ULL | Universidad de La Laguna

Ethnic Tourism Planning:

A Case Study of Baluchis in Iran

Ahmad Reza Sheikhi

Directors:

Agustín Santana Talavera, University of La Laguna, Spain

Heredina Fernández Betancort, University of Las Palmas, Spain

Jafar Jafari, University of Wisconsin-Stout, USA

Institute of Political and Social Sciences

University of La Laguna, Spain

Doctoral Dissertation 2016

Ethnic Tourism Planning:

A Case Study of Baluchis in Iran

Ahmad Reza Sheikhi

Directors:

Agustín Santana Talavera, University of La Laguna, Spain

Heredina Fernández Betancort, University of Las Palmas, Spain

Jafar Jafari, University of Wisconsin-Stout, USA

Institute of Political and Social Sciences,

University of La Laguna

Doctoral Dissertation 2016

Tenerife, Canary Islands, Spain

Statement of Originality

The work contained in this thesis is original and my own work. Material in this thesis has not been previously submitted for a degree or diploma at any other higher education institution. To the best of my knowledge, this thesis contains no material previously published or written except where due reference is made.

Signed

Date: 29 July 2016

The dissertation of Ahmad Reza Sheikhi was reviewed and approved by the following:

Agustín Santana Talavera

University of La Laguna, Spain

Heredina Fernandez Betancort

University of Las Palmas, Spain

Jafar Jafari

University of Wisconsin-Stout, USA

Acknowledgements

I wish to express sincere appreciation to Professor Jafar Jafari, who has inspired me to be passionate about tourism studies. I would like to thank my director, Professor Agustin Santana Talavera and codirector Professor Heredina Fernández Betancourt for their valuable support, guidance and encouragement throughout the PhD "journey."

The completion of this thesis would not have been possible without the support of the many local governments in Iran who provided assistance with the data collection. Particular thanks must be extended to those who participated in interviews and so generously devoted their time to this study.

Special thanks must go to those on the home who unfortunately have to put up with many of the 'cons' of a doctoral dissertation. Firstly I would like to thank my wife, Marziyeh. I know the experience would have been far more difficult without your constant support and encouragement so I thank you. I would also like to thank my family. Special thanks to my Mother.

I am very thankful to the following professors and professionals who have guided me while I was taking visiting programs at their institutions. I would like to express my appreciation to Mr. Xu Jing, Director of Regional Programme for Asia and the Pacific, World Tourism Organization (UNWTO), for providing me chance to work six months at UNWTO under his direct supervion on Asia and Pacific projects. Many thanks also going to Prof. Dr. Juan José Pons Izquierdo, University of Navarra, Spain for accepting me to be visiting at their department in order to improve my knowlage. His help was very useful as he helped me to disign maps for my dissertation. In addition, I spent some months in Chavez and Vila Real at Universidade de Trás-os-Montes e Alto Douro UTAD, Portugal with support of Prof. Dr. Xerardo Pereiro Pérez, I really appriciate him for giving me information regading refrence articles that have close relation with my research. Prof. Dr. Juanfer Selles, Faculty of philosophy, Universidad de Navarra, suppoted

I dedicate this dissertation to the spirit of my father and my mother, Marziyeh and Marina who stand by me all through with patience and tolerance.

List of Acronyms

ICHTO: Iran Cultural Heritage, Handicraft & Tourism Organization

ITTO: Iran Travel & Tourism Organization

PBO: Plan and Budget Organization of Iran

SCI: Statistics Centre of Iran

UNESCO: United Nations Educational, Scientific, and Cultural Organization

UNWTO: United Nations World Tourism Organization

WTTC: World Travel & Tourism Council

List of Publications

Publications by the Candidate relevant to the Thesis

The following research has been published prior to the submission of this thesis in journals and refereed conference proceedings. Relevant portions of published articles, which support and/or are directly related to the findings of this study, have been incorporated into the thesis.

<u>Fully Refereed Conference Proceedings</u>

Sheikhi, A.R. 2013, 'A Study on the Impact of Ethnic Tourism in Increasing Unity in Multicultural Societies: A Case Study of Baluchis in Iran', presented in Celebrating and Enhancing the Tourism Knowledge-based Platform: A Tribute to Jafar Jafari, Universitat de les Illes Balears, Palma de Mallorca from 23 to 25 October.

Sheikhi, A.R. 2014, ¨The values of tourism for multi-ethnic communities: a case of Baluchis in Iran¨, presented in the 23rd Nordic Symposium on Tourism and Hospitality, Copenhagen Business School, Denmark from 2 to 4 October 2014.

<u>Journal Articles</u>

Sheikhi, A.R. (2015). Tourism Impacts in a Multiethnic Society: The Case of Baluchis in Iran. *Tourism Culture & Communication*; 2015, Vol. 15 Issue 1, p33-46, 14p.

Sheikhi, A.R. (2015). The impact of ethnic tourism on gender equality: A case study of Iran's Baluchistan women.*Tourism, 63 (2), 161-174.*

<u>Essay</u>

Sheikhi, A.R. (2016). Hostility, Tourism, *Encyclopaedia of Tourism*, Jafar Jafari, and Honggen Xiao, Editors, Springer References.

Ethnic Tourism Planning:

A Case Study of Baluchis in Iran

Abstract: World destinations are deeply impacted by tourism, while for many communities the positive impacts have flourished the socioeconomical situation; there are several examples where the negative impacts have raised hostility between tourists and locals. The negative impacts are caused due to inadequate or non-existant planning framework for tourism development, therefore tourism planning is vital in order to avoid the negative impacts. While several different approaches have been advocated over the years, tourism planning based on the ethnic tourism has emerged as one of the most comprehensive approaches.

Ethnic tourism responds quickly to any fundamental changes in the political and socio-economic life of Baluchis today. Ethnic tourism is to be seen from two different perspectives from that of the tourism generating countries, where according to the size, economic strength and social prestige of a particular ethnic group it can be treated as a segment of the tourism market representing an especially motivated demand for tourism services.

This thesis explores the engagement of Baluch ethnic group with tourism in Iran's Baluchistan. In one hand, through ethnic tourism planning with cooperation of stakeholders and consider the role of Baluchis as a main key stakeholders creating new platform in multi-ethnic communities to benefited from tourism and reducing conflicts and promoting peace and from other hand, Baluch ethnic group are economically poor and option for development in Iran's Baluchistan also limited and the unique way that is possible to creating job for Baluchis is ethnic tourism. Therefore, this research attempted to identifying the different perspective of main decision maker and stakeholders to present a sustainable plan for ethnic tourism planning in Iran's Baluchistan and ended all the conflicts.

Planificación del Turismo étnico:

Un estudio del caso de los Baluchis en Irán

RESUMEN: El turismo ha tenido impactos profundos sobre destinos en todo el mundo. Estos impactos, tanto positivos como negativos, repercuten en el ámbito económico, social y cultural de las comunidades destino. Es en este último aspecto que encontramos numerosos ejemplos de sus de daños al medio ambiente y al entorno sociocultural de la comunidad destino. Los impactos negativos del turismo han sido atribuidos, entre otras cosas, a la ausencia de marcos que establezcan una planificación adecuada para su desarrollo. En consecuencia, la planificación del turismo se considera como la herramienta imprescindible para compensar algunos de los impactos negativos que el este puede provocar. Existen varios enfoques que se han defendido en los últimos años con relación a este tema. No obstante, nos concentraremos en solo uno de ellos: la planificación del turismo basado en el turismo étnico, por considerarlo como uno de los enfoques más integrales.

El turismo étnico responde a los cambios fundamentales en la vida política y socioeconómica de Baluchis. El turismo étnico puede ser visto desde dos perspectivas diferentes en los países emisores de turismo, la primera, de acuerdo con el tamaño, la fuerza económica y el prestigio social de un grupo étnico en particular y la segunda, como un segmento del mercado turístico que representa una demanda especialmente motivadora de servicios turísticos.

Esta tesis estudia la participación de la etnia Baluchis con el turismo en Beluchistán, Irán. Por un lado, a través de la planificación del turismo étnico con la cooperación de las partes interesadas, considerando el papel clave de los Baluchis como principales actores para la creación de la nueva plataforma en las comunidades multiétnicas, los cuales a su vez se beneficiaron del turismo, la reducción de los conflictos y la promoción de

la paz. Por otro lado, se manifiesta que la etnia Baluch es económicamente pobre por lo que el turismo étnico pudiera representar una opción para el desarrollo de Beluchistán, Irán, creando fuentes de empleos para sus habitantes. Por lo tanto, esta investigación intenta identificar las diferentes perspectivas de quien debe tomar la decisión y las partes interesadas para presentar un plan sostenible de cara a la planificación del turismo étnico en Beluchistán, Irán, de modo que favorezca el término de los conflictos.

Table of contents

List of Tables

List of Maps

List of Figures

List of Photos

Chapter 1
Introduction

"If you see the sun red….. any redness in flowers, these must be the blood of my people."

A member of the ethnic group

Photo 1.1. A Baluch old man

Photo: ICHTO

1.0 Introducción:

La era moderna se caracteriza por la aparición de numerosas políticas que podrían definirse mejor como órdenes constitucionales étnicos; los gobiernos se comprometieron por encima de todo a la promoción de los intereses de un solo grupo étnico o nacional dentro de sus propias fronteras. En las sociedades que están profundamente divididas a lo largo de líneas étnicas, el compromiso de los gobiernos para establecer, perpetuar e incluso intensificar el específico carácter

étnico de la política podría resultar problemático, tanto en términos de estabilidad a largo plazo para la política como para la naturaleza genuinamente democrática de sus instituciones (Guelke, 2004:7).

Palabras como "grupos étnicos", "etnicidad" y "conflicto étnico" se han convertido en términos comunes en el idioma inglés y cada vez aparecen con mayor frecuencia en los medios de comunicación, en los programas políticos y en conversaciones casuales. En las ciencias sociales se ha producido un desarrollo paralelo. En la antropología social y cultural la etnicidad ha representado una de sus principales preocupaciones. La etnicidad emerge y se hace relevante a través de situaciones sociales, encuentros, y a través de las distintas formas con las que las personas hacen frente a las frente a las demandas y a los desafíos de la vida. Desde su ventajosa ubicación, justo en el centro de la vida local, la antropología social se encuentra en una posición única para investigar estos procesos a nivel micro (Eriksen, 2005).

Además, dado que la mayoría de los estados contemporáneos son étnicamente diversos y que en muchos casos están profundamente divididos a lo largo de líneas étnicas, es posible que el carácter de sus órdenes étnicos y la implicación de este orden en su estabilidad influyan en la política internacional de varias regiones en los años venideros. El turismo fortalece a la etnicidad y aparece como un recurso para generar ingresos y divisas. A medida que el mundo se hace más pequeño y las zonas por ser descubiertas se reducen, y a medida que aumenta la demanda de viajes debido a la asequibilidad y la riqueza, la búsqueda frenética de lo exótico lleva a la industria turística a buscar aborígenes abandonados en China, Taiwán y Australia, a nativos privados de sus derechos en América y Canadá, y a excluidos como los ainu de Japón. De esta manera, el turismo pone en primer plano las complejas relaciones entre la etnicidad y el Estado (Wood, 1984, 1994; Van den Berghe, 1992).

Esta investigación se centra en el contexto de la diversidad étnica como recurso para la planificación del turismo étnico. En otras palabras, esta tesis trata de proporcionar una nueva perspectiva a la diversidad étnica, enfocándola no como una amenaza sino como una gran oportunidad para promover la industria del turismo y la creación de oportunidades de trabajo, y junto con eso lograr la paz en la comunidad y ampliar sus vínculos de amistad con el resto de la nación.

A pesar de que la literatura académica está repleta de teorizaciones globales sobre las naciones, el nacionalismo y los orígenes étnicos de los grupos en conflicto (Smith, 1982; Gellner, 1983; Anderson, 1991), a excepción de las obras de Schermerhorn (1970) e Horowitz (1985) ha habido pocos intentos de proporcionar un análisis sistemático comparativo de las divisiones sociales basadas en las diferencias de raza, etnia y nación. De hecho, la etnicidad se ha promovido cada vez más como una atracción turística y como una estrategia sostenible para generar ingresos y divisas para las comunidades étnicas.

Muchos países han aprovechado su diversidad étnica y han empleado el turismo para estimular el desarrollo económico local. Al mismo tiempo, el turismo étnico se ha convertido en una fuerza poderosa para fortalecer la identidad de los grupos étnicos. Se presentan enormes oportunidades para estos grupos de mostrar sus ricas culturas y herencias, y de revivir sus tradiciones, lenguas y orgullo cultural. Sin embargo, el comercio y la comercialización de la etnicidad para el turismo también plantean otro tipo de cuestiones, desde la preservación de las comunidades étnicas hasta la construcción de las identidades étnicas y el cambio de los valores étnicos (Yang, 2015).

Por otra parte, aunque existe abundante literatura disponible sobre los impactos del turismo étnico, es poca la investigación que se ha dedicado de manera específica a la planificación de este tipo de turismo. La importancia de la planificación en el desarrollo del turismo étnico es la plataforma básica. Sin embargo para la planificación y el desarrollo turístico se deben tener en cuenta

algunas cuestiones, como la manera de desarrollar el turismo étnico con el fin de lograr un equilibrio entre los objetivos económicos y sociales, la forma de proteger las culturas tradicionales mientras se buscan recompensas económicas y sociales, y cómo crear colaboraciones mutuamente beneficiosas entre la industria turística y las comunidades étnicas.

El objetivo principal de esta tesis es la planificación para el desarrollo de turismo étnico en la región de Beluchistán de Irán, teniendo en cuenta que el desarrollo turístico ofrece oportunidades de empleo y desarrollo económico local para el grupo étnico. El grupo tiene así la oportunidad de presentar su cultura al resto del país y de sentirse orgulloso de ella, de expandir la amistad y las relaciones económicas hacia personas que no son miembros de su grupo étnico y de demostrarles hospitalidad en lugar de hostilidad.

La etnia Baluch, en Beluchistán Irán, es rica en tradiciones, patrimonio cultural y arte, pero también está sufriendo desinversión, altas tasas de pobreza y conflictos. En vista de la creciente popularidad del turismo cultural, existe una gran oportunidad para explorar cómo los bienes culturales exóticos Baluchis se pueden utilizar para promover el desarrollo económico en Beluchistán. De hecho, la única opción que existe para el desarrollo de la etnia Baluch es el turismo étnico, debido a la autenticidad de su asentamiento local. El carácter y los antecedentes de la comunidad Baluchis nos dicen mucho acerca de sus características especiales y de las especificidades locales dentro del contexto del exotismo étnico y cultural de Beluchistán.

1.0 Introduction

The modern era is characterized by the emergence of numerous policies that could best be defined as ethnic constitutional orders; governments committed above all, to the promotion of the interests of a single ethnic or national group within their own borders. In societies that are deeply divided along ethnic lines, the commitment of governments to establish, perpetuate and even deepen the

specific ethnic character of the polity could prove problematic in terms of both the long-term stability of the polity and the genuinely democratic nature of its institutions (Guelke, 2004:7). Words like 'ethnic groups', 'ethnicity' and 'ethnic conflict' have become common terms in the English language and they keep cropping up in the press, in TV news, in political programmes and in casual conversations. There has been a parallel development in the social sciences. In social and cultural anthropology, ethnicity has been a main preoccupation. Ethnicity emerges and is made relevant through social situations and encounters, and through people's ways of coping with the demands and challenges of life. From its vantage point right at the centre of local life, social anthropology is in a unique position to investigate these processes at the micro level (Eriksen, 2005).

Moreover, since the majority of contemporary states are ethnically diverse, and in many cases deeply divided along ethnic lines, the character of their ethnic order, and the implication of that order for their stability, is likely to dominate the domestic politics of many countries and the international politics of several regions for years to come. Tourism in particular harnesses ethnicity as a resource to generate income and foreign exchange. As the globe becomes smaller and the areas left to be discovered are fewer, and as the demand for travel increases, because of affordability and affluence, the frantic search for exotica leads the tourist industry to seek out neglected aborigines in china, Taiwan, and Australia, disenfranchised natives in America and Canada, and rejected outcasts such as the Ainu of Japan. In these ways, tourism brings to the forefront the complex relations between ethnicity and the state (Wood, 1984, 1994; Van den Berghe, 1992).

This research is centralized in the context of ethnic diversity as a resource of ethnic tourism planning. In other words, this thesis tries to give a new perspective to ethnic diversity which is that ethnic diversity in not only a threat but a great opportunity to promote tourism industry and creating job opportunities and along with that bringing peace to the community and expanding ties and friendship to the rest of the nation.

Although the academic literature is replete with global theorizations of nations, nationalism and the ethnic origins of conflicting groups (Smith, 1982; Gellner, 1983; Anderson, 1991), with the exception of the works by Schermerhorn (1970) and Horowitz (1985) there have been few attempts to provide a systematic comparative analysis of social cleavages grounded in differences of race, ethnicity and nation. Indeed, ethnicity has been increasingly promoted as a tourist attraction and as a sustainable strategy to generate income and foreign exchange for ethnic communities.

Many countries have taken advantage of their ethnic diversity and employed tourism to stimulate local economic development. Simultaneously, ethnic tourism has become a powerful force to strengthen the identity of ethnic groups. It presents enormous opportunities for ethnic groups to showcase their rich cultures and heritages and to revive their traditions, languages, and cultural pride. However, the trading and marketing of ethnicity for tourism also creates a variety of issues, from the preservation of ethnic communities to the construction of ethnic identities and the changing of ethnic values (Yang, 2015).

Furthermore, although substantial literature is available regarding the impacts of ethnic tourism, but, little research has been devoted specifically upon planning for ethnic tourism. The significance of planning in the development of ethnic tourism is the basic platform. However, the issues of how to develop ethnic tourism in order to achieve a balance between economic and social goals, how to protect traditional cultures as economic and social rewards are sought, and how to create mutually beneficial partnerships between the tourism industry and ethnic communities need to take it in account in tourism planning and development (Yang, 2007: 1).

The main aim of this thesis is planning for ethnic tourism development in the Baluchistan region of Iran, taking into account that tourism development brings job opportunities, and local economic development for the ethnic group.

They have the opportunity to introduce their culture to the rest of the country and feel proud of that and expand friendship and economical relationships to people who are not members to ethnic group and demonstrate hospitality in the place of hostility.

Baluch ethnic group in Iran's Baluchistan are rich in traditions, cultural heritage and art, but is also suffering from disinvestment, high poverty rates and conflicts. In the face of a growing popularity of cultural tourism, an opportunity exists to explore how Baluchis exotic cultural assets can be used to promote economic development in Iran's Baluchistan. Indeed, the only option that exists for Baluch ethnic group to benefits is ethnic tourism, because of its authenticity of local settlement. The character and background of the Baluchis community tells us about the special characteristics and local distinctiveness of the area within the context of the ethnic and cultural exoticism of Iran's Baluchistan.[1]

This chapter introduces concepts of ethnic tourism and ethnicity, and explained the relationship between tourism and ethnicity. In addition, the research goal, objectives and questions are presented and in the end, the structure of the dissertation is outlined.

