its searches.*"

Another interviewee says:

"Suppose you surf the internet. Then different sites offer different travel tours or the SMS that come from morning until night. Well, I, who love travels, do not care how much it is in line with the culture of my country or how much Iranian Food I can eat in restaurants."

Visual media can be found in the home of every Iranian, and many housewives are fascinated by the images by watching various Persian-language programs or Turkish serials. The content of such media seems to be more enticing than informative. These media are very good advertisers for apparent consumption and have little to do with culture. Therefore, it is not surprising that such media can be considered as one of the factors that could have an impact on Iranian society in the form of cultural propaganda and cultural marketing. One of the participants, who was a housewife, expressed her ideas as follows:

"*What is shown in these films has nothing to do with our culture. Their goal is to tempt us to throw away our money [laughs] at things that show the opposite of our culture and religion. Many of the things they show are very insignificant. They are just normalizing a series of things in their lives, such as betrayal [...] If they show that another country is similar to ours, I will be encouraged to travel.*"

- Developmental contradictions

Development in areas where indigenous culture is a determining factor will face more contradictions. Iran is a country that incorporates specific indigenous characteristics, defining norms, and traditional values. For this reason, development in different parts of Iran has gone through periods of unevenness and has faced many contradictions. Economic development, independent of cultural development, has had consequences for individuals. Among the modern activities that have created various contradictions, we can mention the trips abroad. This activity has become a stage for the apparent display of social class. Mentioning these contradictions, one of the interviewees says:

"*The first time I wanted to go abroad, to Georgia, I told my family I was going to Kish. My father was a strict man; he did not allow me to travel with my friends. Then I had to block our whole family to post my photos on Facebook [laughs]*"

One sociologist describes this lack of coordination in development as follows:

"*There are many people in Iran who, despite the waves of inflation, have become rich in a short period and have not had the opportunity to grow their wealth and culture in equal proportions. If they want to go too far culturally, they send their children abroad to study. The reality is that they have not undergone deep cultural modernization and prefer to pursue changes in appearance, and of course, cultural marketing cannot be effective.*"

Despite being time-consuming, respondents considered internal development contradictions an important factor in neglecting cultural marketing. Many believed that this issue could be a positive process. This is a quote from a person who says he travels abroad once or twice a year:

"*I get excited when I see signs of our culture in other countries. Once I was talking to a friend in a store, a lady came and asked us what language do you speak? It has a beautiful tone. The rest are not like this. They hate everything related to Iran. We suffered from reverse racism [...] In my opinion, in some places, the level of welfare has gone up, the level of culture has gone down. They look modern, but not their personality.*"

• Interactive categories

- Transformation in the individuals' identity

Although there is no consensus on the sources of identification, there is widespread agreement that with the spread of modernization, identification's traditional sources lose their power. Because such resources were limited in traditional societies, individuals were passively identified. But the process of modernization frees individuals from the limited circle of traditional institutions through spatial displacement and opportunity.

In societies such as Iran, where the identification of the individual is limited to family culture, religious and social personalities are to some extent imposed on society. Over the past decade, many factors, including the possibility of choice, the decline of traditional restrictions, and the reduction of gender discrimination, have led society to reduce its resistance to change. As a result, society's regulatory power has diminished and values have lost their importance. Today, children do not accept living like their parents and choose their lifestyle based on modern institutions.

- Consumption increase

In Iran, tourism consumption comes from a wide range of motivations. Those who go beyond basic needs and experience economic mobility tend to travel to expensive destinations. Thus, the quantitative and expressive function of goods and services has replaced their quality and instrumental function in life. People introduce their social identity through travel. One of the interviewees said:

"*In today's world, being yourself, wearing branded clothes, and traveling abroad shows that you are far ahead of the rest*

[in answer to my question, in what dimension?] I mean more modern."

