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## Investigating adequacy and content patterns of nomad women in craft production and cultural tourism

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### Abstract

*Women play a remarkable and outstanding role in nomad families therefore; they are important pillar of problematic and difficult life. As a result of literature left from distant past in nomadic areas, both nomadic life and nomadic women's activities are as a part of cultural heritage. Women's works serve family budget development. The roles of women in livestock, production of various livestock products, active participation in agricultural work, making fine craft as a tourist attraction, as well as their role as a wife and mother have made them as strong support for their families. All efforts of nomadic women are to use limited and few facilities to create well-being for family and economic independence. Consequently, women are well done their duties through content, adequacy and tact and they try to handle issues alongside of their husbands. This paper studies the various actions of Kurd nomadic women from Northern Khorasan due to their content, adequacy and tact in family and economy by using observation. Results show that women try to increase productive economy in nomad and decrease consumption and expenses of family by involving in different fields. Thus, they apply content and adequacy simultaneously.*

**Keywords:** crafts, cultural tourism, Kurd nomadic women, content and adequacy

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**JEL Classification:** L83 Sports; Gambling; Restaurants; Recreation; Tourism

## **1. Introduction**

Job creation and income earnings from handicrafts in urban, rural and nomadic societies, tourist attraction creation, preservation of ethnic customs, foreign exchange earnings, etc. are the consequences of handicrafts prosperity in a country. Iran enjoys a very rich and ancient handicraft tradition (Gazani et al, 2007). Iran's crafts are manifestation of culture, art and ancient civilization from this oriental land. There are nine million Iranians involved in the production of handicrafts and other rural industries like Persian carpets, *Gilim* and *Jajim*, hand-made and hand-painted glassware and ceramics, pottery items and jewelry (AITO Iran Tour). The craft has important impact on economic sectors in addition to artistic and cultural productions. As a source of additional income, handicrafts have been a centre of attraction in rural societies and some women spend their time every day on such activities (Gazani et al, 2007). Unlike mechanical industries, crafts include high added value, extensive entrepreneurship, easy access to cheap raw materials and using simple, basic, inexpensive and locally production tools, preventing migration of nomads to city, no need for new technology and imported raw materials and production tools. Compared with industrial productions, crafts can be produced by low capital because they need labor rather than capital.

Nowadays, the main concern and priority of social and economic development plans of authorities and government is unemployment, job creation, increasing internal production and development of non-oil exports, so; crafts has been paid more and more attention due to unique features as artistic and cultural attraction, easiness of teaching and learning, and lowest per capita cost of training. On one hand, tourism development as an industry that interact with various fields such as economics, agriculture, culture, environment, and services is very important. Different regions' experiences have shown that tourism development in every region has caused social and economic growth. Thus, it can be considered as a main mean of development. One of the most desirable fields to promote cultural tourism is to regard handicraft of women in nomadic areas. Nomadic women can create job in the field of tourism by lowest expense and full awareness of their strong talents. Attention to importance of adequacy and content motivates a healthy and nice life. To achieve this, the first issue is to identify the factors that create and reinforce contentment in life and adopt adequacy. Nowadays, applying patterns related to proper consumption of culture and regarding to various cost savings is led to life preservation.

In all families including Iranian families, women play an effective role in home and family affairs. Thus, they can have influential role in community and family consumption pattern, cause to boom in the country, and flourish the handicrafts as a tourist attraction to absorb tourists to visit and buy their products and at last develop cultural tourism. However, this pattern which includes content and adequacy is declining and Iranians tend to reach modern and luxurious life (Jahandoost, 2005). It is necessary to note that greater number of nomadic women participated in various fields especially crafts in not too distant past. However, nowadays, the main cultural challenges are irregular crafts importation, lack of financial and spiritual support of crafts, and no transforming of nomadic women's culture and experience by art to current generation.

In such circumstances, achieving content and adequacy patterns among families and introducing their life style to others make these patterns affect how people live. The most important and basic content and adequacy patterns are nomadic women. These women have various tasks in addition to traditional duties of each Iranian woman. The characteristics of nomad are to subsist based on livestock and natural resources, and they have a pastoral lifestyle (Afshar Sistani, 1989).