1.1 Definitions of ethnic tourism

If anthropologists first began to consider ethnic tourism is because it encroached on the societies they studied and provoked changes within them (Nash, 1996, p. 20), increasingly it was observed that ethnic tourism had an effect even on the way that the ethnic identities of those populations were performed. Numerous definitions of 'ethnic tourism' have been proposed by various authors.

---

1. The Baluch ethnic group live mainly in the Baluchistan region of the Iranian plateau in Iran, Pakistan and Afghanistan. They are an Iranian people and mainly speak Baluchi language which itself is a branch of the Iranian languages, and more specifically of the North-western Iranian languages.

This section begins by reviewing some of these definitions. A new definition, based on the review of the existing definitions, is then presented.

Taking a look at the different definitions available for ethnic tourism, the definitions presented by Smith, McIntosh and Geoldner, Van den Berghe, Harron and Weiler are the most comprehensive and most cited ones:

The first anthropologist that used the term of "ethnic tourism" is attributed to Smith (1977: p 2) who defined ethnic tourism as tourism marketed to the public, in terms of the 'quaint' customs of indigenous and often exotic peoples, exemplified by the case studies on the Eskimo, the San Blas Indians of Panama and the Toraja in Indonesia... [that often include] visits to native homes and villages, observation of dances and ceremonies, and shopping for primitive wares or curios. McIntosh and Goeldner (1990) restated the views of Smith by identifying ethnic tourism as 'travelling for the purpose of observing the cultural expressions and lifestyles of truly exotic peoples. Such tourism is exemplified by travel to Panama to study the San Blas Indians or to India to observe the isolated hill tribes of Assam. Typical destination activities would include visits to native homes, attending dances and ceremonies, and possible participation in religious rituals' (p.139-140).

Some year later, Van den Berghe (1992) described ethnic tourism as that form of tourism where the cultural exoticism of natives is the main tourist attractant. It involves complex ethnic relations and a division of labor among three groups: tourists, tourees (natives who, literally, make a spectacle of themselves), and middlemen (who mediate tourist-touree encounters and provide catering facilities) (p. 234).

Later, Harron and Weiler (1992) defined ethnic tourism as travel 'motivated primarily by the search for first hand, authentic and sometimes intimate contact with people whose ethnic and/or cultural background is different from the

tourist's' (p. 84). They emphasized direct experience with the host culture and environment, usually by visits to native homes and villages to observe and/or participate in native customs, ceremonies, rituals, dances and other traditional activities.

In the above mentioned definitions, the quest for cultural otherness in ethnic tourism as 'cultural/ethnic exoticism' is highlighted. Often, 'exoticism' refers to pre-modern, technologically unsophisticated and rural societies who live in remote or isolated areas, and who behave in a way considered as 'exotic' for members of mainstream societies (Yang and Wall: 2014).

There are several reasons for travel types which can be considered in the area of ethnic tourism. The majority of research introduced ethnic tourism as visits to exotic and often peripheral destinations, which involve performances, representations and attractions portraying or presented by small, often isolated, ethnic groups (Smith, 1989; Moscardo and Pearce, 1999; Yang and Wall; 2014). Some scholars suggest that ethnic tourism should also include studies of travel involving friends and relatives exploring their ethnicity in other locations (King, 1994; Pitchford, 1995).

According to King (1994), ethnic tourism also applies to travel whose primary motivation is ethnic reunion. This is exemplified by travellers from the 'New World' (typically North Americans) tracing their ancestry in the 'Old World' (such as in Scotland or Ireland). Pitchford (1995) also suggested the inclusion of major ethnic groupings within the definition, such as the Welsh in the United Kingdom. Their desire for identity and independence is connected to the representation of their culture for tourism. Travel for the purpose of ethnic reunion is a significant activity in the countries of North America and Australasia whose recent history has been built on migration, but it is also significant in other parts of the world, including Africa, Europe and Asia (Yang, 2007: 2).

Ethnic tourism is motivated by tourists' search for exotic cultural experiences through interaction with distinctive minority groups and the desire of those groups to use aspects of their culture to create economic opportunities. It provides the chance for tourists to experience aspects of unique cultures, landscapes, and ways of life. It has been widely adopted and promoted as a strategy for economic development and cultural preservation in many countries throughout the world, particularly as many such minority groups are relatively disadvantaged when compared to the majority population and their culture may be viewed as one of their strongest assets (Yang, 2015).

But in older literature regarding ethnic tourism, there are some other words that have been used interchangeably for example the terms 'aboriginal tourism' (Lemelin, & Higgins-Desbiolles, 2015) and 'indigenous tourism' (Butler and Hinch, 1996) are sometimes employed interchangeably with 'ethnic tourism' to refer to the same phenomenon. Butler and Hinch (1996) defined indigenous tourism as 'a tourist activity in which indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction'; indigenous people being 'races of people who are endemic or native to a destination region' (p. 9).

Butler and Hinch considered the degree of control and the presence or absence of indigenous themes as the main features in defining indigenous tourism. Aboriginal tourism or indigenous tourism involves indigenous people specifically, while in ethnic tourism ethnic groups could be but are not necessarily indigenous people (Yang, 2007).

According to the above explanations, ethnic tourism in its unique form increases sense of understanding between ethnic groups and reduces misunderstanding. In addition, it gives ethnic groups the opportunities to promote their culture and benefit from the exotic culture as a product of tourism; also multi-ethnic societies could be used for increasing unity on the base of diversity

of ethnic culture. In ethnic tourism, respecting to different cultures and practices, visiting the other culture is the main propose of the trip.

1.2 Concept of ethnicity

Before discussing tourism and ethnicity, it is essential to clarify the concept of "ethnicity." At first glance, ethnicity is seemingly a straightforward concept, but in fact, it is subject to different interpretations. Some understand it as ancestry, and others perceive it as physical attributes (Yang, 2007; 39). Ethnicity may be defined as an affiliation or identification with an ethnic group. Other synonyms of ethnicity include ethnic group membership, ethnic affiliation, and ethnic identity. On the one hand, ethnicity is subjective since it is the product of the human mind and human sentiments. It is a matter of identification or a sense of belonging to a pa6rticular ethnic group (Yetman, 1991, 2). On the other hand, ethnicity is objective because it must be based on some objective characteristics and is constructed by social forces and power relations. It is to a large extent independent of individuals' desires. On balance, ethnicity is the outcome of subjective perceptions based on some objective characteristics such as physical attributes, culture, or national origin.

Taking a look at the concept of ethnicity in several published researches, ethnicity is an elusive concept that has been addressed in a wide variety of theoretical interpretations and approaches. All approaches agree that ethnicity is related to the classification of people and group relationships (Yang and Wall; 2014). The terms ethnicity and ethnic group are often used interchangeably. In actuality, although the two terms are closely related, there is a nuance dividing them. While ethnic group is a social group based on ancestry, culture, or national origin, ethnicity refers to affiliation or identification with an ethnic group2. Social

---

2. In some contexts, interchanging the two terms will not make much difference in meaning, as in the questions, "What is your ethnicity?" and "What is your ethnic group?" In other contexts, however, the meanings of the two terms very. For example, in the question, "What determines

scientists define ethnicity as "a shared racial, linguistic, or national identity of a social group" (Jary, 1991: 151). However, the concept is understood differently from country to country on base of the position of ethnic groups. The two extreme definitions of the people and of ethnicity are:

a) The state strives to preserve the ethnic homogeneity of its population, and society sees itself as a community with common ancestry, culture and history. Nationality is defined in terms of the individual's (cultural) ancestry. Therefore, the only way to become a member of such a society is to be born into it (Heckmann, 1992: 212).

b) The state defines itself in terms of persons with common interests, values, institutions and political convictions. Such a state, based as it is on the idea of common standards and assimilation, is amenable to immigration and naturalization (Heckmann, 1992: 212).

There are several variables for measuring the ethnicity in a state but the way in which individual countries define membership of the state, and the manner in which the composition of a country's population has developed over the course of its history has an important influence on how ethnicity is measured. A lot depends on whether the state is dominated by one ethnic group and whether this group emphasizes the homogeneity of the groups (Hoffmeyer-Zlotnik and Warner, 2010: 108).

According to MacCannell (1984), 'ethnicity' does not refer to any specific characteristic of heathens and infidels; it typically connotes a structural contrast between us/them and the actual use of ethnicity reflects the conceptual space between biogenetic ideas of race and socio-genetic ideas of culture. In daily language, ethnicity has an implication of minority issues and race relations, but in social anthropology it refers to the aspects of relationships between groups who

---

ethnicity?" and "What determines ethnic group?" "Ethnicity" and "ethnic group" are obviously not synonyms.

consider themselves and/or are considered by others, as being culturally distinctive (Eriksen, 1997).

Ethnicity is a much debated term. Its roots lay in the Greek word ethnos, which means nation or people. Ethnicity generally refers to a community of people who have a common culture, history, language, and religion (Matsaganis and others, 2011: 12). Ethnicity has been defined in a number of ways (Yinger, 1985). We define it as a context-specific, multi-level (i.e., group-level, individual-level), multi-factorial social construct that is tied to race and used both to distinguish diverse populations and to establish personal or group identity. The societal context in which people live determines whether they are ethnicized and the factors (e.g., numeric minority, religion) reinforcing their ethnicization. Ethnicity is context-specific because while a set of shared socio cultural characteristics may ethnicism residents of one country or region, it may have no influence on similar residents of another.

The instrumentalists' approach to ethnicity is as a tool that can be used to gain political power, recognition or even sovereignty (Cohen, 1996). Ethnic identity is seen as more fluid, nested and changeable, and it is based on voluntary identification (Linnekin and Poyer, 1990). It changes over time and, thus, it is a variable rather than a constant (Hettne, 1996). This approach emphasizes understanding the processes by which ethnic identities and boundaries are created, modified and maintained (Barth, 2000). From the instrumental perspective, De Vos (1995, p.24) indicated that "the ethnic identity of a group consists of its subjective, symbolic or emblematic use of any aspect of a culture, or a perceived separate origin and continuity in order to differentiate themselves from other groups. In time, these emblems can be imposed from outside or embraced from within."

Cohen (1981, p.308) also defined an ethnic group as "a collectively of people who share some interests in common and who, in interaction with other collectives, coordinate their activities in advancing and defending these interests

by means of a communal type of organization, manipulating in the process such cultural forms as kinship, myths of origin, and rites and ceremonies" .

In light of the above discussion, ethnicity comprises two dimensions; the attribution dimension describes the unique sociocultural characteristics (e.g., culture) of groups while the relational dimension captures characteristics of the relationship between an ethnically defined group and the society in which it is situated.

This two-dimensional definition contrasts with most social science definitions of ethnicity, which only describe what we refer to as the attribution dimension. They emphasize socio-cultural characteristics as the basis for defining groups as ethnically distinct from one another and for establishing personal ethnic identity. The following standard definition of ethnicity reflects what we define as the attribution dimension: "a shared culture and way of life, especially as reflected in language, folkways, religious and other institutional forms, material culture such as clothing and food, and cultural products such as music, literature, and art" (Johnson, 2000, p. 109).

In summary, ethnicity and ethnic imagery are represented simply as synonymous with or appropriate euphemisms for, "race". Thus, in Britain, there is coyness in the public policy domain about explicit reference to "racial" groups (despite the existence of the 1976 Race Relations Act and its monitoring body, the Commission for Racial Equality). Reference is usually made instead to the "ethnic minorities" or "minority ethnic communities" (Ratcliffe, 2003; 3). The significance of ethnicity lies in its salience for group consciousness and collective action. A comprehensive definition from Bulmer (1986:54) includes "common ancestry", "memories of a shared past" and aspects of group identity based on "kinship, religion, language, shared territory, nationality or physical appearance".

The advantage of such a conceptualization is that it encompasses most of the issues around which human societies have organized and struggled for centuries.[3]

1.3 Tourism and ethnicity

Tourism marks that movement of people on vacation in places different from an origin whether that is their home, city, or country. It refers generally to the visiting of places where the most varied of practical and/or personal non-work activities take place. The word denotes everything from gazing at a monument in one's own city, to touring unfamiliar places in foreign countries. Some definitions emphasize the practice itself, while others focus on the structural form the phenomena assumes. However, that both aspects considering their symbolic, subjective, and even phenomenological dimensions should characterize tourism by the degree that people at different times feel, or not, as tourists (Grünewald, 2006).

In all, tourism is a very complex phenomenon, not only because it is one of the largest industries in the world, if not the largest, but even more because of the enormous diversity of programs and objectives, further complicated by the subjective aspects that permeate all relevant relationships in all their multiple facets. The anthropology of tourism does not have a homogenous approach, but rather contains within itself a great internal diversity deriving from the way that it constructs itself with respect to a myriad of thematic objects.

---

3. Ethnicity in its original sense refers to common descent, the largest ethnic group being a tribe. In this sense, an ethnic group is relatively small, shares a common culture and traces descent to a common ancestor. However, in today's world, societies and groups are not insulated by descent and kinship. They are constantly exposed to alien influences through migration and colonization as well as through "institutions" such as the mass media. This changing context has also invested a new meaning to ethnicity. In Africa a tribe in its homeland, that is, its original village, is not referred to as an ethnic group. It is a term used to refer to the uprooted, the migrant segment of the tribe in urban settlements.

There are studies in religious tourism, tourism and social change, tourism and the commoditization of culture, tourism and globalization, summer vacationing, tourism and leisure, ecotourism, cultural mediators in the tourist industry, social impacts of tourism, tourism and crafts, and tourism and ethnicity, among others. And beyond this, tourism is not only an object for academic debate, but one of particular importance to applied and practical anthropology (Chambers, 1997; Nash, 1996).

Ethnicities result from social processes, positive tendencies toward identifying and including certain individuals in a specific group. What distinguishes an ethnic identity is the way that its characterization recurs to notions of common origin, history, culture, and even race. Originally, there were two principal theoretical approaches for defining ethnic groups: one which was essentialist to the degree that it looked to the substance of cultural and historical patrimony of certain populations in order to discover the root of ethnic exceptionality, and another more constructivist that focused on social interactions between groups themselves, noting the boundaries that in effect divided or bounded ethnic groups whether or not they in fact shared cultural or racial traits with their neighbours.

The second of these approaches became favoured. However, it should be noted that if anthropology now focuses on the social interactions that in effect create ethnic boundaries for members of different groups, ethnic discourse emphasizes, in the majority of cases, content, that is, origin, history, culture or race, whether these have been constructed as objects for discourse in the present for self-representation or for the representation of others (Grünewald, 2006).

It is thus important to underline the instrumentality of every cultural trait exhibited by an ethnic group as a distinguishing feature, that is, as a characteristic cultural and historical trait that defines them in opposition to other groups. It is important for ethnic groups to carry such marks to the point that if they do not have them many times they will create them in order to strengthen their ethnic

distinction. Generally speaking, those cultural elements are thought of, treated and infected as traditions, the notion of which indicates the constitutive substance of a people, which in practice can be constructed situational even with respect to the future (Grünewald, 2001, 2002).

But how does ethnicity relate to tourism? Even though there are innumerable forms of tourism that have nothing to do with questions of history, culture (strictly speaking), race, or origin, as for example some kinds of recreational tourism, there are other forms that take up as desired object aspects of identity. In the case of identity there is, for example, the historical tourism that one would do in his or her own town, city, region or country, and in the case of altered there are those forms that seek out the exotic or foreign cultures. Van den Berghe (1994) has maintained that tourism is always a form of ethnic relations, and that would be doubly true, according to van den Berghe and Keyes (1984), in the case of so-called ethnic tourism, where the ethnic boundary itself sponsors the touristic attraction.

Let's explore a little more this subject which constitutes the centre of our concern here:

A number of sociologists and anthropologists have studied ethnicity in the tourism context from different angles (Smith, 1977, 1989; van den Berghe, 1980; 1992, 1994; van den Berghe and Keyes, 1984; MacCannell, 1992; Wood, 1984; 1998). The common theme of the literature is that as ethnicity is commoditized, recreated or marketed or through tourism, it has become a marketable, profitable tourist attraction worldwide (Smith, 1977).

In ethnic tourism, tourism and ethnicity share a close relationship in which ethnic identities are represented or constructed through tourism images (Henderson, 2003). Ethnicity permeates many aspects of tourism (Hitchcock, 1999), while tourism impacts ethnicity in a variety of ways.

One of the significant impacts of tourism is that it can strengthen ethnic identity through the promotion of ethnic cultures, arts, performances and festivals (Van den Berghe, 1992; Jamison, 1999). Constructions of ethnic identity on the basis of interactions with outsiders is not a new phenomenon as demonstrated by Barth (2000), but what is of growing significance is the injection of tourists visualization, experiences and discourse into cultural construction (Wood, 1998). The revival of ethnic culture is sometimes stimulated by tourist's interests and demands. Indeed, tourism has provided some ethnic groups with an otherwise unavailable means of educating the outside world about their plight (Klieger, 1990).

Tourism can assist in enhancing awareness of ethnic cultures that are being undermined by internal and external forces, protecting the cultural heritage of marginalized ethnic minorities, and promoting the restoration, preservation and re-creation of ethnic attributes that were seen as dying or pass (MacCannell, 1992; Henderson, 2003).

The cultural exoticism of the ethnic groups to others is the primary attraction for tourists in ethnic tourism and, hence, ethnic people become a living spectacle to be observed, photographed and interacted with when exoticism is sought by tourists (van den Berghe and Keyes, 1984). The most marketable forms of cultural exoticism are the more spectacular aspects of the lifestyles and artefacts of ethnic groups, which are often considered backward by the dominant majority society (Oakes, 1998; Wood, 1998).

Indeed, the objects of ethnic tourism are often geographically and socially marginalized ethnic groups who remain in an inferior position to an overwhelmingly dominant majority ethnic group (Cohen, 1999; Wood, 1997; Oakes, 1998; Xie, 2001; Yang and Wall; 2014).

The advent and development of tourism not only impacts ethnic identities, but ethnic markers are selected to symbolize group culture and to demarcate ethnic boundaries (Wood, 1998). Tourism has the potential to stimulate the reproduction and reconstruction of ethnic relations, and to redefine ethnic boundaries (MacCannell, 1973; van den Berghe, 1994; Wood, 1997, 1998). Historically, tourism was seen as an external force, acting upon a pre-existing ethnic culture. However, tourism is increasingly viewed as being an integral part of the process by which ethnicity is represented and constructed, and as a key force in processes of defining, maintaining and modifying ethnic boundaries (Wood, 1998).

For instance, tourism has become an integral part of Balinese culture and the interaction with tourists is an important component in the definition of ethnic identity in Bali, Indonesia (Picard, 1997). In multi-ethnic communities, tourism may not only support ethnic cohesion and provide opportunities for ethnic boundary fusion, but it can also stimulate both inter-ethnic competition and cooperation (Jamison, 1999). Tourism creates conditions for increased ethnic contact and competition, and hence stimulates ethnic conflict, but it may also ease conflict through cooperation and negotiation within and between ethnic groups (Yang and Wall; 2014). In fact, tourism and ethnicity go hand in hand. Tourism is probably the most extensive form of ethnic relations, both spatially and numerically, involving hundreds of millions of people annually worldwide. Even where the purpose of the trip is not an ethnic encounter, such as in nature tourism, contacts with foreign guides and natives are inevitable. This may involve out-of-the ordinary behavior, including conversing in a foreign language (Pierre L. van den Berghe, 2012).