- Social class display

The problem here is that the cultural and social capital of this stratum lags behind their economic mobility and development, and cultural marketing may not be effective. Therefore, they cannot manage how they travel. According to people, they sometimes travel without a plan. Sometimes traveling means more money and apparent consumption for them. In other words, they seek to elevate themselves through socially defined classes and to travel abroad in addition to their apparent daily expenses. Such a way of spending leisure and consumption does not mean stunting or stagnation, but it has an unproductive meaning. According to one interviewee, such trips are a sign of economic strength for individuals:

"*Such people are constantly trying to frequently refer to their assets and travel memories in their daily conversations to indirectly remind them of the social class they have acquired with wealth.*"

- Recycling

In modern societies, attitudes towards the media have changed. People are always considering advertising through different channels. To retrieve identity through Reflexivity, people pursue advertisements that are more encouraging than apparent consumption and thus seek identification. Capitalism has also led people to pay more attention to their assets in various ways. As a result, we see the commodification of life's aspects that combine different values. This policy has led to excessive costs for the individual who are not very committed to culture. In some cases, even lead to violations of moral laws. According to one marketing expert:

"*Today, the high class of society sees everything around the axis of material value. I know many people who still travel despite their low budget or even the many cultural conflicts. Just a little taste of advertising is enough for them. They believe that expensive hotels have a miraculous effect on how they spend their travels.*"

- Modern leisure

Changes in work systems, technological advances, floating working hours, and changes to modernity have created more leisure time for people. Regular trips to different countries, accommodation in luxury hotels, and expensive entertainment have now become part of the entertainment of Iranians. Shopping from famous brands, expensive food, and alcohol in luxury restaurants and playing in casinos have become part of the entertainment of those who have chosen activities to spend their leisure time, not in line with their culture. One of the interviewees said:

"*I'm traveling to get a new experience, which I do not have in my country. In Iran, these brands do not have branches, even if they do, knowing the original is not our job [...], in Iran, there is a series of entertainment, but they are not comparable to what you experience abroad.*"

- Liberation policy

Belief in human rights is one of the changes that have become widespread not only in Iranian society but around the world. While they did not spend much time adapting to the new changes, the new generation rushed to it at full speed after massive access to information. Their tendency towards apparent freedoms in every aspect of modern life, including lifestyle, and the exaggerated display of such a tendency in overseas travel is one of the efforts they have made to achieve their goals. According to one of the interviewees:

"*Young people today understand that the situation has changed and they are getting help in every way to escape the situation. More interestingly, they have dared to resist many traditions. I think if we continue like this, the next few generations will bear no resemblance to us.*"

• Consequential categories

- Changing values

A change in value is the result of a lifestyle change and may have many implications depending on the norms of a society. What seems worrying about travel value changes is the incompatibility of indigenous conditions. In such a way that the distance between forgetting and abandoning these values is traveling a few hours by air.

"*Everything that was bad turns into something good, everything that was good goes away and we forget. I do not mean appearance, Yahoo. You see, Yaro Cologne becomes a person with a different mindset.*"

Another interviewee said:

"*This change in values has different origins. Sometimes it stems from the resemblance, sometimes from the sense of liberation, it brings to the individual, which can now be the pressure of social institutions such as the family. Sometimes due to the weakness of cultural roots. I think cultural marketing can be effective here. When people see that their culture is also known abroad, they will be more open to it. [...] Maybe they want to experience the same connection.*"

Another value that seems to have changed is that the quantity of travel has replaced quality. People are constantly referring to it during their conversations. This change is seen dramatically on social media, and the main reason for the popularity of travel among them is its ability to show financial strength and satisfy a sense of self-worth.

- Material and Spiritual imbalance

Rapid and somewhat unprecedented economic movements, fragmentation of religious, ethnic, and cultural identities, as well as instability in various environments, have imposed unprecedented cultural changes on Iranian society. The move towards individualism and the decline of family commitments, extensive and sometimes unusual relationships, norm-breaking, moral crises, the hegemony of western-style leisure, and the commodification of travel are all consequences that hinder the effectiveness of cultural

marketing in attracting Iranian tourists. According to one of the interviewees:

"*The extreme concern of modern society about how to spend leisure time and its consumption has caused many psychological effects, one of the symptoms of which is low self-esteem and a sense of backwardness. The rapid rhythm of change has robbed people of the power to align with it in many areas. Sometimes, due to work and business concerns, they willingly or unwillingly become accustomed to the cultures of foreign cultures and often bring some of it as souvenirs.*"

Another says:

"*Shopping is an important part of the trip. As much as I can spend all my savings, and then it's just misery [laughs]. I can spend all my money. I even remember that I once ran out of money to buy a watch. You do not know how hard it was for my father to transfer money to me.*"

- Identity conflict

Every social group faces massive identity challenges in the face of modern changes. Challenges have intensified on some trips. Because they do not have different sources to redefine their identity, they inevitably turn to people from the same social class to evaluate themselves. As a result, new consumer values are imposed on the individual to regain their identity. However, one cannot ignore one's true emptiness. One of the interviewees stated this in a different language:

"*A girl who wants to have a modern lifestyle but is limited by her family is cut off from her culture as soon as she experiences such pressure. Because it is an unpleasant experience for her. Now extend such a restriction to the community. Undoubtedly, the burden of her despair will be doubled. They may no longer have a chance to make up for it because they do not find a place to show themselves.*"

Conclusion

The purpose of this study is to clarify the factors that lead to the decline of cultural marketing in society. In contemporary times, the upper and even middle classes of Iranian society have forgotten their institutionalized identity in many matters, including apparent consumption and travel. Not only do they not seek to find signs of culture in their travels, but in many cases also they escape it and interpret it in terms such as liberation and define their identity in travel based on social situations.

Significant economic mobility, the expansion of overseas travel, the increase in the number of outbound tourists, and various media have provided a way for individuals to find modern sources of identity. The negative effects of these factors have caused people to have more time and capital to spend their leisure time outside of cultural identity. The favorable situation of tourist destinations, showing the differentiation of the social class through travel, various entertainments, and different experiences that are not possible to achieve in the country, has made them more inclined to such trips. They have used such information and observations as a criterion for evaluating modern lifestyles. The arrival of modern cultural elements has also intensified this trend. These factors have increased public awareness of the external environment, their tendency to independence and differentiation through foreign travel. Individuals have developed various strategies to achieve the above goals, including questioning the cultural system. Cultural marketing will not have much power to connect people to their roots (Fig. 2).

Weak cultural capital has led to superficial interpretations of advertising and often resulted in different interpretations such as consumerism, which is why most modern travelers travel for a different identity, which is in the hands of the capitalist system. They compare themselves to the content of visual media. After this comparison, sometimes they feel satisfied and sometimes dissatisfied, and this issue exacerbates identity contradictions. Conflicts due to friction between cultural marketing and other types of marketing have led to the restoration of traditional values and the reconstruction of institutions.

Here are some practical suggestions that can help communities better and more cope with the phenomenon of tourism as a distinctive element and style of travel in the
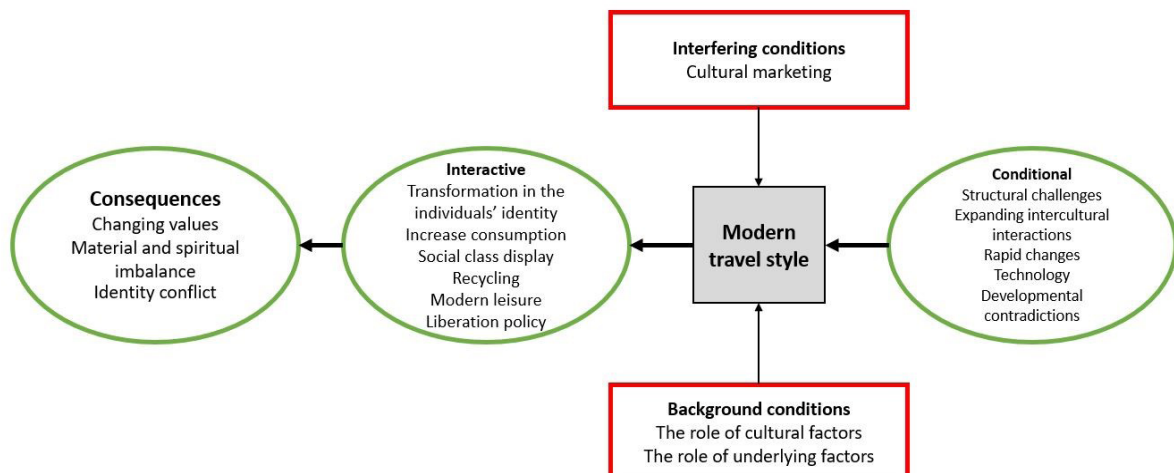

Fig. 2. Lifestyle change and identity formation as a conflictual experience. Source: Authors.

modern era. First, the tourism development in less developed societies must be slow to give individuals ample opportunity to adapt to new conditions under less pressure. Second, it is better to reduce the propaganda attacks that target the general public and make this style of travel present itself as a contemporary identity; and the welfare of society should not be considered solely dependent on the extent of their travel. Third, tourism-related educational opportunities should be provided to the community to increase their skills and knowledge in areas such as social networks and their approach to social issues. Finally, an inclusive policy with the participation and empowerment of all classes of society will play an essential role in facilitating balanced development and should be encouraged.

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