Understanding nomadic women and girls' roles in country economy in general and family in particular and their contentment are important, because they live in difficult situation but best way, lowest facilities and cost and they have the highest proportion in diary and crafts production. Therefore, they can be an appropriate pattern for others (Tabibi, 1993). In many countries in new financial policies, these women's activities and involvements in family affairs are supported. Therefore, this paper addresses the questions:

1) What are content and adequacy patterns of nomadic women in Northern Khorasan in helping to country and family economy? The purpose here is to identify the role of these women in family and ways of enjoying content and adequacy patterns.

2) In what ways do these women involve in increasing the family income? The purpose here is to identify the ways of women involvement in increasing the family income by crafts production.

3) In what ways do these women assist in saving household spending and make economic independence? The purpose here is to identify the ways of saving and contentment in the family and introducing these patterns to Iranians.

4) What role do these women play in producing livestock, agriculture products, crafts and improving cultural tourism? The purpose here is to identify the ways of women involvement in producing livestock, agriculture and crafts products and their roles in promoting cultural tourism.

## **2. Literature Review**

### ***1) Women's role in family economy***

Foundation of human life and its continuity is based on people's involvement. Throughout history, different communities have attributed various duties for male and female. In patriarchal society such as Kurd nomads of Northern Khorasan, division of labor has traditionally been based on gender. Family was a production unit with little skill and efficiency. Hence, it had to use family member for production. As a result, all family members' activities have done for public welfare (Saeedian, 1990).

In traditional and nomadic society, in other words pre-industrial, family is the main unit of economic production. Nomads are productive, low consumption and prolific. Frugality, saving, and avoiding luxury and prodigality are the main characteristics of nomads (Hoseinpoor, 1988). Nomadic women play an important economic role. These women have fundamental role in increasing family income and national production by simple life and continuous work. Productive and economic activities of these women show their hard work and constant struggle with nature (Gerami, 1993).

### ***2) Adequacy***

Adequacy is defined as the state or quality of being sufficient to satisfy a requirement or meet a need. However, in this paper adequacy means competencies and capabilities of nomadic women in family affairs the economy of the nomadic society.

### ***3) Contentment***

Contentment is defined as a feeling of happiness and satisfaction. However, in this paper contentment means ways which nomadic women apply to reduce life costs and expenses.

### ***4) Crafts***

Handicrafts are narrator of ancestors' industry and art which represents people's penchant in each country and imply part of their historical and cultural identities. Thus, crafts are named as cultural ambassadors of a nation. They are called as a set of art and industry which made by using local raw materials, hand and handy tools (Nobakht, 1999). Handicrafts are old local industries mixed with the modern civilization and are considered as a prerequisite for the activation of tourism. In addition, they are needed by people and are increasingly applied in modern life (Follad, 2006). Handicrafts shape an essential part of tourist experience, they represent local traditions and native populations, as well as a valuable souvenir (Mustafa, 2011). Crafts are originated from nomad's basic needs in adapting with geographical environment and traditional technology dominated on tourist regions (Sheikholeslam, 1994). In addition to the cultural and traditional importance of handicrafts, this industry also plays a major role in boosting economic development in a country (Follad, 2006). Since tourism development in nomadic tourist destinations can lead to increase sale of crafts, therefore, it can help to create job and income in nomadic regions (Sheikholeslam, 1994).

### **5) *The importance of crafts in transferring nomad culture***

Culture as communication system between people is formed by various manifestations of customs, heritage and other material and aesthetic productions and expresses the reality of a society. From this perspective, people make a special form to natural and human world by their own culture (Duranti, 1997). One of the intercultural communication ways is to produce and sell handicrafts of a nation and tribe to different nations and tribes. Handicrafts are one of the artistic and cultural manifestations of a community which can be an important factor in introducing the culture and civilization of a country and attracting tourists to nomadic regions since they represent historical, cultural and social characteristics of a society and location of production. Due to close relationship between crafts and culture and tradition in one hand, and economic structure on the other hand in nomadic and rural regions and developing countries, crafts are comprehensively and popularly common in rural and urban communities. Today, not only historical but also handy works can attract tourists to rural areas as far as some countries, which are center of handicrafts, are provided tourism facilities beside the main centers of handicrafts that tourists can accommodate there and become familiar with how these crafts are produced. Thus, it is considered that handicrafts and tourism interact and it can be said that they have cultural richness in different dimensions which each piece can introduce many civilization works of a country (Gem, 2004; Seeling, 2003).