1.4 Investigación de metas, objetivos y preguntas

El propósito de esta investigación es identificar el impacto del turismo étnico en sociedades profundamente divididas, especialmente en aquellas divididas por líneas étnicas o nacionales, como Beluchistán en Irán. La etnia Baluchis, que es

económicamente pobre pero rica en cultura, presenta enormes oportunidades de mostrar su rica cultura y herencia, y para revivir sus tradiciones, idiomas y orgullo cultural. En cuanto a la etnia Baluch, se debe prestar especial atención a la inclusión participativa que garantice la integración de todos los grupos étnicos significativos. Se debe promover la igualdad- tanto en la legislación como en la práctica- de todos los individuos y grupos, independientemente de la identidad étnica o nacional, y el Estado debe asumir, de manera proactiva y enérgica, la protección de las minorías frente a las cuasi-naturales tendencias tiránicas de la mayoría.

A efectos del presente estudio, es esencial tener en cuenta que a través del turismo étnico se está buscando, de manera indirecta, la unidad entre los grupos étnicos y especialmente en Beluchistán. Un resultado clave de esta investigación será el desarrollo de posibles estrategias para mitigar estos impactos a través de una planificación más sensible e informada de la evolución futura. El objetivo final es proporcionar recomendaciones generales para la planificación del turismo étnico y la formulación de políticas en un país en vías de desarrollo como Irán.

La investigación examina el turismo étnico en una región en la que un grupo étnico pobre representa el activo turístico. Beluchistán de Irán es un sitio idóneo para estudiar el turismo étnico debido a su cultura exótica y a su potencial turístico. La investigación analiza el estado actual y el proceso de desarrollo del turismo étnico, examina a los actores clave de su planificación en Beluchistán, cómo se ha llevado a cabo, y qué modelos de planificación y enfoques se han utilizado.

Con el fin de alcanzar estas metas generales, se proponen los siguientes objetivos:

1. Examinar las percepciones y los objetivos de las principales partes interesadas (gobiernos, empresarios de turismo, el grupo étnico Baluchis,

líderes religiosos y turistas) respecto al turismo étnico en Beluchistán, Irán.

2. Examinar los planes de turismo étnico y el proceso de planificación en Irán Beluchistán.

3. Explorar las implicaciones que los hallazgos de este caso de estudio puedan tener en la planificación de evolución del turismo étnico en Irán.

Estos objetivos se abordarán a través de la metodología de casos de estudio. Las principales preguntas que serán contestadas a través de este proyecto de investigación son:

1. ¿Puede la planificación del turismo étnico, en cooperación con todas las partes clave interesadas, proporcionar el desarrollo económico de la población étnica? ¿Es posible resolver la incongruencia entre el gobierno y los grupos étnicos a través del desarrollo económico? ¿Es posible tener la etnia en consonancia con la política nacional?

2. ¿Cuál es la teoría de planificación más adecuada para ser utilizada en el desarrollo del turismo étnico en Beluchistán?¿Qué organizaciones en Beluchistán de Irán son responsables del desarrollo del turismo? ¿En qué medida están involucradas en el desarrollo del turismo étnico? ¿Cuáles son sus funciones y responsabilidades específicas?

3. ¿Cuáles son las experiencias de viaje de los turistas nacionales y cuáles son sus expectativas respecto la etnia Baluch en Beluchistán? ¿Qué es lo que piensan acerca de este destino turístico en comparación con otros destinos de turismo étnico en Irán? ¿Cómo califican la hospitalidad de Baluch y el resto de productos de turismo étnico en esta región?

4. ¿Qué siente la etnia Baluch ante desarrollo del turismo étnico en su
   región? ¿Cómo reciben a los turistas? ¿En qué medida están dispuestos a
   cooperar con el desarrollo de este turismo? ¿Cómo perciben sus impactos
   sociales y culturales?

5. ¿Qué tipo de problemas sociales y culturales se deben considerar a la hora
   de preparar un plan de turismo étnico en el Beluchistán iraní? ¿Qué tipo de
   modelo de desarrollo y qué estrategia se deben utilizar para hacer frente a
   los problemas que surjan? ¿Qué recomendaciones deben hacerse con el fin
   de crear un flujo de turismo étnico en el Beluchistán iraní?

1.4 Research goal, objectives and questions

The purpose of this research is to identify the impact of ethnic tourism in
deeply divided societies, especially those split along ethnic or national lines, such
as Iran's Baluchistan. Baluch ethnic group, which is economically poor, but
culturally rich, presents enormous opportunities to showcase their rich cultures
and heritages and to revive their traditions, languages, and cultural pride.
Regarding the Baluch ethnic group, special attention should be given to
participatory inclusion that guarantees the involvement of all significant ethnic
groups. Full equality- in law and in practice- to all individuals and groups,
regardless of ethnic or national identity, should be promoted, and the state may
assume, proactively and aggressively, the role of protecting minorities against the
almost-natural tyrannical tendencies of the majority.

For the purpose of the current study it is essential to note that through ethnic
tourism, it indirectly is pursuing unity between ethnic groups and especially in
Iran's Baluchistan. A key outcome of this research will be the development of
possible strategies for mitigating these impacts through more sensitive and
informed planning of future developments. The ultimate goal is to provide general

recommendations for ethnic tourism planning and policy-making in a developing country like Iran.

The research examines ethnic tourism in a region in which is a tourism asset poor ethnic group. Baluchistan of Iran is a suitable site to study ethnic tourism because of its exotic culture and tourism potentials. The research will analyses the current status and development process of ethnic tourism, and examine the main key stakeholders in Iran's Baluchistan how ethnic tourism has been planned, and what planning models and approaches have been used in Iran's Baluchistan.

In order to achieve these general goals, the following objectives are proposed:

1. To examine the perceptions and objectives of the main stakeholders (governments, tourism entrepreneurs, Baluch ethnic group, religious leaders and tourists) towards ethnic tourism in Iran's Baluchistan.

2. To examine ethnic tourism plans and the planning process in Iran's Baluchistan.

3. To explore implications of the case study findings for the planning of future ethnic tourism developments in Iran.

These objectives will be explored through case study methodology. The main questions that will be answered through this research project are:

1. Can planning for ethnic tourism in cooperation with all the key stakeholders provide economic development for the ethnic population? Is it possible to resolve the incongruity between the government and the ethnic groups through economic development? Is it possible to have the ethnic group in line with national politics?

2. Which is the most suitable planning theory to be used for the development of ethnic tourism in Iran's Baluchistan? Which organisations in Iran's Baluchistan

are responsible for the development of tourism? How much are they involved in ethnic tourism development? What are their specific roles and responsibilities?

3. How do domestic tourists feel about their travel experiences and what are their expectations of the Baluch ethnic group in Iran's Baluchistan and what do they think about this tourism destination in comparison to other ethnic tourism destinations in Iran? How do they rate the Balch's hospitality and other ethnic tourism products in this region?

4. How does the Baluch ethnic group feel about the development of ethnic tourism in their region? How inclined are they to receiving tourists? How much are they willing to assist in the development of ethnic tourism in their region? How do they perceive the social and cultural impacts of ethnic tourism?

5. What kind of social and cultural issues should be considered in order to prepare a plan for ethnic tourism in Iran's Baluchistan? What sort of developmental model and strategy should be used in order not to face upcoming problems? What recommendations should be given in order to create ethnic tourism flow in Iran's Baluchistan?

1.5 Structure of the dissertation

   The dissertation is comprised of ten chapters. Chapter one defines the concept of ethnic tourism and presents the research goal, objectives and questions. Chapter two theoretical reviews the tourism and planning literatures relevant to this research to establish the theoretical context. In line with the research objectives, a conceptual framework for studying ethnic tourism is proposed and is tested empirically in the context of Iran's Baluchistan, Sistan and Baluchistan province. Chapter three describes the study area. The historical background, geographic distribution and current status of Iran's ethnic minorities and ethnic tourism development from the national level to the local level are introduced. Chapter four

covers the research methods that were employed in the field research and data analysis. The research challenges and limitations are also discussed.

Chapter five to nine examine perspectives of five key stakeholder groups on ethnic tourism planning in the context of Iran's Baluchistan. The discussion is guided by the conceptual framework. Chapter five examines the role of the Baluch ethnic group in tourism development, and their involvement in and attitudes regarding ethnic tourism in the Iran's Baluchistan. Chapter six analyses the perceptions of tourists and their motivations and attitudes toward ethnic tourism in the Iran's Baluchistan. Their assessments of the ethnic attractions, perceptions of ethnic product features, and satisfaction with their experiences are discussed. Chapter seven explores the role of religious leaders and their perceptions of ethnic tourism. Chapter eight analyses government (at different levels) in tourism development and their perspectives on ethnic tourism. Chapter nine analyses the perceptions of entrepreneur's tourism in toward of ethnic tourism.

Finally, chapter ten describes major research findings relevant to the research objectives and questions, provides implications for tourism planning, and recommendations for future planning of ethnic tourism. The contributions and limitations of the research are also discussed and future research directions are suggested.

Figure 1.1 Dissertation Structure
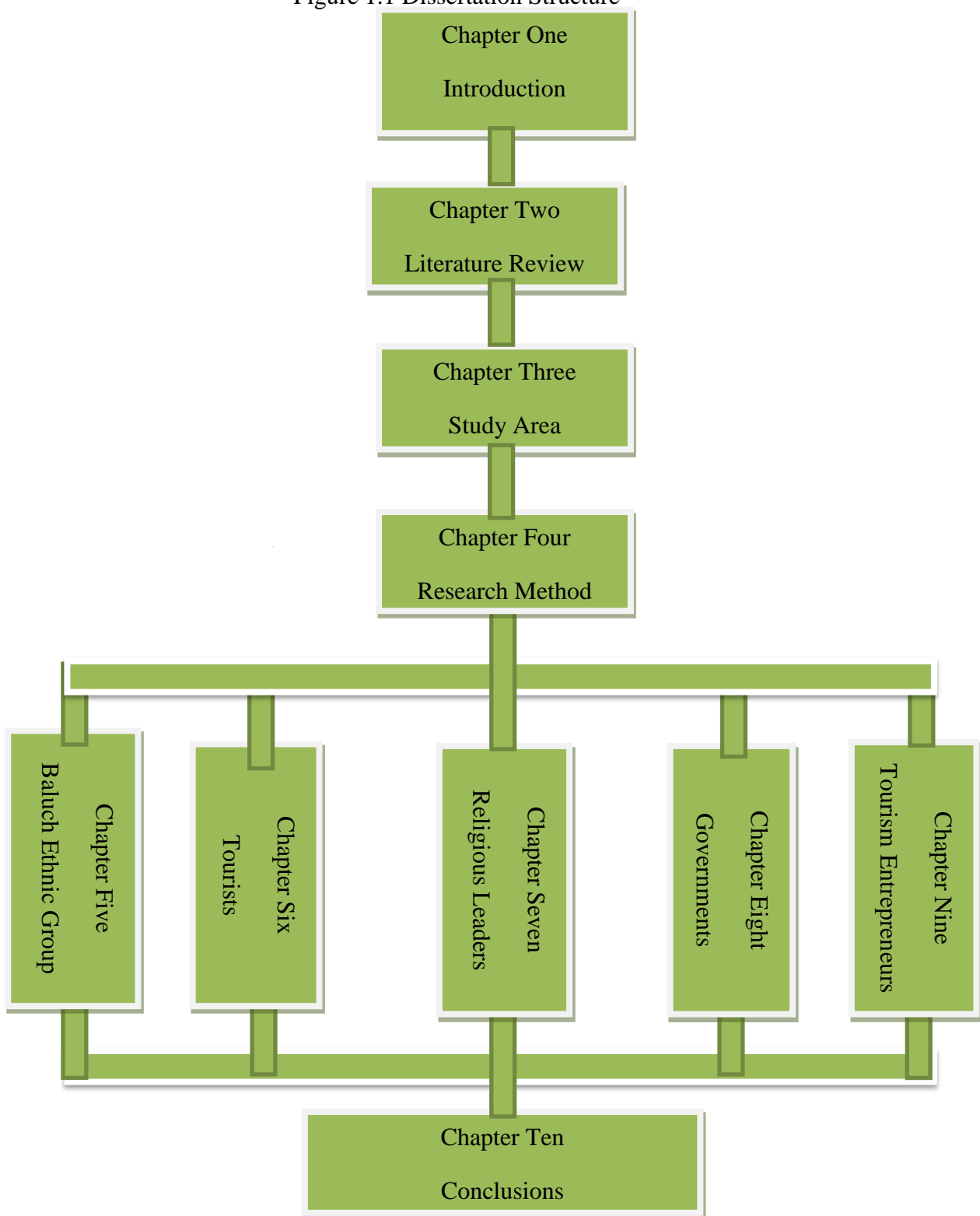
1.6 Summary

This starting chapter has introduced the main body of the research and gives detailed information on how this dissertation is carried on. The key concepts and issues associated with this research including an introduction about ethnic groups, and ethnic conflicts in the communities are described. The dissertation is purposed to identify the impact of ethnic tourism in deeply divided societies, especially those split along ethnic or national lines, such as Iran's Baluchistan.

Furthermore, the structure of the dissertation including the research goals, objectives and questions are presented and it is accompanied by a figure which shows a systematic outline of the whole dissertation.

 The concept of ethnic tourism and ethnicity and relationship with tourism are seen as means of maximizing the positive impacts of tourism activity on ethnic communities. Currently, for many countries tourism is an important economic activity, the same is in Iran.

In addition, the local tourism destination level is recognized as the most sensitive to the impacts of ethnic tourism and has therefore been purported as an appropriate level to utilize sustainable ethnic tourism planning approaches. In continue the following chapter will introduce the ethnic tourism concept and its application to ethnic tourism planning.

Chapter 2
Review of Related Literature

2.0 Introduction

This chapter provides an overview of the theoretical part of the study through a review of the tourism planning contexts and issues in ethnic tourism. First, tourism and planning are covered, followed by a presentation of the concepts of ethnic tourism and its potential impacts as well as a discussion of the theories and approaches to planning. In addition, ethnic tourism planning, stakeholder theory, multicultural planning and stakeholder's collaboration are examined. Finally, a conceptual framework is developed.

2.1 Tourism, development and planning

With the availability of cheaper flights and increased leisure time, more and more people are taking the opportunity to travel around the globe (Burkardt, 1971). It is little wonder that tourism is now acknowledged as one of the strongest drivers of world trade and prosperity and largest service industry in the world and a major economic driver (Halling, 2011). According to Jafari (2007) "Tourism is currently institutionalized almost everywhere, deeply rooted to withstand any major turbulence."

An ever increasing number of countries are becoming seriously engaged in the tourism industry and are committed to its development, turning modern tourism into a key driver of socio economic progress through the generation of export revenues, the creation of employment opportunities, growth of related industries and infrastructure community development (Frisk, 2004). With its rapid growth, tourism has become an increasingly complex phenomenon, with important political, economic, social, cultural, environmental, and educational implications (Daher, 2007: 1). BY its very nature, tourism is a cross border activity and, as such has evolved to become, as Robinson point out (1999: 31), 'largest of multinational activities' with implications for cross border cooperation and collaboration in order to reap economic and social rewards'.

The fact is that, as an internationally traded service, inbound tourism has become one of the world's major trade categories. The overall export income generated by it, including passenger transport, exceeded US$ 1.2 trillion in 2011, or US$ 3.4 billion a day on average. Tourism exports account for as much as 30% of the world's exports of commercial services and 6% of overall exports of goods and services. Globally, as an export category, tourism ranks fourth after fuels, chemicals and food. For many developing countries it is one of the main sources of foreign exchange and the number one export category, creating much needed employment and opportunities for development (Bennell & Pearce, 2003). Between 1996 and 2015, international tourism revenue increased from US$ 527 million to US$ 1,184 million in 2015 (UNWTO, 2016). UNWTO Secretary-General, Taleb Rifai (2016), pointed out "International tourism reached new heights in 2015. The robust performance of the sector is contributing to economic growth and job creation in many parts of the world. It is thus critical for countries to promote policies that foster the continued growth of tourism, including travel facilitation, human resources development and sustainability". As such, tourism is regarded as an effective means of achieving development in destination areas internationally (Sharpley, 2002:12).

2.1.1 The concept of development and tourism

According to Sharpley (2002), at the outset, it is important to distinguish what is meant by the term "development" before discussing tourism planning. In many respects, the term is commonly seen as synonymous with planning for wider social "betterment" or "progress", which can often be problematic in the context of tourism. Development was assumed to be an inevitable outcome of national economic growth and progress (Yang, 2007: 15). Further, it is frequently assumed to be an economic condition, with GNP per capita as its most common economic indicator (Smith, 1977: 203). But development means a better state of affairs, with respect to who gets what and where. Yet its meaning remains either obscure or contested in much of the tourism literature (Wilkinson, 1997: 26).

Development is a process in which something passes by degrees to different stages (Pourafkari, 2007:23). As Lichtman (1987) noted, over time development emphasises productivity and distribution (or the creation of optimal capacity to challenge human abilities) and satisfies human needs and desires. Whereas the study of development usually includes the application of methodologies and conceptual models borrowed from anthropology, economics, political science, and sociology (Klaren and Bossert, 1986; Roberts and Hite, 2000). According to Pearce (1989), when the mainstream development literature deals with tourism, it tends to focus on the relationships between this industry and development in terms of the "impacts of tourism". But, as Pearce suggests, a broadening of the concept of development, both as a process and a state, moving away from narrow considerations of economic growth to encompass wider economic than social concerns, has contributed significantly to the burgeoning range of definitions of the term in the last decades. Nevertheless, it is still seen solely in terms of economic growth in some quarters (Pearce & Crowards, 1996) and there is perhaps a need for tourism as a major industry to move away from that narrow definition. But first it might be useful to better understand the evolution of the term.

Development is a (somewhat) ambiguous term commonly used both to refer to a process through which a society moves from one condition to another, and also to the goal of the process; the development process in a society may result in it achieving the state or condition of development (Sharpley, 2002: 23). Traditionally, it was defined in terms of Western-style modernisation achieved through economic growth (Redclift, 1987; Yang, 2007). According to Sharpley (2002), development is a philosophical concept as it alludes to a desirable future state for a particular society, whilst development plans set out the steps for the achievement of that future state.