### **6) *The status of women in cultural tourism***

Women play a key role in tourism development especially economic development. Clear example in Iran is seen in northern cities which women work very hard in all fields particularly in agricultural lands, producing dairy products, making handicrafts, etc.

Generally, cultural tourism is defined in two dimensions:

Conceptual dimension: The movement of people to cultural attractions away from their main residence, with the purpose of collecting new information and experiences to satisfy their cultural needs (Bachleitner and Zins, 1999; Taghvaei and Safarabadi, 2012) and technical dimension: All movements of people to special cultural attractions such as heritage sites, artistic and cultural symbols, arts and drama outside their main residence (Bachleitner and Zins, 1999). In most nomadic areas in the country, women produce carpet and mat weaving, embroidery, needlework and crafts, native clothes and foods related to the region which not only do attract cultural tourists but also bring substantial revenue from selling them for host community. Therefore, nomadic women can also play an important role in promoting cultural tourism.

### **7) *Women's roles in survival of nomadic culture***

Validity and power of cultural characteristic of a country such as religion, appropriate clothing, crafts and slang should be maintained and in this regard, women have main role (Papeli Yazdi and Saghaee, 2011). Shape, color, stitching, sizes and choice of women clothes in nomadic tribes lead to cultural unity among them and both attractiveness and special fame are provided for nomads. In fact, clothes are as a part of cultural identity of each tribe. Literature arising from nomadic communities, out of elitists cultural manifestations, expresses all facts that people are dealing with in a society especially in tribal communities which states hidden facts and beliefs behind mask of everyday life by different dialects and forms. This literature represents ethnic culture and social behavior in nomadic communities (Tabibi, 1992). Women in a tribe mostly narrate ethnic stories and anecdotes for children. On the other hand, women play a key role in training and transferring the traditions, beliefs, noble behavior of a tribe, and adequacy and content patterns to their kids. If women's educational role in family is properly considered, it can improve the whole standard living of nomadic communities.

### **3. Methodology**

#### ***Case Study***

After immigrating Kurds to North of Khorasan which happened in Safavid era, some Kurds have adopted sedentary life, and others have chosen nomadic lifestyle. However, nomads' population is less than sedentary group (Papeli Yazdi, 1992). However, nomad lifestyle and presence of them in this region is made the culture, customs and social interaction interesting.

Northern Khorasan is located in east north of Iran which is a tourist and ecotourism destination with rich culture such as Kurd, Turk, Persian, and Baluch. All ethnic groups existed in Iran such as Kurd, Turk, Turkmen, Zaboli, and Tat live in Northern Khorasan in the area of 40,000 square kilometer (Rezvani, 2000). One of these groups is Kurds which have special customs and life style, and considerable population. Nomads of the province stay in cold regions such as Salog and Shah Jahan mountains in the summer and spend the winter in Maraveh hill as tropical plain in Golestan province. Furthermore, there are limited winter and summer in part of rural communities of the province. Ranchers of these villages move to mountains with cattle to access pastures in spring and summer and come back to village in autumn and winter (Moghimi, 1991). Nomads of this province mostly include following tribes: Topkanlo, Bervanlo, Ghahremanlo, Varanlo, Ghelyanlo, Bajkanlo, Malavanlo, Rodkanlo, Barimanlo, Badlanlo, Kavanlo, Ghachkanlo, Amarlo, and Mizanlo. These tribes have special customs, lifestyles, and beliefs which can attract many tourists to this region.

#### ***Kurd nomadic women' handicrafts***

Northern Khorasan province with beautiful nature and historical- religious background is one of the oldest centers of Iran civilization. The province is called Crafts Island due to unique variety of handicrafts because of various unprecedented combinations of ethnics (Pirnia, 1990). One of these ethnics which play a key role in durability handmade works is Kurds. Khorasan Kurds' handicrafts have unique diversity and richness. Green and pristine pastures and variety of wild animals have caused that Kurd's artists to be inspired by nature, their life and memories. They make crafts such as Kurdish table cloth, rugs and woolen cloth, Kurdish carpet, felt carpet, Espand (a kind of plant which is burnt for away from evil eye) hanging, sewing by coin, and sewing Kurdish clothes.