As indicated above and significantly, the concept of development has evolved over time (Sharpley, 2002: 24). Sharpley and Telfer (2014), claims that,

"development is considered to be virtually synonymous with progress, implying positive transformation or good change". And although it is most commonly discussed in the context of the developing world, it is more a concept that "relates to all parts of the world at every level, from the individual to global transformations" (Elliot, 1997: 10). The ambiguity arises through different uses of the term in different contexts and disciplines so that it now has several meanings including "economic growth, structural change, autonomous industrialization, capitalism or socialism, self-actualisation, and individual, national, regional and cultural self-reliance" (Harrison, 1988: 154). But (Sharply, 2002: 23), claims it can be much more usefully considered as "a philosophy, a process, the outcome or product of the process, or a plan guiding the process towards desired objectives". Whatever else, Sharply's clearer, simpler definition may indeed offer a manageable and useful framework within which to consider the issues.

Economic development theory and tourism have evolved in parallel since the Second World War, yet there has been little work done to connect the two (Telfer, 1996). This is surprising considering tourism continues to be a growing focus of economic development policy in many regions and nations. It has been the most dynamic and progressive branch of the world economy for several decades increasing employment opportunities, attracting development capital and promoting economic independence. More recently region-specific environmental tourism has grown leading to more localised economic development (Wilkinson, 1992). Yet whilst countries around the world are turning to tourism as a possible driver of development, researchers in this field have given minimal attention to the overriding development paradigms (Telfer, 2002; Britton, 1982).

According to Telfer & Sharpley (2007) "In general, the story of development theory is one of a shift from traditional, top-down economic growth-based models to a more broad-based approach with emphasis on bottom-up planning, the supplying of basic human needs and a focus on sustainable development". Indeed, until the 1950s, there was a widespread tendency to reduce the problems of

development to economic problems (Todaro, 2001). As development has various dimensions, owing to different usages of the term in different contexts and changes in those uses over time, there is no single, universal definition of it (Pearce, 1989). "Development is a complex, multidimensional concept which both embraces economic growth and traditional social indicators (such as healthcare, education and housing) and also seeks to confirm the political and cultural integrity and freedom of all individuals in society (Sharpley, 2002, p: 27; Muhanna, 2007: 37). However, regardless of the definition of development as a process or a state, it cannot be achieved effectively or efficiently in the absence of sound planning (Yang, 2007: 16).

2.1.2 The evolution of planning theory in respect to tourism

Tosun (2000) provides a critical approach to the development potential of tourism. He argues that there are two very different approaches to planning which support tourism as a means of bringing development to a country. Telfer (2002), insists that if tourism is to be an agent of development, it is important to understand the theoretical concepts behind the term of development and what the ideology is behind the planning and strategy driving tourism development and others, (Murphy 1985, Inskeep, 1991), increasingly insist tourism development planning should entail a number of concrete goals: visitor satisfaction, rewards to owners or business investors, environmental protection and improvement of a community's quality of life.

"Tourism as an industry has a long and considerable history which has evolved from its early days when only a privileged few travelled once in a lifetime. In more recent times it has grown as an industry, because of people's improved economic circumstances and increased knowledge and interest in other peoples and places. In addition rapid technological advances, particularly in transport, means tourism has grown rapidly in terms of destination countries and in terms of departure countries" (Jafari, 2007: pp. 108-109). But the activity of tourism is not

just an aggregate of merely commercial activities; it also operates as an ideological framing of history, nature and tradition; a framing that has the potential to reshape culture and nature to its own needs (MacCannell, 1992:1). In addation, Santana-Talavera (2016), point out that "tourism, as an economic activity, has consolidated itself as one of the main forms of economic liberalism, penetrating social structures and modifying through demonstration and adaptation cultural traits."

The growth and development of tourism is a very complex phenomenon, not only because it is one of the largest industries in the world, if not the largest, but also because of the enormous diversity of programmes and objectives, and the multiplicity and complexity of the subjective relationships that permeate all the transactions and situations within the activity itself (Griffin, 2002: 21; Quian, 2010: 99; Wood, 1997: 1). As Greenwood (1989) noted, "tourism is perhaps the largest movement of goods, services, and people that humanity has ever seen" (p. 171), it is, in effect, bringing about a continuous and (predominantly) positive change in the economic, social, political and cultural situation for those involved of the human condition: as a growth industry, it does offer communities of all shapes and sizes a unique development opportunity. However, not every community is suited to tourism, nor for that matter is tourism development necessarily appropriate for every community (Muhanna, 2007: 37).

According to Jafari (1987), "tourism is the study of man away from his usual habitat, of the touristic apparatus and networks, and of the ordinary and non-ordinary worlds and their dialectic relationship (p.158). It is the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in various destinations, and the facilities created and services provided to cater to their needs" (Wall and Mathieson, 2006: 1). Tourism is the movement of people in places different from their home, city, or country and it exists as a powerful economic force in the development of both community-based and global markets (Sautter and Leisen,

1999: 312). Tourism is an important part of the economy in many countries (Chaiboonsri and Chaitip, 2008:p.65). It can be seen as "a highly social business" (Pearce, Moscardo and Ross, 1996:59).

"Tourism and its businesses are turning into one of the essential elements of global commercial economy with policy makers referring to it tourism as an essential factor of constant development. It can play a major role in creating employment, occupational opportunities and income. As it is known to the members of the scholarly community, tourism was not the invention of the 20th century, but began receiving research attention only as late as the 1950s. The studies of the 1960s, in particular, articulated tourism's importance to the economy: that tourism is a labour intensive industry; that it benefits sectors beyond its businesses; that it is a viable economic alternative for many communities or countries" (Jafari, Pizam & Przeclawski, 1990: 470). According to Mowforth & Munt (2015), tourism is a rather complicated activity that overlaps several different sectors of the society and economy. It provides a major economic development opportunity for many countries and a means of improving the livelihoods of its residents (p. 3). As Sharpley (2002), notes, "tourism is, without doubt, one of the major social and economic phenomena of modern times. In the early 1900s seen as a social activity, tourism was largely limited to a privileged few" (Sharpley, 2002: 11).

Tourism involves in its operation many spheres of life. As a form of economic development, it actually has cultural resources at its foundations (Banerjee, 2003). The development of tourism over history has been ''erratic, complex and contentious'' (Bailey, 1989, p. 107), governed at all times by demand (Hjalager, 2010: 4). It has become an important driver of economic and social development, as well as a tool for poverty reduction and the redistribution of wealth and power in many developing countries (Yang, 2007: 18). The industry has been promoted as a development strategy to increase employment and attract investment (Britton, 1982), to promote a modern way of life with Western values (Mathieson and

Wall, 1982), and to assist rural transformations of traditional societies (Bessière, 1998).

According to Díaz Benavides (2001), "despite developing countries efforts, the economic sustainability of tourism is being undermined by external factors beyond their control, notably the predatory behaviour of integrated suppliers which enjoy a dominant position in the originating markets of tourist flows"(p. 7). Most governments encourage the growth of tourism in their respective countries in order to support economic development (Mbaiwa, 2003: 448). Hall (1995), "states that the main reason that governments, particularly those in developing countries encourage tourism investment is because of the expectations that it contributes to economic development". It is also argued that tourism should be seen as a means of development in a broader sense (Mathieson & Wall, 1982; Murphy, 1985; Wahab & Pigram, 1997).

Tourism is viewed not only as being a catalyst of development but also of political and economic changes (Sharpley, 2002). In modern, industrialized countries, governments have also adopted it as an important component of economic strategies (Williams & Shaw, 1991: 1), and have become a favoured means of addressing socioeconomic problems facing peripheral rural areas (Cavaco, 1995; Hoggart, 1995). There is a cumulative relationship between tourism development, the environment and socio economic development (Carter, 1991). This means that if tourism is to contribute to sustainable development, then it must be economically viable, ecologically sensitive and culturally appropriate (Wall, 1997).

Tourism development is closely connected to four main development paradigms, modernization, dependency, economic neoliberalism and alternative development (Sharpley & Telfer, 2014). It is important to continue to strengthen the theoretical links between tourism and development (Jackson, 2006). Most tourism developments were undertaken with little consideration of potential,

social, and environmental impacts, but had an exclusively economic rationale (Hinch & Higham, 2011). It has often been argued that tourism creates increases employment, with tourist expenditures generating a large multiplier effect, stimulating the local economy (Whitford, 2004).

However, the perceived benefits of tourism were questioned by many other researchers and practitioners (Graburn and Jafari, 1991). Who were concerned that tourism as an economic tool returned low multiplier effects and high levels of leakages. De Kadt (1979) pointed out "the uncertainty involved in using tourism as a development tool". Work in the disciplines such as anthropology and sociology has meant that tourism's possible negative impact in developing countries has been documented (Graburn and Jafari, 1991). "Tourism impacts can be both positive and negative, and the effect depends very much on the character of the area and the local circumstances" (George, 2000: 4).

2.1.3 Tourism planning:

During the 1960s and 1970s, tourism planning followed an economic rationale and focused on investment incentives and physical planning (Priestley, 2006). Social and environmental impacts were overlooked by tourism planners between the 1950s and 1970s (Yang & Wall, 2008). Gunn (1988), points out that tourism's planning and development must "... not only be in response to markets but also in a way that takes into consideration the many geographic and management factors related to the destination region" (p: 77). During the post-war tourism expansion, a number of newly independent nations pursued state-led tourism development leading to the creation of infrastructure to modernise the country and to promote economic self-reliance (Sharpley& Telfer, 2014). National, regional and resort master planning commenced in many developing countries (Inskeep, 1991; Costa, 2001). And, as well as a reflecting the economic goals of governments (Hall,2008), planning for tourism began to reflect the environmental and social

goals of government and increasingly industry interests at whichever level the planning process was carried out.

Tourism planning efforts are most usually directed toward improving the economy by providing more jobs, which generate income and therefore, taxes (Gunn and Var, 2002: 29). However, planning tourism should include more than simple monetary gain according to Gunn and Var (2002). They claim that the main purpose of tourism planning must be the long term betterment of all involved- not simply at an individual level, but at a wider level aiming as well to improve the lot of all. The need to undertake solid planning for tourism may not be as blatantly obvious as it is for other economic and social activities but it is a real necessity, even at the simple economic level. Those involved in the tourist business today realise that tourism is far more competitive than ever before. In the past, demand was so great that competition was not a concern. However today, across the globe, thousands of investors, both public and private, are developing new tourist attractions and promoting their special destinations (Gunn and Var, 2002: 8); making tourism a truly competitive growth industry worldwide. And yet, a review of the literature shows that few studies are directly concerned with actual tourism planning. Weissbrodt, Pekin & Wilson (2006) explain this by the fact that plans are generally developed by consultancy firms that rarely publish or divulge their "secrets". It is only over the last decade or so that some work has been concerned with aspects of tourism planning (Inskeep, 199; Tosun and Jenkins, 1998). As a consequence there has been little research done into how any tourism planning might actually be implemented. Few overall implementation strategies have been explored and most planning has been for commercial marketing of specific products, destinations and carriers (Andriotis, 2001).

According to Hall (2008), "planning involves decision making by a group of policy makers; however, it involves a set of interdependent and systematically related decisions rather than individual decisions" (p.8). At its simplest level, the

central process is about, the setting and meeting of projected outcomes and objectives (Andriotis, 2001).

Early tourism studies (Gunn & Var, 2002) dealing with the objectives and outcomes of tourism planning were restricted primarily to the measurement of the economic impacts on tourist destination areas, due to the ease with which economic impacts may be measured, especially when compared to environmental and social impacts (Mathieson and Wall, 1982; Archer and Cooper, 1998). And, of course, local governments sought to optimise local economic benefits (Stynes and Stewart, 1993). In this environment, and in order to maximise economic benefits by keeping investment outlay at a low level, many governments allowed the private sector to take important decisions about tourism development in an unrestricted and unplanned way (Hawkins, Catalano & Miller, 1992). However, the focus of the private sector and tourism planning was naturally oriented toward short-term economic gains, through the construction of customer-related facilities. Little attention was paid to socio-cultural effects on the destinations communities and environmental challenges for those communities. In the long term the advantages may outweigh the benefits (Seth, 1985; Jenkins, 1994).

Tourism planning is essential to maximise the overall benefits offered by tourism development. As Murphy (1985) suggests, "planning is concerned with anticipating and regulating change in a system to promote orderly development so as to increase the social, economic, and environmental benefits of the development process. In this way, planning becomes "an ordered sequence of operations, designed to lead to the achievement of either a single goal or to a balance between several goals" (p. 156).

Leiper (1990) was one of the first to suggest tourism planning as a tool for destination area development, and to view it as a means for assessing the needs of a tourist receiving destination. According to Gunn (2002) the focus of planning is mainly to generate income and employment, to ensure resource conservation, and

to increase traveller's satisfaction. Specifically, through planning under-developed or low socio-economic destination communities can receive guidelines for maximising their opportunities from further tourism development. Meanwhile, for already development destinations, planning can be used as a means "to revitalise the tourism sector and maintain its future viability (Sharpley & Telfer, 2014). In addition, Spanoudis (1982) proposes that, planning must always proceed within the framework of an overall plan for the development of an area's total resources; and local conditions and demands must be satisfied before any other considerations are met (p: 314).

Finally, as the concept of development has evolved from a sole focus on economic growth to a broad definition that includes economic, social, cultural, political and even religious prospects and problems (Telfer, 2002), tourism development too has shifted from a narrow concern with economic growth to a more holistic approach vision. Planning has evolved from an emphasis on physical design toward to a more integrated and sustainable community approach (Yang, 2007: 20). Yang agrees acknowledging that planning has now moved from a simple economic pragmatism on the part of the travel industry to a more integrated and sustainable community approach. It seems clear that we have reached a point where tourism planning and development aims to take advantage of the interest shown by tourists so as to enhance economic opportunities, protect the natural and cultural heritage, and advance the quality of life of all concerned (Malviya, 2005: 158).

2.1.4 Implications

The review of the literature indicates that there has been a shift in the focus of planning for tourism over the last 50 years or so. Whereas, originally, what little planning was undertaken in regard to tourism was almost entirely in the hands of the tourism operators and aimed at economic returns for those operators, there has been a shift towards a much more holistic approach. Commercial companies,

destination communities and destination countries are now seeing the value of planning for tourism as a much more inclusive process aimed at delivering benefits to all concerned in a number of areas and not simply in economic profits. Tourism is an integral part of and fast-growing opportunity for, most communities worldwide as people are more able to afford to travel and the means to travel becomes much more efficient. The research and implementation of planning for tourism has evolved over time and is now seen as crucial as a major tool for growth in what has become a very important contributor to the global economy.

This dissertation is about ethnic tourism planning and the development of economic, social, cultural, and political aspects in Baluchistan. It uses development and tourism planning models to achieve its goals in this area. Since ethnic tourism involves many spheres of life and leads to various outcomes, if it is developed through sustained and informed planning, it can avoid mistakes experienced in other destinations.

2.2 The concepts of authenticity

Authenticity is a word that is used frequently but its meaning and definition seems ill-defined, especially within tourism literature (Steiner and Reisinger, 2006: 299). The search for authenticity is often seen as an essential driving force motivating tourists to travel to distant places and different cultural destinations (Cohen, 1988; MacCannell, 1973). But according to Urry (1991), "the 'search for authenticity' is too simple a foundation for explaining contemporary tourism" (p: 51). Admittedly, authenticity is relevant to some kinds of tourism such as ethnic, historical or culture tourism, involving representation of the other or of the past (Wang, 1999: 350). So, indeed, authenticity is that sense, is crucially important for tourism. This would apply especially to the field of ethnic tourism where the quest for authentic cultural experience is involved (Yang, 2007; Yeoman, Brass, & Mcmahon-Beattie, 2007). So, the concept of authenticity is of particular interest in the marketing of ethnic tourism experience. Certainly, in the minds of tourists

seeking that kind of cultural experience, authenticity is a key consideration (Belhassen and Caton, 2006).

Tourism research related to ethnicity has focussed on describing and understanding the impacts of tourism on host destinations and the societies in those destinations (Moscardo and Pearce, 1999). But a number of studies have concluded that ethnic tourism as an economic pursuit is actually is in danger of overtaking the phenomena upon which it is based (Van den Berghe and Keyes, 1984). In this sense ethnic tourism practice may be in danger of destroying the host culture or, conversely, may calcify a culture into a 'frozen' picture of the past (Wall and Xie, 2005: 134). The fact is that ethnic culture is constantly evolving in the face of change within the environment in which it exists and part of that environment is the phenomenon of ethnic tourism activities. But change is not occurring only under the influence of ethnic tourism; a whole series of other pressures for change are at work. Even in remote ethnic communities, there is change fuelled by economic and technical advances, the spread of the mass media and broadcasting and the resulting globalisation of knowledge and ideas (Xie & Zhao, 2010: 22). So there is a tension here.

According to Wall and Xie (2005), "Cultures are named and stereotyped, the ethnic tourists expect to see representations of the so-named cultures and have an expectation that the host societies will fulfil these expectations and provide access to the forms and symbols of that 'traditional' culture" (p. 135). Put simply, ethnic tourists often expect ethnic minorities to be quaintly traditional: in a state of 'Museumification'. In relation to ethnic tourism in less economically developed countries, Cohen (2001) argues that "hospitality, performances, and the arts become commoditized or at least oriented towards outsiders".

However, research on ethnic tourism also reveals that there are definite positive impacts. Ethnic tourism can promote the restoration of the arts, revitalise skills and provide a platform for communities to present themselves positively (Cohen,

1988; Graburn, 1984; Pitchford, 1995). While some social and cultural changes are likely to result from tourism and may even be desired, economic development may act as a catalyst for cultural preservation through the enhanced values that are accorded to traditional ways. Thus, at the same time as there is a wish to preserve the 'traditional', there is the possibility that opportunities may emerge that can enhance local standards of living and actually contribute to the conservation of aspects of ethnic culture (Wall and Xie, 2005: 138). As Jafari (1990) noted, "in tourism, authenticity is used in relation to 'products of tourism', which can be rituals, costumes, festivals, language, but also works of art, that are used or made by indigenous people according to traditions or customs".

Bali is an example where the development of ethnic tourism served to strengthen the traditional arts with the result that there were provided more opportunities for traditional dancers, musicians, wood carvers and other craftsperson's than there would otherwise have been. At the same time, the Balinese have been quite successful in maintaining the boundary between what belonged to their culture and what could be presented to tourists (McKean, 1989).

MacCannell (1973) introduced the concept of authenticity to sociological studies of tourist motivations and experiences three decades ago. Since then, the multifaceted concept- for such it is- has become an important item central to ethnic tourism studies (Cohen, 1988, 1979; MacCannell, 1973; Urry, 2000; Wang, 1999; Rickly- boyd, 2012). However, with the concept of authenticity being so widely used, its ambiguity and its limitations have been increasingly exposed. Critics question its usefulness and validity because the tourists desire to travel to certain culture destinations and undergo cultural experiences cannot be explained in terms of the conventional concept of authenticity (Wang, 1999: 349).

Authenticity is a desired experience or benefit associated with visits to certain types of tourism destinations. It is presumed to be the result of an encounter with true, uncommercialised, everyday life in a culture different than that of the visitor

(Smith, 1989: 31). But in tourism research, opinions have very from those of Cohen (1988), who saw tourists as being duped and seduced to visit contrived attractions; to MacCannell (1992), who viewed tourists as modern pilgrims in search of the authentic, to Wang (1999), who argued that there are different types of authenticity, to Cohen (1988), who suggested that authenticity is of differing importance to different market segments. Authenticity is, therefore, a slippery and contested term. Nonetheless, discussion of the meaning and significance of authenticity continues, since it inherently embodies a myriad of concepts, such as postmodernity, tradition, culture, heritage, legacies, commodification, performance and many others (Wall and Xia, 2005: 136).

So, there appears to be a growing consensus that authenticity is a negotiable concept depending on state regulations, the nature of the visitors, the nature of the specific tourism businesses and the host communities with their knowledge of, and belief in, their 'own' past (Cohen, 2001). In this environment, "each stakeholder can create their own subjective framework of what constitutes the authentic aspects of ethnic tourism" (Xie and Zhao, 2010: 43). According to RUBIN (2009) these subjective frameworks are, "...regimes of truth made by authorised stakeholders and accepted by society as a whole and which are then distinguished from false statements by a range of different practices".

Concerning authenticity in ethnic tourism, MacCannell (1976) suggests that when a group sees itself as an ethnic attraction, the group members begin to think of themselves as representatives of an ethnic way of life, and any change has economic and political implications for the whole group. So following this logic, to preserve the ethnic tourism product, is to maintain the lack of economic development and hence to preserve poverty (Cole, 2007: 945).

The ethnic tourist wants to see "intact natives" but, at the same time that the very presence of these same tourists acts to transforms the natives making them less exotic and "traditional", more similar to the tourists themselves, in fact,

incentivising them precisely to become something we might call 'tourees' rather than authentic representations of the authentic. These tourees, to the degree that they respond to the tourist, do business by preserving a believable illusion of authenticity (Grünewald, 2006: 6). A touree "fakes his art, his dress, his music, his dancing, his religion, and so on, to satisfy the ethnic tourist's thirst for authenticity at the very same time that the tourist invasion assaults his culture and subjects it to the homogenizing process known as 'modernization'"(Van den Berghe and Keyes, 1984: 346). In that way, generally speaking, the search for authenticity is frustrated by the very presence of the tourist himself or herself – a presence which acts to destroy the very thing that he or she desires to see: the intact native (Grünewald, 2006: 6).

2.3 The concept of ethnicity and development of ethnic tourism

Ethnicity can be defined as aspects of relationship among groups who consider themselves and/or are considered by others as being culturally distinctive (Eriksen, 1997: 33-42). Although it seems that the word ethnicity is a very clear term, there is no unity of views or a comprehensive definition. Max Weber defines "(an) ethnic group as a group whose members have similar history, physical form, customs, memories and beliefs" (Borgatta, 1992: 583). Thus one of the main characteristics of an ethnic group is having the belief in similar roots and history and seeing oneself as different from others (Barth, 1998).

The focus on ethnicity in the tourism literature has typically emphasised the interaction between the industry and the re-creation of ethnic symbols and material manifestations of culture (Van den Berghe and Keyes, 1984). And it is true that members of a particular ethnic group, with their own unique sets of beliefs and customs along with their ethnic costumes and lifestyle have great potential to attract tourists who are interested in exotic cultures. The notion of ethnicity as 'natural'-- innate and historically rooted -- underlies the promotional success of ethnic tourism. Whether ethnicity is or is not genuine, and may have

been to some extent manufactured or revived and commodified for consumption, does not affect the fact that it is usually perceived as real, genuine, and legitimate by consumers. This is unsurprising inasmuch as the tourist consumer seeks to have a genuine ethnic experience and so accepts the commodity they have purchased as genuine. But this dynamic can have real consequences in terms of the evolution of ethnicity and culture (Cornet, 2002: 13).

A key strategy in national ethnic policy is the creation of autonomous areas empowered to adapt, modify, or supplement national policies according to local conditions (Sautman, 1999). National policies towards minorities often reflect considerable concern for national security because of their strategic locations such as being near international borders (Yang, Wall and Smith: 2008). Since the 1980s, the national governments have encouraged the development of border regions through tourism (Davis, 2005). National and regional policy makers have proposed that minority regions' natural and cultural richness should be developed as ethnic tourist destinations to stimulate the regional economies and to alleviate poverty (Jackson& Murphy, 2006). So we see here some of the dynamics – political and economic that can affect authenticity.

Tourism may be a global phenomenon but, on the ground, it is confined to operating in local contexts (Haward, 2006: iii). In the milieu of tourism, ethnic options are exploited through the construction of a sense of otherness – something which can then be marketed to tourists (Wood, 1984). Many local governments take advantage of regional cultural diversity in order to formulate a range of strategies and policies to advance ethnic tourism (Yang, Wall and Smith, 2008). Ethnic minorities are encouraged to engage in tourism through self-promotion but only insofar as they present themselves in ways that official's find appealing (Davis, 2005), in this way the state determines the limits of ethnic self-expression. But it is important to develop mutual trust between the government and the various ethnic groups within a country otherwise it becomes very difficult to preserve national unity. The policy that operates in this fashion and best addresses

the political and social reality exists in Iran in the "Unity in Abundance" model which concentrates on national unity through the convergence of ethnic groups while protecting the culture and identity of those groups (Salehi Amiri, 2006:48). However no state-imposed policy can solve all trust issues because some will arise from and have deep roots in the traditions and histories of certain communities. The issue that relates to innately functionality of specific social structures. Most national governments during the 20th and 21th centuries faced ethnic, religious and regional crises, so this phenomenon is not new.

If we accept that public trust is indeed the best foundation necessary for developing ethnic tourism, it is through policy consistency and open communications both within the country and between the stakeholders and the outside world that such trust will be engendered and social order maintained. It seems that the best way to gain the greatest benefits to all stakeholders, the engendering of trust needs to be central to governmental management. Salehi concludes that a community maximises social assets when its members manage to maintain effective communication with the outside world and enjoy cooperation with other communities (Salehi Amiri, 2006: 40-41).

As mentioned above, the development of ethnic tourism is not without important consequences. There are, potentially, a vast range of impacts: social, cultural, socioeconomic, environmental and political. The important factor is that in ethnic-minority communities and regions, impacts are potentially greater due to the pre-existing social, cultural, and even socio-political constructs (Haward, 2006: iii). Effects such as strengthening the identity of ethnic groups, preserving the exotic culture, returning pride to marginal groups which are politically or socially underestimated, increasing the inter-ethnic competition and cooperation and bringing friendship to all ethnic groups nationwide, should be central to the aims of development (Cohen, 1999:81).

The first use of the term ''ethnic tourism'' is attributed to Smith (1977) who defines ethnic tourism as tourism marketed to the public in terms of the 'quaint' customs of indigenous and often exotic peoples (p. 2). Since then, the concept and its consequences have been extensively discussed, particularly with regard to links between tourism and ethnicity and the impacts of ethnic tourism.

In the eyes of the tourist, "ethnic" or "ethnicity" suggests "something interesting to see, promote and consume" (Wood, 1998: 230). This concept is the basis for much scholarship and an emerging sub-discipline exploring a type of tourism "motivated by a visitor's search for exotic cultural experiences, including the consumption of artefacts, performances, and other products or services" (Yang, 2008: 752).

The terms ''aboriginal tourism'' (Getz & Jamieson, 1997) and ''indigenous tourism'' are sometimes seen synonymous with the term "ethnic tourism'' and are imagined to refer to essentially the same phenomenon (Hinch & Butler, 1996; Ryan & Aicken, 2005). However, aboriginal tourism or indigenous tourism explicitly involves indigenous people, whereas in ethnic tourism the people around whom the tourism experience is based are not necessarily indigenous (Yang and Wall, 2009: 559). Also at times, the concept and its practice are confused with cultural tourism (Smith, 1982; Wood, 1984).Whilst the literature often associates ethnic tourism with general cultural tourism (Greenwood, 1982; Klieger, 1990). According to Jafari (2003), there are two key distinctions which should be made to separate them: ethnic tourism tends to be more focused on a particular group of people whose exoticism is clearly marked as the prime attraction for tourists, it fundamentally involves placing local people themselves "on stage" "for tourists, whereas cultural tourism fundamentally involves" (p. 204).

Ismail (2008) agrees in claiming ethnic tourism is when travellers choose to experience first-hand the practices of another culture, and (these experiences) may

involve performances, presentations and attractions portrayed of presented by small, often isolated indigenous communities "the lifestyles and artefacts of sub-national ethnic groups - which are often considered 'backward' by the dominant ethnic majority" (p. 6). Consequently, most groups targeted for ethnic tourism are somewhat marginalised and peripheral to the national majority or at least must be perceived as such (Cohen, 2001: 28), and also Wood (1984) suggests that, while cultural tourism involves exposure to a culture in an indirect way, ethnic tourism involves first-hand experience with the practice of another culture by providing tourists with more "intimate" and "authentic" experience. According to Ismail (2008) ethnic tourism is when travellers choose to experience firsthand the practices of another culture, and may involve performances, presentations and attractions portraying or presented by small, often isolated indigenous communities.

In ethnic tourism, the native is not simply there to serve the needs of the tourist, he is himself 'on show': a living spectacle to be scrutinized, photographed and so on. Van den Berghe and Keyes (1984), puts it more simply saying that, if "ethnic exoticism" is sought by certain tourists then the label, "ethnic tourist" applies (p: 345).

Wood (1997) notes, that ethnic tourism is "the lifestyles and artefacts of sub-national ethnic groups- which are often considered 'backward' by the dominant ethnic majority" (p. 6). Consequently, most groups targeted for ethnic tourism are somewhat marginalised and peripheral to the national majority or at least are perceived as such (Cohen, 2001: 28), and Edward (2003) too points out that tourists travel to isolated minority villages in search of a unique experience and "authentic" culture, a culture they witness first hand by participating in festivals, ceremonies, and meeting locals. The fact is however, that such villages participating in ethnic tourism often experience an identity as "other" because they are mainly perceived as rural, pre-modern, or primitive. And according to Hallakn, Assaker & O'Connor (2012) these perceived differences heighten

tourism revenue by attracting relatively wealthy visitors who want to seek an escape from a life of urbanisation. At the same time, it creates a paradox of modernity. The visitors leave modernity to experience what they see as a "simple life" in minority villages, but they are really just participating in another world shaped by modernisation. Simply put, the witnessed events are generated and shaped by the very presence of visitors and their ideas of what they would like to see. In this way ethnic tourism can work to promote cultural diversity while, at the very same time, through staged and constructed cultural events like performances they can satisfy the tourist. This way, local communities and the state can use the idea of ethnic tourism to make money (Hallakn et al, 2012).

So, ethnic tourism, as a form of tourism impacting minority cultures around the world, it is important for policy makers, tourists, tourism companies, and locals to understand the implications of ethnic tourism (Hallakn et al, 2012:8). According to Wood (1984) ethnic tourism involves exposure to a culture in an indirect way whereas ethnic tourism involves first-hand experience with the practice of another culture providing tourists with more intimate and authentic experience. Tourists exhibit "a common desire for authenticity, immersion in the cultural and/or physical environment, pursuing environmental and experiential quality" in an attempt to experience novelty and uniqueness as part of the ethnic tourism experience (Weiler and Hall, 1992:84). Ethnic tourism is a unique form motivated by a visitor's search for exotic cultural experiences through interaction with distinctive ethnic groups (Yang, 2012). According to Yang (2012), ethnic tourism provides tourists with the chance to experience a unique culture, landscape, and ways of life different from their own. In recent years, ethnic tourism has developed at a rapid rate worldwide. MacCannell (1992) argues that the global diffusion of the Western white culture and the institutions of mass tourism have produced highly deterministic ethnic forms that focus on a type of ethnicity-for-tourism in which exotic cultures figure as key attractions.

It does appear that post-industrial tourists interested in the authentic ethnic experience through ethnic tourism, are well educated and value cultural diversity. The fact that these clientele are educated and value diversity means are more likely to be aware of how their own presence might impact on a local culture; they are aware of the irony that their very presence and behaviour has the potential to destroy the authenticity they are seeking (Van den Bergh, 1992: 234-249).

2.4 Potential impacts of ethnic tourism

Ethnic tourism, if properly planned, organised, and managed, can bring understanding, appreciation, prosperity, and a better life to all who are involved (Goeldner and Ritchie, 2009: 260). If understanding and having an increased appreciation for other people's way of life, culture, traditions, religions, and so on make one more a part of world community, then tourism contributes to peace (Tribe, 1997). In this sense, tourism is the largest peacetime movement of people in the history of mankind because it facilitates the contact between diverse peoples and cultures that make mutual understanding possible (Jafari, Pizam and Przeclawski, 1990, Karshenas; 1996). It seems apparent too that ethnic tourism as an activity may well help to preserve much diversity that would be otherwise lost.

According to Stronza (2001) ethnic tourism has as much potential to revive old values as it has to destroy them (p. 271). For example, Smith (1982) has found that ethnic tourism may "serve to reinforce ethnic identity" (p. 27). Mansperger (1995) also suggests that ethnic tourism "can help native people to maintain their identity" (p. 92). Van den Berghe (1994) asserts that tourism can lead to "a renaissance of native cultures or the recreation of ethnicity" (p. 17). Therefore, tourism can become an empowering vehicle of self-representation, and locals may purposely choose to reinvent themselves through time, modifying how they are seen and perceived by different groups of outsiders (Cohen, 1988). One of the most noted social impacts of ethnic tourism is that it can indirectly strengthen identity internal to a particular ethnic group through the promotion of that group's

unique art forms that were formerly assumed to be dying out or lost (Graburn, 1976; Van den Berghe, 1992).

However even though representations of ethnicity in tourism events can create and redefine boundaries between groups of people (Hitchcock 1999; Van den Berghe 1994; Rojeck, 1997), representations of indigenous populations have often reinforced boundaries that define or redefine negative stereotypes that support indigenous subordination (Adams, 1990 and Crystal, 1989). In other cases, groups have used tourism to redefine more positive conceptualisations of ethnicity identity (Howes, 1996 and MacCannell, 1992). How these boundaries are defined and redefined depends on how development is structured and on the nature of the processes and transactions between organisers, promoters, presenters, and the consumers – the tourist clientele.

Existing scholarly literature about ethnic tourism tends to focus on the decision making process as dominated by either the mainstream residents of the destination country (Cohen, 2001: 147; Van den Berghe, 1992: 243) or, in some cases, international tourism enterprises (Mbaiwa, 2005: 161). The host (native) middleman, guest (tourist) framework (Van den Berghe, 1994: 122) or dependency paradigm (Mbaiwa, 2005: 158) is used to analyse this mechanism. The literature indicates that the local residents should participate in the decision making process of ethnic tourism (Brohman, 1996: 67), enabling them to benefit from the trickle-down effect of ethnic tourism (Yang, 2007: 37).

Tourism researchers have given much attention to describing and understanding the impact of ethnic tourism on the host society (Moscardo and Pearce, 1999). A number of studies have concluded that ethnic tourism is in danger of consuming the resource on which it is based (Van den Berghe, 1994). Research on ethnic tourism reveals the positive impacts it can have: it can restore arts, revitalise skills, foster creativity and provide a platform for communities to present themselves positively (Cohen, 1988; Graburn, 1984; Pitchford, 1995).

However, the emergence of ethnic tourism is seen by many to be a mixed blessing for the host community because there are both benefits and costs in its practice (Yang, 2007). In some earlier studies, ethnic tourism was seems only as a destructive force leading to the decline of traditional cultures and causing problems for the host community, such as increased social tension, socio-cultural breakdown, and the erosion of a sense of identity and place (Esman, 1984; Cohen, 1988; van den Berghe, 1992). Indeed, much research focussed on describing and understanding the impacts of ethnic tourism on the host community (Cohen, 1988; Wood, 1997; Yang, 2007), and some of those studies were particularly concerned with the negative consequences (Cohen, 1987; Greenwood, 1989; Selwyn, 1996; Yang, 2007) and economic exploitation (Mowforth and Munt, 1998). But others see ethnic tourism in the light of its culturally constructive contribution (Yang, 2007), its conservation of natural and cultural resources (Henderson, 2003 Yang, 2007), and its positive economic impacts (Swain, 1989).

As modernity produces homogenisation and instability which threaten authenticity, it generates a desire in people for an opposite experience (Van den Berghe, 1994: 8). He declares (1992) that tourism can indeed be a godsend for ethnic minorities of the peripheral class in avoiding poverty because some of its economic benefits of the tourist trade trickle down to these minorities (p. 244). Swain (1993) agrees pointing out that it is the very otherness of some ethnic minorities who are on the periphery of national class systems that allow them to enter into a capitalist market whereas, as members of the larger national communities, they may not otherwise have been as advantaged (p. 47).

So, ethnic tourism, in which a group and its distinctive culture are the main attraction (Van den Berghe and Keyes, 1984:344), can serve as a positive material and cultural force. In this way, by marketing itself to interested outsiders, a marginalised group can improve its position economically, through the creation of employment and entrepreneurial opportunities (van den Berghe, 1992: 235), but it can also acquire new political leverage within the larger state system. If the state

stands to gain from tourist revenue earned by the ethnic group's cultural distinctiveness, the state may need to avoid suppression of that distinctiveness, for whatever reason, in favour of support (Graburn 1984; Wood 1984). The potential downside for the state is that an ethnic minority may be able to use its values to the tourist economy as a platform to broadcast a message about itself, its history, and its culture (MacCannell 1973).

The visual arts, performing arts and literature are means of projecting aspects of an ethnic image, but the audience reached through these art forms is most likely to consist of people of the same cultural group and ethnicity. However, presenting these forms to tourist clientele means reaching a much wider audience and is an opportunity for the host community to construct and project particular images of it (Roosens, 1989). So, when host-group members exercise some control over the content of these images, then tourism has the potential to play a strategic role in a campaign for cultural revaluation and preservation (Pitchford, 1995: 36). Whilst the changes brought by the tourist industry are often reflected in economic and infrastructural growth with many countries and communities around the world seeking to use tourism to improve their livelihoods, Matarrita-Cascante (2010), points out that the phenomenon of ethnic tourism provides opportunities for otherwise marginalised ethnic minorities to showcase their particular culture, customs, and heritage, (Xie, 2001: iii) and to do so in whatever light they think might be to their unique advantage.

As mentioned before and as MacCannell (1973) points out, ethnic tourism differs from other kinds of tourism in that the product being offered is an experience of the authentic, unspoiled, and exotic culture of the "natives," as well as an escape from the alienation of modern industrial society. The irony of the situation is that the presence of the tourist can destroys the very thing he seeks, by changing the "unspoiled natives" into "tourees" (van den Berghe and Keyes 1984:345-346).

The source of the tourees appeal lies in their "otherness", that which distinguishes them from the tourist (van den Berghe 1992). The interest of tourists creates a market for this "otherness" by putting touree's culture, even tourees themselves, up for sale (Pitchford, 1995: 48). It follows however that if tourees are to profit in this exchange, they must package their product in a way that will appeal to the buyer. To the degree that this packaging alters the nature of the product, the authenticity sought by the tourist becomes "staged authenticity" provided by the touree (MacCannell 1973). So, in this way, the staging of ethnicity for the appreciation of a tourist audience places new external constraints on cultural expression: "when an ethnic group begins to sell itself, or is forced to sell itself, as an ethnic attraction, it ceases to evolve naturally" (MacCannell, 1984:388). Cultural development then is, to some extent, driven by consumer demand, which can force this cultural expression into limited and often stereotyped forms (Roosens, 1989: 47).