#### ***Material and Methods***

In order to collect information related to the adequacy, content and potentials of cultural tourism, on-site and non-participatory observation was administered among nomadic women from Sibkanlo tribe in Northern Khorasan. Hence, important and interesting data about these women were noted, taken and finally summarized and analyzed from May to December, 2013. The fundamental information was collected from literature.

The reason of choosing nomadic women from Sibkanlo tribe as a population is a sizeable population. According to statistics of Northern Khorasn Nomad office in 2012, Shirvan, a city in Northern Khorasn, has the greatest number of nomadic population which includes 2155 people from Sibkanlo tribe that 1084 individuals are female, 1071 male and 449 families. All nomadic women from Sibkanlo tribe were the sample size which was chosen randomly.

### **4. Results And Discussion**

Observations about women daily activities in three different nomadic domains, namely summer, winter and Mianband (name of village) shows that women daily activities in summer region are more than other regions. These women do more activities during the day when they migrate to summer region (from May to September). The results represent that these women work in summer region 14 hours a day. The activities are done by the women include grazing livestock, guarding tents and livestock, milking, producing

dairy and the most importantly producing handicrafts. The women are workaholic due to high volume of activities in this period. Women daily activities in Mianband regions and winter are 8 to 9.5 hours a day respectively. The reason of reduction of women activities in two last regions is shortage and removal of some activities such as producing crafts and dairy products and gazing livestock.

In summary, women's duties and obligations in this society include:

- 1) Performing all tasks related to living including house work, married life and parenting;
- 2) Producing a variety of devices and appliances such as weaving black tent, different types of carpets;
- 3) Producing a variety of crafts;
- 4) Involving in livestock and its related works.

The main point about women's unwavering involvement in family affairs is that they don't have independent status economically in spite of efforts and hard work of tribal women in the family. The only asset is the private belongings such as clothes and so on which is given by her father or husband. Nevertheless, a nomadic woman is focused all her activities on family while her asset is for the household. Women's position in society is determined by their relationships with father and husband. In other words, woman is affiliated with and supported by man economically.

As mentioned above, nomadic women produce a variety of handicrafts in autumn. They weave different colorful carpets and rugs by spinning the sheep wool and coloring them to demonstrate the art of Iranian women and help the family income by selling them. Table 1 shows handicrafts production by nomadic women in northern Khorasan.

**Table 1.** nomadic women's handicrafts in summer and winter based on census in 2008

<b>Nomads of summer</b>				
A variety of handicrafts	Number of family	measure	Production	Sale
Carpets, rugs and Gabeh (kind of carpet)	208	SM*	2709	1208
Zilo and Gilim (kinds of carpet)	260	SM	4372	3482
Verni (a kind of Gilim) and Jajim (a kind of carpet)	52	SM	589	285
Pelas (tent)	374	SM	8154	100
Mat	19	SM	143	0
Saddlebag	786	Piece	1579	172
Chogha (nomadic men clothes) and Barak (a king of cloth made of camel or goat wool)	20	Piece	52	27
Hat, gloves, socks, Giveh (light cotton summer shoe), any footwear	146	Piece & pair	534	50
<b>Nomads of winter</b>				
Carpets, rugs and Gabeh (kind of carpet)	110	SM	1102	337
Zilo and Gilim (kinds of carpet)	85	SM	1965	1660
Verni (a kind of Gilim) and Jajim (a kind of carpet)	29	SM	311	151
Pelas (tent)	189	SM	3825	25
Mat	7	SM	113	0
Saddlebag	454	Piece	852	45
Chogha (nomadic men clothes) and Barak (a king of cloth made of camel or goat wool)	12	Piece	54	9
Hat, gloves, socks, Giveh (light cotton summer shoe), any footwear	89	Piece & pair	354	29

\* Square meter

A nomadic woman devotes a part of her time, generally in the afternoon, to produce handicrafts after running the housework. It should be noted that they attempt to produce several or all types of handicrafts which are popular in Kurd nomad depending on need, their time and market demand. According to Nomads

office in Northern Khorasan, this productive community assists to province export development, prosperity of family income, and other stakeholders of handicrafts supply by producing 2709 SM carpets and rugs, 4770 SM Gilim, and 2997 SM. As handicrafts production among nomads is only related to women, the importance of this active society in family income is obvious ([www.khorasanshomali3000.blogfa.com](http://www.khorasanshomali3000.blogfa.com)).