Yang and Wall (2009), believe that ethnic tourism development has significant impact on its host communities where the opportunity for development is limited. Although the positive economic and social impacts of ethnic tourism development have contributed to locals' improved quality of life in some communities, elsewhere the displacement effect associated with ethnic tourism development has actually led to the deterioration of quality of life (Wang and Wall, 2007). According to Haward (2006) tourism development in ethnic minority areas involves a complex and integrated interplay of political, sociocultural, economic, and environmental pressures and the associated impacts which result from this process (p: 34).

As Wood (1998) notes, empirically, the involvement of ethnic groups in ethnic tourism is variable and changing (p: 219). Significantly, it brings tourists and locals together, making it possible for both groups to interact and also reflect on their own lives through the eyes of others. As a result, these cross-cultural interactions often cue "live performances" of some of the broadest theoretical

issues in anthropology (Mbaiwa & Stronza, 2011). There are several theoretical implications of tourism in multi-ethnic communities that warrant further research where the resulting impacts on local ethnic interrelations can have multi-layered effects beyond the mutual understanding or misunderstanding generated by direct communication between hosts and guests (Jamison, 1999: 946).

Unemployment is one of the main challenges in Third World countries and since the 1990s, tourism, as an instrument to reduce poverty, has been an important research topic, particularly in developing countries (Zeng and Ryan, 2012: 239). One of the important factors in studying and planning ethnic tourism is to create a situation for local people to be the owner of businesses. In this, rather than just serving in places created by investors outside the region. In a case study on ethnic tourism, Howard points out that tourism promotes the general development of the area and economic growth of both the local and surrounding areas occurs. Whilst some local people may benefit through their entrepreneurship, participation of local ethnic minorities is generally limited to employment in the industry rather than ownership of businesses and infrastructures (Howard, 2006: 6-7).

The most important implications from this analysis is that tourism can provide a group with a medium through which to broadcast a message about itself, its history, and its culture (MacCannell, 1973); it may be a means of highlighting and assisting in the preservation of threatened minority heritage (Esman, 1984; Henderson, 2003) as a positive force for cultural revitalisation (Harron et al ,1992), including the revival of religious ceremonies, art forms, and craft production (Smith, 1989), fostering creativity and providing a platform for communities to present themselves in a more positive light (Cohen, 1988; Graburn, 1984; Pitchford, 1995).

Tourism has proven to be one of the most ingeniously crafted, deliberately propagated and expedient opportunities for social change and exchange (Singh,

Timothy and Dowling, 2003: 3). Ethnic tourism has been promoted as a development strategy for poverty alleviation creating livelihoods in poor ethnic regions (Oakes 1998; Yang and Wall 2009; Yang and Xiang 2012). The ethnic poor are often culturally rich, which is a tourism asset (Theerapappisit, 2009). Therefore, tourism can provide an important opportunity for ethnic image construction and projection (Roosens, 1989). But according to Noel (2012) tourism programmes may also enhance the opportunity for spontaneous, rather than contrived, encounters between destination communities and tourists.

According to Yang and Wall (2009), there is a large body of literature on ethnic tourism, particularly related to its impacts, a substantial gap exists between ethnic tourism studies and those concerned with tourism planning. Misdirected planning strategies can result, especially in the developing world, because of a lack of familiarity and involvement of minority people in planning, and a lack of tourism expertise among planners and other important decision makers. Research is needed to link ethnic tourism studies with planning research and practice.

2.5 Ethnic tourists

The ethnic tourists come specifically to view other people whose ways of life differ greatly from their own (Jafari, 2003: 204). They are not only a special type of tourists who travel to observe the exotic cultural expressions and lifestyles of ethnic people in remote villages, but also include tourists who consume ethnic products at retailers in the big cities, and tourists who are intent on visiting or reuniting with their own ethnic heritage and cultural roots (King, 1994: 25). The tourist clientele, naturally, strive to have a closer contact with and understanding of the lifestyles, diet, costume and culture and so on of the people they visit to experience intimate contact with the "authentic" indigenous culture. In this form of tourism, the tourist visits the homes of the local people, observes and participates in their festivals, dances, rituals and other forms of cultural expression

(Talavera, 2009; Talavera, & Pinto, 2010). So in this form of tourism, human contacts with the indigenous people become very important.

Van den Berghe (1994) goes on to say that, as modernity produces homogenisation, instability, and "artificiality" it actually generates a more urgent quest for an opposite experience (p. 8). In this sense, the essence of ethnic tourist is an encounter between the First and Fourth Worlds (Van den Berghe, 1992: 247). The Fourth World is defined by Graburn (1976), as the collective name for all aboriginal or native peoples whose lands fall within the national boundaries and techno- bureaucratic administrations of the countries of the First, Second, and Third Worlds (Graburn, 1976: 22). It is, as Van den Berghe (1994) states, "the search for authentic encounters with other ethnicities."

Any comprehensive approach to ethnic tourism will necessarily include consideration of, not just the tourists but the local suppliers of the exotic experience as well as the brokers who facilitate the interaction between the two. Taking into account these different groups leads to the conclusion that ethnic tourism is not simply a particular form of interaction between host and guest but is more fundamentally a complex process of ethnic and consumer/supplier relations that will have significant implications for the evolving shape and expression of ethnic identity among local host groups.

So, whilst enjoyment is derived specifically from the consumption of the "untouched, pristine, and authentic other" (Van Den Berghe, 1994: 20), as Urry (1990) points out, the "other" becomes itself a commodity to be consumed for enjoyment through the tourist gaze; a gaze or view which is constructed around the expected difference between the "ordinary/everyday" and the "extraordinary" and, it follows, around the perception of the 'ordinary' self and the perceived 'otherness' of others. So the tourist/touree relationship might be seen as the profitable construction and maintenance of 'difference' between the two forces he consumer and provider. In consequence this very dynamic operates as an

evolutionary force creating greater, sharper diversity in order to heighten a sense of "us" and "them". For example, if the process is a visual experience then, at the provider end of the dynamic, locations and events are chosen to be offered to the tourist that are judged to be most likely to impart an experience of intense pleasure or the enjoyment. However, as previously mentioned, this predictive manufacturing of "appropriate" experience for enjoyment or pleasure can act to change the authenticity of representations of culture.

Tourist clientele, naturally, strive to have a closer contact and understanding with the lifestyles, dresses foods and so on of the people they visit. Ethnic tourism involves intimate contacts with the "authentic" indigenous culture. In this form of tourism, the tourist visits the homes of the local people, observes and participates in their festivals, dances, rituals and other forms of cultural expressions. Human making direct contacts with the indigenous people become very important and it involves the study and purchase of local products as well: tourists want first-hand experience with the way of life and cultural artefacts of the people who are being visited. It is little wonder that with tourism as a major revenue earner, policy makers and planners have become part of this evolutionary force turning selected traditional festivals and fairs into occasions of interest for the ethnic tourists.

2.6 Theories and approaches

The concept of tourism planning is almost an oxymoron. The bulk of tourism is rooted in voluntary travel. Planning tourism, therefore, seems contrary to such an unplanned phenomenon. This presents a major complication for tourism planning (Gunn & Var, 2002). This has emerged as a specialised area with its own approaches, principles and models drawing on urban planning theories and methodology (Tosun and Timothy, 2001, Yang, 2007). According to Lew (2007), urban planning theory should, therefore, have much to inform the tourism planning process. Which urban planning theory has had much progress, tourism planning has had its own delays (p: 385). From the urban planning perspective,

planning theory addresses the normative issues of how planners should plan and what issues planners should focus on (Lew, 2007: 385). There is extensive research dedicated to developing general tourism planning models, theories and approaches (Inskeep, 1991; Tosun and Jenkins, 1998; Yang, 2007).

According to Cooper (2008), there are various approaches that may be adopted in terms of planning for the development of tourism industry. In terms of tourism, Hall (2008) distinguishes between five chief approaches of tourism planning: boosterism, the economic/ industry oriented the physical spatial, the sustainable, and the community oriented approach. This classification is an appropriate way to analyse the varying and often overlapping methods of which issues of tourism planning are discerned. Tourism planning takes both a proactive and reactive standpoint. It takes a reactive stance because there are too many influencing internal and external elements to make planning controllable and predictable, at least to an adequate level of precision (Timothy, 2011).

2.6.1 The definitions of tourism planning

Planning essentially refers to thinking and decisions making about current and future activity (Snyder & Glueck, 1980; Wilkinson, 1997). According to Chadwick (1971), planning is a process, a system of human thoughts and actions based upon that thought – in point of fact, forethought, thought for the future- nothing more or less than this is planning, which is a very general human activity (p. 24). Similarly, according to Hall (1982), planning "should aim to provide a resource for democratic and informed decision making. This is all planning can legitimately do, and all it can pretend to do. Properly understood, this is the real message of the systems revolution in planning and its aftermath (p. 303). As a general field of research, tourism planning has mirrored broader trends within the urban and regional planning traditions (Getz, 1986; 1987; Hall, 2008).

Planning is an essential activity to achieve the goals of tourism development. Tourism planning is concerned with anticipating and regulating change in a

system, to promote orderly development so as to increase the social, economic and environmental benefits of the development process (Murphy, 1985: 156). Tourism planning is a process that leads development to be adaptive to the expectations of the tourists, responsive to the desires of local communities while also being socio-economically, culturally and environmentally sound (Wahab and Pigram, 1997: 279). According to Hall (2008), tourism planning determines the destination and its companies' current position, where they want to go, how to get there, and how they will know if they got there or not. Gunn (1988) was one of the first to define tourism planning as a tool for destination area development, and to view it as a means for assessing the needs of a destination.

2.6.2 The history and evolution of tourism planning

Travel is the world's largest industry and will become the world's leading business as a result of the overwhelming rates of growth foreseen by the WTO. According to forecasts, international arrivals will sharply increase from 700 million in early 2000 to 1.6 billion by the year 2020 (Buhalis and Costa, 2006: 237). The beginning of this rapid expansion of the tourism industry can be traced back to the 1950s and 1960s. Between the 1950s and 1970s, the world's international arrivals climbed from 25 million to 165 million and receipts rose from US$ 2 billion to US$ 18 billion. During the following decade, tourism continued to progress very rapidly and in 1980 reached 284 million international arrivals and US$ 103 billion receipts (WTO, 2004). Several books published on this phenomenon show how social, economic, technological and political changes made the rapid expansion of tourism possible (Murphy, 1985).

According to Cooper and Hall (2008), the rise of international tourism with the advent of a new generation of jet aircraft and the consequent recognition of its real economic importance to places in terms of development and employment saw the development of the first comprehensive planning attempts.

During the early days, the tourism expanded in a natural fashion, without the support of planning and development policies (Buhalis and Costa, 2006:237). The World Tourism Organisation (1980) concluded from 1619 cases that "few destinations factored in integrated tourism as part of their socioeconomic objectives for their country's development, and also that tourism plans where social aspects were given priority over direct profitability were even more exceptional". According to Buhalis and Costa (2006), up to the 1970s tourism planning evolved apart from, and alongside urban and regional planning (p. 237).

According to Gunn (1988), when discussing the history and evolution of tourism planning, it is necessary to understand its roots. As Gunn and Var (2002), noted, most tourism planning approaches have been influenced by the field of urban and rural planning (p.7). They state that, in the context of history, the planning of tourism development is relatively recent. Although a few geographers had written about tourism planning in the 1940s, the first major works appeared in the 1970s. In 1972, Gunn's Vacationscape: Designing Tourist Regions was published. Among other things, it included a model of the tourism system and a participatory process derived from a case for tourism-recreation planning in Michigan's Upper Peninsula. This was, arguably, the first regional tourism plan in the United States. Then, for several years, from around 1974, tourism researchers Charles Gearing, William Swart, and Turgut Var collaborated on a number of papers proposing and examining several economic models for tourism planning.

According to Yang (2007) the present tourism approaches take into consideration the extent and constraints imposed by the market itself as well as of the resources, the political, the economic and the sociocultural circumstances of the destination country. The focus has become more about community participation and stakeholder involvement. More attention is now given to effective ways of implementing the plans whilst sustaining the resources of the destination community. The planning is informed far more by principles such as

equity, efficiency, balance, harmony, responsibility, adaptability, holistic growth, and ecological and cultural integrity (Timothy and Tosun, 2003). The replacement of the top-down and hierarchical approaches by bottom-up and participatory approaches is strongly encouraged by researches and practitioners, because destination communities are seen as critical for the sustainable future of tourism (Simmons, 1994; Davidson and Maitland, 1999). Community empowerment, better coordination of the tourism stakeholders, and closer links between private, public, and non-profitable organisations are also emphasised in current tourism planning.

2.6.3 Tourism planning approaches

In the context of tourism, planning broadly refers to the anticipation and regulation of change to mitigate negative effects by promoting orderly development and attempting to maximise the social, economic, and environmental benefits of tourism to an area or community, while meeting the needs of residents and guests (Inskeep, 1991, 1988; Mathieson & Wall, 1982). It can also be viewed as a decision making and organisational process for determining and designing preferred future tourism development (Inskeep, 1991). However the actual decisions about how to approach planning for tourism and how to maximise the benefits it can bring must be informed, initially, by the specifics of a particular situation (Hall and Page, 2002).

As Murphy (1985), noted, "If tourism is to become the successful and self-perpetuating industry many have advocated, it needs to be planned and managed as a renewable resource industry, based on local capacities and community decision making" with particular emphasis upon the interrelated and evolutionary nature of tourism development (p. 153). In this way, sustainable tourism planning is integrative in nature bearing a great similarity to the many traditionally applied concerns of the geographer as resource manager (Hall and Page, 2014). Specifically, sustainable tourism planning seeks to provide lasting and secure

livelihoods with minimal resource depletion, environmental degradation, cultural disruption and social instability. Such an integrative approach tends to take into account features of the economic, physical/ spatial environment and of community traditions. (Hall and Page, 2014).

Dutton and Hall (1989) identified five key elements of sustainable tourism planning: cooperative and integrated control systems, development of industry co-ordination mechanisms, rising of consumer awareness, rising of producer awareness, and deliberate strategies put in place to supersede conventional reactive and ad-hoc approaches.

There is little doubt that the phenomenal growth in tourism worldwide has provided a huge social and economic windfall and has become a high priority agenda item for nations and communities everywhere (Gunn and Var: 2002, xxi). In parts of the world, the growth in tourism has contributed to increased economic activity and national development through creating jobs, bringing new infrastructure and raising standards of living (Ismail, 2008: 1). But it was not always so beneficial to all concerned.

Unfortunately, tourism expansion in the 1950s, 1960s and 1970s typically overlooked social and physical matters, only emphasising economic aspects of development (Costa, 2001). During this time, entrepreneurs were responsible for the development of the tourism industry. These entrepreneurs were generally only seeking short-term profits and were not concerned with the long-term impacts of tourism on the destinations they targeted (Costa, 2001). This lack of concern about the long-term impacts resulted in the chaos "brought about by a number of unplanned tourist developments" (Costa, 2001, p.430).

If one is to plan tourism, one must have same understanding of how the popular and professional views of tourism as an activity have changed over time (Jafari, 1990). Whereas the tourism boom was originally entrepreneur-driven and

somewhat ad-hoc, since the early 90's researches and theorists such as Inskeep (1991) have pointed out the importance of an effective organisational structure for its management and the need for continuous, integrated planning.

According to Gunn and Var (2002), a truly integrated planning approach embraces the social, cultural, economic and physical situation at any given destination. Inskeep (1991) describes the integrated approach as the merging of tourism plans with the existing broader development plans of a particular area. In other words, tourism planning cannot be said to be successful unless the visitor attractions and services at the host destination are simultaneously and harmoniously developed to the benefit of the local community. This integrated planning approach to tourism is perhaps best seen as an interrelated system (demand and supply) where all aspects of its development (institutional elements, environmental factors, and socioeconomic factors) analysed and considered in a holistic manner (Inskeep, 1991).

However, for successful long-term implementation, tourism plans should be flexible, taking into consideration changing lifestyles, advances in technology, and changes in social, economic and cultural circumstances (Inskeep, 1991). In this way, tourism development requires constant, on-going management and monitoring to ensure its effectiveness within the broader economic and social development goals (Sharpley, 2008).

The purpose of planning must be to maximise the chances of tourism having positive effects and to minimise the possibility of its having negative effects. Therefore, it is crucial to identify the possible negative effects right at the outset, before any major plan is put into place (Gunn, 1988). And since it is a more and more globalized industry, it is vital that all parties concerned communicate at international level to gain the greatest possible understanding of all factors at play, not least because any changes, positive or negative, in any one area of the

international tourism industry will likely have knock-on effects throughout the whole global system (Harrison and Husbands, 1996).

Coordinated planning involving all levels, including international, national, regional, local and site level, is essential for achieving successful tourism development and management (Inskeep, 1994:7). The experience of many destinations in the world has demonstrated that, on a long-term basis, such a coordinated approach can indeed bring benefits without significant problems, and maintain satisfied tourist markets (Inskeep, 1994:7). In such instances, planning is implemented at different levels from the general, which may apply to an entire country or region, down to the local, which may apply to detailed planning for specific resort destinations. Tourism planning is primarily economic development planning directed towards tourism-related objectives. These specific objectives may differ between the public and the private sectors.

Nevertheless, destination planning remains very much connected to some of the broader political and social structures inside which it operates and the forces these broader structures exert. Arguably, in the case of tourism one of the biggest issues is that most researchers fail to acknowledge that tourism planning is grounded within contemporary capitalist society and that, by its very nature capitalism is predicated on the necessity there be winners and losers in any type of development (Cooper and Hall, 2008: 190).

Tourism planning is evolving and maturing as a research area and new paradigms will undoubtedly emerge as time goes on. While its theory and practice are still very much influenced by town planning, the present evolution points towards the creation of new paradigms that will be determined by market-led approaches (Buhalis and Costa, 2006: 243). As well, the processes and techniques of planning have had to adapt to ever increasing rates of political, social, cultural, economic, and environmental change. As with town planning there has been a significant evolution in tourism planning from narrow concerns with physical

planning and promotion to a more balanced form that recognises the need for greater community involvement and environmental sensitivity (Inskeep 1991; Murphy 1985; Tosun & Jenkins, 1998). The various tourism planning approaches were originally described in terms of the evolution of larger government policies (Cooper, 2008; Getz, 1986). However, based on these traditions of tourism planning originally proposed by Getz (1986) and further conceptualised by Hall (2008), five approaches to tourism planning have been formulated and described: economic, physical, environmental, community-based and sustainable (Table 2.1).