## **5. Conclusion**

Although today changes are emerged to facilitate living affairs, most of the women's tasks are reduced and some works are easily done without spending much time, this issue has created useful changes in nomadic women's life and they don't have to do many last works. For example, some textile machinery, utensils, bakeries and so on make the nomadic women's life and work easy and save their time. So many activities which were done by women in the past have now been forgotten or the time of it is reduced. Nevertheless, this issue doesn't cause not to work steadily throughout a day and spend their time in vanity because there is works in nomadic life which women are forced to do. In fact, nomadic women are patterns of content and adequacy and they promote these patterns.

Culture is a combination of art, philosophy, religion, language, ideology, beliefs, customs, science, technology and whatever human learn from community. Pleasures and pains of different lifestyles, food, clothing, etc. are other parts of culture. People's attitudes and tendencies towards changes in a society that are pillar of development are derived from culture of a society. Therefore, any plan and program as well as their implementation in nomadic areas are in context of beliefs, attitudes, and tendencies and affected by indigenous knowledge and natives' beliefs. If these beliefs are not regarded, development programs such as tourism development will face serious obstacles from the beginning of planning to implementation. Regarding the vital role of nomadic women in economic, cultural and social fields and applying them in tourism development programs are effective cultural factors which country's development plans are based on them. In a period which globalization is growing, preserving and developing indigenous culture is required to introduce, promote and export the crafts. In other words, think globally and act locally and while respecting the global laws, honoring indigenous culture for promoting cultural tourism because logical, spiritual and material access to cultural tourism not only is a right but also a privilege. Thus, women and introducing their arts and handicrafts become a necessary issue and strengthen cultural tourism economically and culturally.

## **Recommendations**

- 1) Today, nomadic handicrafts and products of Kurds in Northern Khorasan is a way to earn for nomads which affects on total income of this region. The province broadcasting can extensively introduce nomadic women's works to people and directly or indirectly encourages them to use handicrafts by providing programs about crafts, their application and beauty.
- 2) Regarding the main focus which has potential facilities in the field of handicrafts; contributing to establish cooperation of production, distribution and consumption of handicrafts in order to market and strengthen and export of handicrafts and cultural tourism; attracting investors of private section in rural areas for creating handicrafts marketplaces and increasing the nomads' awareness of internal and external markets and consumers' needs; creating educational facilities, and developing and improving educational and service centers for entrepreneurs and enthusiasts in developing and strengthening handicrafts; using media for promoting, networking and creating clusters of crafts in order to organize production workshops in urban, rural and nomadic areas; exporting handicrafts by tourists which reduce marketing problems and transportation costs; government and authorities' control and supervision in quality and price of handicrafts; focusing on the local and indigenous experience of nomads in producing handicrafts.
- 3) Advertisement is an effective and decisive factor about "what to use" and "how to use". Advertisement, in one hand, "creates a need" and on the other hand, introduces products that can "satisfy needs". Thus, it should be seek an alternative for modifying consumption patterns in order to get accurate advertisement patterns. One of the consumption patterns that broadcasting can use is nomadic women's works because they use the minimum facilities and are less reliant on others. Furthermore, province broadcasting can advertise livestock and dairy products of nomads and emphasize on values and benefits of organic products compared with non-

organic ones in order to encourage nomads to produce and supply more livestock and dairy products. Advertisement leads to demand growth, demand growth leads to raise production, and higher production leads to encourage producers which are here nomads.

4) Nowadays, nomadic tourism becomes one of the major revenue in regions and countries which have the potentials. Many organizations in different countries cooperate to show this kind of tourism to tourists and enthusiasts, thereby earning income for nomads. One of the most important issues in nomadic tourism that attracts tourists is a workday of nomads. Province broadcasting can produce and broadcast programs about nomads' life and products in different times especially around New Year holidays to encourage tourists to visit nomadic life closely buy handicrafts and other products as a souvenir and memento. Attraction of tourists to nomadic areas has some consequences. First, it directly helps to income of nomads. Second, it indirectly causes that nomads' lifestyle and adequacy and content patterns of nomad women influence on tourist and encourage them to pursue more content life.

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