Table 2.1: Overview of the Tourism Planning Approaches

Time frame	Tosun & Jenkins (1998)	Hall (1998)	Getz (1986)/ Hall (2000)	Jafari (1990)	Current Study
1950-1960s	Unplanned development era	Streamlining of policies	Boosterism	Advocacy	Economic
1960-1970s	Supply oriented	Marketing and supply	Economic	Advocacy	Physical
1970-1980s	Demand oriented	-	Physical and spatial	Cautionary	Environmental
1980-1990s	Integrated	-	Community	Knowledge-based	Community
1990-2000...	Collaborative	Public-private Partnerships	Sustainable	Public Platform	Sustainable

Jafari (1990) proposes a series of platforms, which summarise the evolving perspectives on tourism and its associated impacts. The first is considered the advocacy platform, which arose following World War II where economic reconstruction and expansion of tourism were linked. The cautionary platform emerged in the early 1970s and challenged the advocacy platform by describing the negative consequences of tourism. Sociologists and anthropologists began to criticize the overt emphasis on tourism as an economic-only pursuit and this spawned a major increase in academic research on tourism. The third platform, adaptancy, which arose in the 1980s suggested alternative forms of tourism and focused on new, green, responsible, and so called 'soft' tourism which, it was argued, would have to have fewer negative impacts. The final platform described

by Jafari (1987) is the knowledge-based platform which, arising in the 1990s, aims to position itself on a body of knowledge and to learn from the mistakes of the past. However Jafari (1990) does add the caveat that no one platform has replaced another and all can be found in some measure in the tourism literature and research (Table 2.1).

In this investigation, the focus is to review different tourism planning approaches as they might apply and inform the development of ethnic tourism in Iran's Baluchistan. It is intended that it will then become possible to shape the focus of ground level research and formulate an applied scientific/conceptual model to this specific problem. In the following section, five tourism planning approaches are discussed.

2.6.3.1 Economic approach

The economic approach was not only one of the first approaches to tourism planning, but remains the dominant force in tourism development and planning since the early 1960s (Getz, 1986). Depicted by Getz (1986) as "boosterism" it is based on the "simplistic" assumption that tourism development is inherently good and of automatic benefit to the hosts, so little attention is given to the negative impacts of tourism activity. Simply put, a tourism destination's success is invariably measured in terms of economic returns, where cultural and natural resources are commodities to be marketed and utilised for tourism development (Kaiser & Helber, 1978).

However, as tourism development preceded during the 1970s the uneven distribution of benefits and tourism's possible negative impacts became apparent. The fact is that unbalanced or haphazard tourism planning and development has delivered a hard lesson for several places where social and environmental impacts were particularly severe (Hills and Lundgren, 1977). Tourism scholars have begun to question the "growth paradigm" and to begin to clearly identify a multitude of the negative impacts of mass tourism. Jafari (1990) refers to this school of thought

as the "cautionary perspective". The physical/spatial planning tradition, coined by Getz (1987), falls into this perspective. One of its main concerns is to highlight the negative impacts of tourism in relation to the host community itself. The result of this has been to seriously question the overall effectiveness and the level of real benefit offered by boosterism. In fact, boosterism has now been somewhat discredited with the result that most practitioners are undertaking a far more cautionary approach.

Under government-led economic strategy, tourism is often seen as an industry which can be used as a tool to achieve certain goals of economic growth and restructuring. It follows that any consequent planning emphasises the economic impacts of tourism and its most efficient use to create income and employment benefits for regions or communities. Getz (1986) actually describes this approach as a form of "non-planning" and notes that where planning does occur it focuses on forecasting tourism demand for the sole purpose of promotion and development strategies rather than ensuring levels of demand are appropriate to the actual resources and social carrying capacity of a particular region. This approach harks back to a time when little investigation of site capacity and resources was undertaken -- a time when the simple economic positives of tourism were highly regarded and publicised and when neither the tourists nor the host community were aware of, nor had reason to be concerned about, the real impacts of tourism (Murphy, 1985).

2.6.3.2 Physical approach

Considered to have evolved alongside the economic approach, the physical (or land-use) planning approach was driven by an accommodation and facilities shortfall due to rapidly increasing tourist demand (Baud-Bovy, 1982; Choy, 1991). As with the economic, the physical approach also demonstrated a lack of understanding of, or willingness to take into consideration the negative impacts of tourism development. Most plans were based around detailed surveys and

appraisals of the physical resources of the destination; primarily land-use planning for specific resort complexes, hotels, and visitor areas (Ruhanen, 2004). Destination resources were carefully analysed and combined with market surveys to produce an attractive image of future tourism development, defining the necessary infrastructures, and pointing out favourable locations for the various facilities. But this way undertaken primarily for the benefit of investors and developers (Baud-Bovy, 1982; Choy, 1991; Getz, 1986). In this way planning became isolated, site-specific and non-integrated activities, with little or no concern given to possible spin-off effects of proposals and projects on adjacent areas or environments (Murphy, 1985).

2.6.3.3 Environmental approach

While the physical approach in some measure provided some early investigation of tourism activity on the destinations concerned this was mostly in respect to investor/developer profits. The environmental approach to tourism planning gained force as the effects of tourism activity became tangible and recognisable (Burns, 2004). As the global conservation movement of the late 1960s and 1970s gained momentum tourism, as a highly visible industry, came under close scrutiny for its impacts on the environment. During this period attention was diverted away from a purely economic and physical planning focus and began to address environmental concerns (Godfrey, 1996).

Throughout this phase, the relative failure of the previous planning approaches which had focused heavily on the so called 'positives' of tourism became evident and led to the development of a more comprehensive planning approach which recognised the importance of external effects and the need, where possible, to address these (Smith & Jenner, 1989). The environment itself is, in most cases, the tourism product and people travel to an attraction or destination because of its climate, its scenic beauty, or its manmade attractions (Kaiser & Helber, 1978). It came to be understood that if the environment were overly degraded, tourists

would no longer visit and that it would therefore be in the best interests of the industry to protect the environment as a means to protect their livelihood. In an attempt to build suitable interactions between tourists and the natural environment, Ocko (1991) claims that 'environmentally-sensitive', 'responsible', 'low-impact, 'alternative' and 'ecotourism' emerged as some of the new labels describing the notion of "guilt-free" travel.

2.6.3.4 Community approach

In the late 1970s and through the 1980s, as the numbers of tourists grew it was seen that not only was tourism having irreversible and damaging effects to the natural environment, but it was also harming host communities and cultures. Tourism's potential as an economic force had been seized upon by government at all levels, but the result has been top down planning and promotion that left destinations with little control over their own destinies (Murphy, 1985). In addition local residents, while suffering the negative impacts of tourism activity, often did not receive any of the positive economic returns from it.

Both Getz (1987) and Jafari (1990) offer comparable guidelines for tourism planners. According to Jafari (1990), "the new platform aims at positioning itself on a scientific foundation and, at the same time, maintaining bridges with other platforms ... the goal is to form a scientific body of knowledge on tourism" (p.5). Similarly, the integrative approach to planning offered by Getz (1987) places an emphasis upon an understanding of the whole tourism system based on rigorous evaluative research. Hall and Page (2002), too suggest a community approach emphasising the social and political context within which tourism occurs and advocating greater local control over the development process (p: 309). But Dowling (1993: 53) notes "research into community attitudes towards tourism is reasonably well developed, although incorporation of such views into the planning process is far less common".

Geographers have also been active in this area, as it builds upon a strong regional planning tradition that is concerned with being relevant to community needs. The most well-known example of this approach is the work of Murphy (1985).

The community approach to tourism planning stemmed from the recognition that the community, and indeed a range of stakeholder groups, should participate in the tourism planning process. Tourism more than any other industry relates to the total community, as it is a feature or combination of features of that a particular community that attracts tourists. At the centre of the community approach is the notion that in satisfying local needs, it may also be possible to satisfy the needs of the tourist. This community participation is seen as an essential tool for sustainable tourism and in maximising the benefits to a particular area and its residents (Murphy, 1985, Simmons, 1994).

2.5.3.5 Sustainable approach

Sustainable development has the primary objective of providing lasting and secure livelihoods by minimising resource depletion, environmental degradation, cultural disruption and social instability (Page & Thorn, 1997). Sustainable development has been advocated for tourism as a possible solution to the environmental and social degradation of the industry's resources and due to the fact this is an industry which is dependent on nature's endowment and society's heritage (Murphy, 1994).

While reflecting the growing international debate on sustainable development generally, the sustainable approach to tourism planning draws together the distinctive approaches of the economic, physical, environmental, and community approaches to tourism planning (Potts & Harrill, 1998). The sustainable approach to tourism planning is based on the achievement of two prerequisites: a strategic and long-term orientation in tourism planning and multiple stakeholder participation in the planning process (Bramwell & Lane, 1993; Dutton & Hall,

1989). The first of these prerequisites requires strategic planning to supersede conventional planning approaches (Dutton & Hall, 1989). Strategy as it applies to sustainable tourism planning and development seeks to achieve three basic objectives: conservation of tourism resources; enhanced experiences of the visitors who interact with tourism resources; and the maximisation of the economic, social and environmental returns to stakeholders in the host community (Hall, 2008). The second identified prerequisite is the engagement and participation of multiple stakeholder groups in the planning and decision making process (Ruhanen, 2006: 3).

The following chapter examines diverse points of view of the stakeholders' in tourism planning, then applies these in context of Iran's Baluchistan a suitable approach and model for work, and then uses these for ethnic tourism planning and development.

2.6.4 Challenges and opportunities

The public sector has traditionally been viewed as responsible for higher-order planning, but they too have been found guilty of lacking a strategic view (Dredge & Moore, 1992; Page & Thorn, 1997). There are real challenges relating not just to the resource requirements but to the efficiency (or inefficiency) of a prolonged and fragmented planning process. According to Cooper (1995), the complex situations at tourism destinations present a number of strategic challenges and that effective tourism destination planning is still the exception rather than the rule.

As Hall (2000), points out, the challenge is that when destinations have been in the growth stages of the destination lifecycle, short term success has obscured the longer-term view, and when a destination enters a period of decline, it may have difficulty in justifying the overhead costs of an expensive planning strategy. Ritchie and Goeldner (1994) attributes much of the challenge to the use of traditional, prescriptive approaches to strategic planning where the public sector owns the strategy and determines what is best for the destination. He questions

whether such an approach is suitable and suggests the need for more dynamic and evolutionary approaches, such as destination visioning. This requires the envisioning of a destination image, communicating it to stakeholders and empowering them to cooperate in implementing the vision. According to Hall and Page (2002), different planning approaches, while not mutually exclusive, conceptualise tourism planning in distinct ways. Each perspective differs in its underlying assumptions about planning, problem definition, and the appropriate level of analysis and research methods (p. 309). Additionally as Faulkner, (1994) noted, variations in approaches to tourism planning add to the complexities of scale and different types of plans.

As Mason (2015) noted, tourism planning textbooks tend to bemoan the complexity of the planning process. Urban planners have tried to develop theories to address theories and approaches in the tourism planning context (Hall, 2008). A review of literature indicates that tourism planning has evolved from a narrow concern with physical planning to a market-oriented and industry-dominated approach with little public input, and then to a more balanced form of planning, or a comprehensive, flexible, integrated and community participatory approach which takes into account economic and socio-cultural impacts, political boundaries, and environmental sensitivity (Yang, 2007: 57).

2.7 Multicultural planning

There is some distance yet to go in terms of practicing planners to include in their work consideration of multicultural communities. In the mid-1990s, Wallace (1999) asserted that there were "absent voices" in the literature on this topic. Four years later, Edgington, Hanna, Hutton, and Thompson (2001) acknowledged the growth of theoretical interest in multiculturalism and urban governance, but contended that "there has been a dearth of empirical studies that assess the extent to which local governments have taken up the challenge of multiculturalism" (p. 175). Multicultural planning advocates are active in encouraging the celebration

of multiculturalism. Urging planners to gain more understanding of ethno-cultural diversity, and to be more culturally sensitive and inclusive. Yet, few multicultural advocates actually use empirical studies to examine planning practices in context (Zhuang & LONG, 2008).

Planning for a multicultural society is not new, however great challenges remain and planning literature has yet to address these critical issues in sufficient depth. Although there are few planning theories directly linked to multicultural planning, there are several planning models worth noting, namely the advocacy, the transitive, and the communicative planning models (Zhuang & LONG 2008). The transitive planning model is of special interest in that it focuses on public participation through face-to-face transactional discussions between planners and community members. Specifically it attempts to engage minorities in the planning decision making process through public meetings and consultation of ethnic media, associations and communities (Qadeer, 2009). It is founded on the notion that key stakeholders' participation can help achieve the goal of "good planning".

Multicultural planning is a strategy of making reasonable accommodations for the culturally-specific needs of ethno-racial minorities on the one hand and reconstructing the common ground that underlies policies and programs on the other. A set of policies is recommended for making multicultural planning more inclusive. Qadeer (2009) has proposed guide lines such as promoting and systemising ethnic entrepreneurship for economic development and making policies and strategies for promoting ethnic art and cultural service (p. 89). However, there is a risk that multicultural theory can easily become little more than a lofty idea and an abstract adornment to planning discourse. The theoretical development of multicultural planning requires further empirical exploration of the practical challenges facing planners. With the barriers inherent in the planning system, it is not easy to change planners' approaches to accommodating multiculturalism (Zhuang & LONG, 2008).

According to Qadeer (2009), comprehensive planning policies that consider diverse needs rather than satisfying specific circumstances may facilitate the institutionalisation of multicultural or "pluralistic" planning. Perhaps a starting point for such a process could be a "cultural assessment" or "cultural audit" of planning documents, aided and informed by community focus groups and minority community leaders. Sociocultural considerations must inform planning notions and norms such as parking requirements, compatibility of land uses, and service provisions. Allowing minority voices to be heard in the policy formation process is likely to lead to the creation of more equitable policies.

At a simply pragmatic -- or even at a simple democratic level -- equitable policies should allow for ethnic representation in the planning profession and on decision making bodies (Qadeer, 2009) in order to garner greater cultural understanding between minority and majority groups. Moreover, implementing a code of ethics throughout the planning process may provide opportunities for minorities and the politically weak, unorganised and inexperienced groups to participate more effectively in the formal planning process. Qadeer (2009) argued that a multicultural approach involves revising planning policies, regulations and processes, realigning planning models and criteria, and rethinking planning principles to serve diverse groups fairly. It is not only important to recognise, accept and respect the diversity of language, lifestyle, family structures, and social values unless that diversity is given a productive voice.

This chapter has discussed the planning issues in multicultural societies and has identified strategies to resolve issues in the multicultural context. Furthermore, the discussion has shed light on practical approaches to planning for ethnic tourism in multicultural communities. But, more empirical studies from different perspectives are needed to inform the approach to be taken in planning in a multicultural environment, as well as the way in which the planning system may be altered to accommodate the cultural needs of diverse ethnic minorities and to

mediate potential conflicts amongst dominant and minority groups in planning practice.

2.8 Stakeholder theory

The term "stakeholder" first appeared in an internal memorandum at the Stanford Research Institute, in 1963. Stakeholder theory was pioneered by Freeman (1984), who suggested that an organisation is characterised by its relationships with various groups and individuals; including employees, customers, suppliers, governments and members of the community. The underlying premise of stakeholder theory is that firms are required to acknowledge that stakeholders are persons or groups with legitimate interests in the organisation, which must be recognised whether or not the organisation has any interest in the stakeholder. Its much-quoted definition is as follows: "those groups without whose support the organisation would cease to exist" (Donaldson & Preston, 1995; Sautter & Leisen, 1999).

Freeman (1984) notes that, "to be an effective strategist, you must deal with those groups that can affect you, while to be responsive, you must deal with those groups you can affect" (p.46), and stakeholder theory recognises that various groups can and should have a direct influence on managerial decision making (Sautter & Leisen, 1999; Timur & Getz, 2002). Stakeholder theory has been considered a useful approach to address the principles of sustainable tourism planning (Robinson, 1999; Timur & Getz, 2002). Much of the management vocabulary that had previously developed under the influence of Weberian bureaucratic theory assumed that organisations were in relatively stable environments, whereas the idea that corporations have stakeholders has now become commonplace in the management literature, both academic and professional (Hill & Jones, 1992).

Since 1984 academic interest in a stakeholder approach has both grown and broadened. Indeed the number of citations using the word stakeholder has

increased enormously as suggested by Donaldson and Preston (1995). Most of the research on the stakeholder concept has taken place in four sub-fields: normative theories of business; corporate governance and organisational theory; corporate social responsibility and performance; and strategic management. Finally, Donaldson and Dunfee (1999) have also developed a justification for a stakeholder approach that is based on social contract theory. Kochan and Rubenstein (2000) have also developed a normative stakeholder theory based on an extensive study of the Saturn automotive manufacturer.

This stream of research on the subject has grown out of the contrast between the traditional view that it is the fiduciary duty of management to protect the interests of the shareholder and the stakeholder's view that management should make decisions for the benefit of them all (Freeman, 2004:235). In addition, Williamson (1984) used a transaction cost framework to show that shareholders deserve special consideration over other stakeholders because of "asset specificity." He argued that a shareholder's stake was uniquely tied to the success of the firm and would have no residual value should the firm fail for example, unlike the labour of a worker.

Freeman and Evan (1990) have argued, to the contrary, that Williamson's approach to corporate governance can indeed be used to explain all stakeholders' relationships. According to Freeman, (1984), to understand a business is to know how these relationships work and change over time. It is the executive's job to manage and shape these relationships to create as much value as possible for stakeholders and to manage the distribution of that value. From a stakeholder perspective, business can be understood as a set of relationships among groups that have a stake in the activities that make up the business (Freeman, 1984; Jones, 1995). On the other hand, from a managerial perspective, the stakeholder theory posits that the various groups can and should have a direct influence on managerial decision making (Jones 1995). Stakeholder concepts and ideas have

also been used to better understand the relationship between governance and accounting practices (Richard-Baker & Owsen, 2002).

Although the study of stakeholder theory does not address ethnic tourism directly, it provides valuable insights for understanding and managing stakeholders in ethnic tourism (Yang, 2007: 60). Stakeholder theory was developed from political science and business management research (Brugha and Varvasovszky, 2000). In the recent tourism literature, more and more researchers argue that an increased collaboration in the planning process is needed (Jamal and Getz 1995; Sautter and Leisen, 1999: 312). Key stakeholders' participation in tourism planning is seen as the essential tool for sustainable tourism and for maximising the benefits to an area and its residents (Murphy, 1985, Simmons, 1994).

As Simpson (2001) argued, on the basis of a review of the literature on stakeholder participation and strategic orientation in tourism planning, a combination of the two, denoted stakeholder driven strategic planning, could be a major contributor to "the ultimate sustainability of tourism development". Nowadays, there is an extensive literature on stakeholders and how they influence policy, organisations or project decision making processes (Brugha and Varvasovszky, 2000, Yang, 2007). Particularly in the field of management, stakeholder theory has evolved into a systematic tool with clearly defined ways to identify and approach stakeholders, and to ascertain stakeholder positions, levels of interest and influence, to scan the current and future organisational environment, and to develop strategies for managing important stakeholders (Varvasdvaszky and Brugha, 2000, Yang, 2007). Indeed, achieving key stakeholders' participation has not been a straightforward task. To exercise effective participation or involvement, local people and planners need motivation, education and training.

Donaldson and Preston (1995) argued that stakeholder theories could be categorized as descriptive, instrumental or normative. A descriptive theory would simply illustrate that firms have stakeholders, an instrumental theory would show that firms who consider their stakeholders devise successful strategies; a normative theory would describe why firms should give consideration to their stakeholders. Thus, the search for a normative justification for stakeholder takes the theory beyond strategic issues and into the realm of philosophical considerations. Kotter and Heskett (1992) specifically observed that such highly successful companies as Hewlett-Packard, Wal-Mart, and Dayton Hudson although very diverse in other ways share a common stakeholder perspective (p. 59).

In this investigation, five main key groups of stakeholders in ethnic tourism planning have been identified as units worthy of analysis: (1) government (at various levels); (2) tourism entrepreneurs; (3) ethnic groups; (4) religious groups; and (5) tourists (Figure, 2.1). The research will compare and evaluate their perspectives on ethnic tourism development. Each of the five stakeholder groups has different motives, goals, and objectives.

2.9 Stakeholder collaboration

Tourism is not a simple, contained industry; it is an open, complex and dynamic system. This system consists of many interacting components and involves many different stakeholders. The development of tourism in a sustainable way requires that it impinge on certain of its own elements and is subject to the influence of many different factors. The limitation of traditional approaches to tourism research has become evident over time. Usually these approaches have looked at a particular issue or issues of the whole tourism picture in isolation. As a result, it has become difficult to manage tourism toward sustainability.

In another way, however, tourism can be seen, like so many modern industries, as essentially an assembly process. In very few situations does one company or organisation control all the components or all the stages and decision making processes, in the creation and delivery of the tourism product. Vertical integration is not a hallmark of most tourism operations. Equally, horizontal integration is relatively rare: single ownership of all the airlines, hotels or other forms of tourism product is unusual, even within the one geographical region (Bramwell, 2004).

According to Jamal and Getz's (1995), "stakeholder collaboration is a process of joint decision making among autonomous, key stakeholders of an interorganisational, community tourism domain to resolve planning problems of the domain and/ or to manage issues related to the planning and development of the domain" (p:188). Sustainable tourism requires stakeholders' collaboration (Mai, 2010).

But the range of stakeholders involved in the tourism is vast with their involvement ranging across various interrelated areas of concern. Theoretically, each single tourist and each member of the host community has a stake in the nature and quality of tourism and in its future development as well as in the benefits derived from it. For tourists, benefits are largely intangible and linked to having a positive re-creative experience and, for some, an "authentic" experience. Notably however, the tourists' interest is not limited to one particular destination. For host communities, benefits range from the tangible, including direct and indirect revenue through tourism expenditure and employment, to a sense of esteem and civic pride at having shared their locale and their hospitality. In this sense, local and residential populations have a very direct and clear stake in tourism, particularly if the benefits it generates address poverty. But, host communities also have a direct stake in tourism if it exploits, degrades, and/or erodes resources vital for local society, culture, and the environment. In this case, tourists have less of a stake in that they are transient stakeholders and unlikely to

have to experience the negative effects of their own activity at all or certainly not for any significant length of time (Robinson and Picard, 2006: 52-53).

In the recent tourism literature, more and more researchers advocate the need for increased collaboration in the planning process (Jamal and Getz 1995; Marsh and Henshall, 1987) and, as Bramwell and Lane (1993), noted, partnership approaches to tourism planning are now widely endorsed by governmental and public agencies in many developed countries (p. 2). Wood and Gray (1991) agrees saying that stakeholder collaboration is increasingly advocated as an effective approach to planning and management for resolving conflicts and to advance shared visions where stakeholders recognise the potential advantages of working together. Collaboration and partnerships in tourism planning are increasingly being used in developing countries with research into collaborative planning practices an important issue (Reed, 2000; Simpson, 2001). The vision of tourism development among tourism stakeholders involves collaboration and coordination among the multiple parties involved in this industry as well as input from tourism and other interest groups in planning (Ladkin, & Bertramini, 2002: 72).

This important realisation of involving diverse stakeholders in tourism planning and management is receiving growing recognition (Hall, 2008; Simpson, 2001) and indeed, as state previously, there are many different stakeholders that have interests in this process (Ladkin and Bertramini, 2002). Cooperation and collaboration are major issues in the planning arena. They have been linked to the idea of sustainable tourism development (Bramwell and Lane, 1999; Hall, 2008), and, in the context of community-based tourism, they have been also linked to integration and participation (Mitchell and Reid 2001; Tosun 2000). This has led to increasing attention being directed to the use of formal and informal collaborative arrangements or partnerships that bring together a range of interests in order to develop and to also implement tourism policies. Collaborative arrangements for planning involve face-to-face interactions between stakeholders who may be in the public, semi-public, private or voluntary sectors, and include

pressure groups and specific-issue interest groups. Stakeholder collaboration has the potential to lead to dialogue, negotiation and the building of mutually acceptable proposals about how tourism should be developed.

Despite general agreement that collaboration is the way forward, there is little doubt that there are problems with such collaboration including mistrust prejudice and preconceptions between stakeholders and the clash of differing social, economic and political value systems (Bramwell & Lane, 2000). So, sustainable tourism development needs to include a focus on attaining some level of harmony among stakeholder groups if the goal of delivering a desirable and sustainable quality of life is to be reached (Ahn, Lee and Shafer, 2002: 1).

Critical to the implementation of the collaborative planning approach is the identification and legitimisation of all potential stakeholders (Simpson, 2001). But in destinations experiencing emerging development where interests are not collectively organised, the identification of stakeholders is a complicated task (Reed 1997). The problem of bringing various stakeholders and interests together is the first stage in establishing effective collaborative processes (Timothy, 1998).

Active stakeholder participation is the second identified prerequisite of the sustainable tourism planning approach (Caffyn & Jobbins, 2003; Dutton & Hall, 1989; Simpson, 2001). As Faulkner (2003), noted, sustainable development objectives hinge on the adoption of this workable participatory model, involving the meaningful engagement of the community, along with industry stakeholders and relevant government agencies in the strategic planning process. It is acknowledged in this context that failing to work through communication problems and to incorporate participation from all stakeholder groups will result in the failure of an organisation (Clarkson, 1995; Sautter & Leisen, 1999).

An appropriate use might be made of the collaborative approach is where fragmented and independent planning decisions by different tourism stakeholders

give rise to power struggles over resources in particular destinations (Ladkin & Bertramini, 2002: 73). According to Sautter and Leisen (1999), the functional approach views tourism as a proactive force which, if developed appropriately, maximises positive returns to a community in overall growth while minimising the costs to the environment and culture. The value of the functional approach is that it means all stakeholders interested in, or affected by, this business within a particular market or community should work to collectively manage the tourism system (p: 313). As Keogh (1990), noted this co-operative approach toward its development is advocated in research involving collaboration and development.

But, like Bramwell & Lane (2000), Reed (1997) notes, in tourism planning, the possibilities for collaboration are complicated due to the existence of multiple and varied organisations that often hold widely different viewpoints and have differing vested interests. As stated earlier, in emerging destinations where interests are not collectively organised, the identification of legitimate stakeholders is a complicated task. According to Gray (1985) the stakeholder is seen as one who has the right and capacity to participate in the process. A stakeholder who is, or is likely to be, affected by the action of other stakeholders has a right to be involved. The identification and legitimisation of participant stakeholders is related to their economic or political power; the perceived legitimacy of their claims to holding some stake; the urgency of the claims; and the willingness to be involved (Medeiros & Bramwell, 1999).

In this context, a stakeholder in tourism is deemed to be anyone who is impacted on by its development, in either a positive or a negative way. Problems are evident with this inclusive approach, as it raises questions as to who is qualified or best placed to take decisions. Many people will have opinions, but not necessarily the experience to formalise or implement their views. This is particularly a problem in less-developed countries where expertise is often not available (Brohman, 1996). Basically speaking, the stakeholder must also have the

skills to participate. Genuine stakeholder inclusiveness may, in this respect, carry real implications for information flow and for education and training.

Whatever the difficulties in setting up a true collaborative process, there are real gains to be had. The benefits of collaboration in tourism planning are many (Adele and Andrea, 2002: 74). Some of the main benefits include providing cost-effective solutions in regions by pooling resources and avoiding the costs of potential stakeholder conflicts (Jamal & Getz, 1995; Selin & Beason, 1991). Politically, the collaboration process is more equitable than the conventional approach, as the views of stakeholders are as legitimate as those of an expert (Bramwell and Sharman; 1999; Hall; 2000; Hall; 1999, Adele and Andrea, 2002). In addition, collaboration adds value to ongoing policy-making since people who are affected by the development bring their knowledge and experience to the ongoing process (Bramwell & Lane, 1999; Healey, 1997). And, according to Hall (2000), the inclusiveness of collaborative approaches may help in dealing with some of the key problems of implementation, such as conflicts between policies and values or conflicting interests within the implementation structure.

However, set against the positives of collaboration, there are a number of negative aspects and challenges (Ladkin and Fletcher, 2005: 31). Collaboration theory is based on the assumption that this process can overcome power imbalances simply by involving all the stakeholders in a manner that meets their needs (Adele and Andrea, 2002; 74). This ignores the existence of systematic constraints such as the unequal distribution of power and resources (Hall, 1999; Healey, 1998; Reed, 1997; Adele and Andrea, 2002). In the end, evidence suggests that collaborative planning is directly affected by existing and sometimes entrenched rules, practices and systems that differ widely between nations, regions, and local areas (Roberts& Simpson, 1999; Adele and Andrea, 2002).

It is important to understand to what extent collaboration actually works in different cultural and political contexts (Stolton and Dudley, 1999). The

commitment to implementing a collective planning approach is in some way contingent on the development of techniques that measure the extent and effectiveness of collaboration and to do this requires some effective method of measuring the extent of collaboration through the stages of involvement and throughout network structures (Butler, 1999; Jamal and Getz, 1995; Ladkin and Fletcher, 2005: 32).

There are a range of conditions that will maximise the chances of success in the collaborative process. Two of the most important is the building of trust among the participants/stakeholders, and the recognition that there is a shared problem or challenge (Bramwell & Sharman, 1999; Jamal & Getz, 1995). The aim of stakeholder collaboration is to build a consensus among stakeholders (Ladkin and Fletcher, 2005: 42), and the perceptions of positive benefits from collaboration are likely to facilitate such consensus and cooperation.

Initial efforts should be directed towards building a collaborative environment to secure joint formulation of aims and objectives on the plan for tourism development (Healey, 1998). It is the willingness to strive for a "common good" that is an essential precondition to the development of a collaborative approach (Adele and Andrea, 2002: 75). But it is not only a lack of expertise and training, as suggested earlier, that can present real barriers containing opportunities and the development of collaboration. Other significant inhibitors include lack of viable tourism planning authorities, political traditions that favour a centralisation of authority, lack of funding, lack of interest or commitment by stakeholders, competition for the same resources, lack of long-term or strategic planning, and a lack of consensus around specific structures and processes (Selin & Beason, 1991).

The strategic planning of destinations is a complex task due to the interdependence of multiple stakeholders and fragmented control over tourism's resources (Jamal and Getz, 1995: 200). Collaboration among all stakeholders can

take different forms, normally a commission or a committee (Buhalis and Costa, 2006: 231). According to Jamal and Getz (1995), sustainable tourism development at a local and global level will require much greater cooperation and collaboration than practiced to date (p. 200). Given the interconnectivities within and among these fields, and such a diverse and dynamic set of stakeholders involved at different levels, the mechanism of collaboration is widely recognised as being a way of realising the principles of sustainability and the imperatives of development. Collaboration as a process of joint decision making among stakeholders is a means not only of achieving consensus for action, but also a way of amassing intellectual and experiential capital and other resources to better deal with unforeseen problems and issues that may arise as the planning is put into action (Robinson and Picard, 2006: 52-53).

An additional and powerful argument for collaboration is that it not only engages all interested parties in the decision making process, but allows them (requires them) to take responsibility, to enhance their self-reliance, and to develop their own awareness of the issues; all of which enables them to enjoy a greater degree of autonomy and a greater sense of shared ownership (Araujo & Bramwell, 1999).

This section has dealt with an applied review of the literature on stakeholders' cooperation. The pros and cons of stakeholders' management were discussed. Based on this review we can reliably state that tourism system management without cooperation of all stakeholders is not advised and contrary to present research, and that, in the context of Iran, much would be gained from understanding and paying attention to the interests of stakeholders and non-stakeholders.

This investigation suggests that in ethnic tourism situations, there are five key stakeholders (Figure, 2.1), whose points of view need to be considered when attempting to build a collaborative process that will likely deliver gains to all

concerned. This model could certainly be applied to ethnic tourism development in Iran's Baluchistan. It seems obvious that the implementation of a model for cooperation among stakeholders is called for and likely to yield positive results in the context of Baluchistan.

2.10 Conceptual framework

In order to continue with the academic literature and in line with the research objectives, a conceptual framework for studying ethnic tourism planning, which is primarily a case study of Baluchis in Iran, has been developed and is presented in Figure 2.1. The framework offers a workable structure to guide the research on ethnic tourism, with particular emphasis on the development of ethnic tourism in that region. The framework consists of three parts: ethnic populations; multiethnic planning for collaboration of key stakeholders; and economic, sociocultural and political challenges.

1. Ethnic populations: this section in the conceptual model focuses on the status of the ethnic group population and analyses its role in the economic, social, cultural, and political aspects through the development of ethnic tourism.

2. Multiethnic planning for collaboration of key stakeholders: this is the most important focus of the study, examining the points of view of five key stakeholders relating to the cooperative approach to be taken for ethnic tourism planning. Scientific model on the basis of the cultural-political context of the study area will be presented. Five key groups of stakeholders are identified as units of analysis: government (categorised into three levels: national, provincial and local); tourism entrepreneurs; ethnic groups; religion; and tourists clientele. This research will identify each group's perspective on ethnic tourism development and their assessment of ethnic cultural representation and the creation of employment opportunities through tourism activities. The stakeholder

groups are presented in a similar way in the framework but they have different points of view and stances. Each of the five stakeholder groups has different perspectives, goals, and objectives.

3. Economic, socio-cultural, and political issues: the effects of ethnic tourism development is analysed through the stakeholders' points of view with specific reference to the positive and negative aspects of ethnic tourism development.

Figure 2.1: The Conceptual Framework

```
                  ┌──────────────────────────┐
                  │  Tourism Development for  │
                  │     Ethnic Populations    │
                  └──────────────────────────┘
                              │
                              ▼
                  ┌──────────────────────────┐
                  │   Multi-ethnic Planning for │
                  │ Collaboration of Key Stakeholders │
                  └──────────────────────────┘
```

Ethnic Minorities   Religion   Tourists   Tourism Entreprene   Governments

Positive Impact of Ethnic Tourism

Unity and Solidarit

Create Occupational opportunities and Business

Resolve the political problems between national government and the ethnic groups

Introducing the culture of ethnic groups

Sociocultural and infrastructural development and reducing

Conceptual Framework for Ethnic Tourism Planning

94

2.11 Summary

This chapter has reviewed the theoretical context of ethnic tourism and planning as it is discussed in the literature. In light of this review and in line with the research objectives, a conceptual framework has been developed to guide the field research on ethnic tourism planning.

Chapter two at the beginning focuses on the concepts of development and tourism and the evolution of planning theory in respect to tourism. Then the concepts of authenticity, ethnicity and development of ethnic tourism have been described. Furthermore, potential impacts of ethnic tourism and ethnic tourist were focused. Under the title of theories and approaches, definitions of tourism planning, history and evolution of tourism planning and tourism planning approaches were presented.

Five key stakeholders were identified: governments, tourism entrepreneurs, ethnic group, religious leaders, and tourists (Figure 2.1). A conceptual framework was developed to present a comprehensive view of ethnic tourism planning in the Baluchistan area of Iran. The intention was to identify five key stakeholders in order to gain an understanding of the differences between them in terms of attitudes, practises and ambitions.

Further research is necessary in order to specify effective planning for ethnic tourism. There are gaps in the field of ethnic tourism studies from different parts of the world and from the range of perspectives in what is a multi-faceted activity.

These gaps mean that there are few initiatives and strategies being undertaken with respect to the study and development of ethnic tourism strategies. The present study focuses on ethnic tourism planning from different perspectives as it exists in Iran's Baluchistan area.

Chapter 3
Study Area: Iran's Baluchistan

3.0 Introduction

This chapter introduces the history and current status of Iran ethnic minorities and ethnic tourism development from the national level to the local level. As a multi-ethnic region and popular ethnic tourism destination in Iran, Sistan and Baluchistan province prefecture in Baluchistan, southeast Iran was chosen as the study site.

3.1 Iran at a Glance

Despite recent controversies, Iran is an incredibly diverse country that is rich in cultural and historic terms, representing a recorded human history that stretches back some 10,000 years. There is considerable evidence for commercial hospitality that dates back to at least 2000 BC (O'Gorman, 2007: 31). Iran has been in Persian literature the title of the country since Sassanian era (224-651 BC) and became the officially international title for the country in 1935. In Western countries, Iran had been traditionally known as Persia. In addition, Iran is the fifth largest country in Asia and the second largest in the Middle East (Axworthy, 2008), with a land area of around 1,648,195 square kilometers in South-western Asia, in the Middle East region (SCI, 2016). According to Iran's statistics centre and the census performed in 2014, the population of the country is more than 77 million.

As shows table 3.1, Iran bordered by Iraq on the west, Turkey on the northwest, Armenia, Azerbaijan, Turkmenistan, and the Caspian Sea on the north, Afghanistan on the east, Pakistan on the southeast, and the Persian Gulf and the Sea of Oman (Makoran) on the south (World Facts, 2016).

Table 3.2 Length of Iran's borderlines (Kilometer)

Total	Iran-Iraq	Iran-Turkey	Iran-Turkmenistan	Iran-Azerbaijan	Iran-Armenia	Northern coastline	Iran-Afghanistan	Iran-Pakistan	Southern coastline
8865	1609	511	1205	759	48	765	945	978	2045

Source: SCI

With the exception of Armenia, the majority of the populations of all its neighbouring countries are Muslim. The ancient Zoroastrian religion originated in Iran and there are also places of religious significance to Shia Muslims which have become centres of pilgrimage (Zamani-Farahani & Henderson, 2011). Contemporary Iran is a country shrouded in political, religious, cultural, social and economic controversy. It is a country that courts extreme emotional and ideological debate and faces challenges as a tourism destination both because of this controversial context and as a result of its association with conflicts in neighbouring countries like Afghanistan and Iraq (O'Gorman, Baum, and McLellan, 2007: 302). It would be a great error to think of the population as being homogeneous, for the people of Iran are in fact quite diverse. There are ethnic, linguistic, organizational, and religious differences among Iranians (Salzman, 2009). Article 12 of the Constitution of Iran declares that the official religion of Iran is Islam and the doctrine followed is that of Shi'ism. According to the most recent census, 99.4% of its 77 million people are Muslim, with the majority of being Shi'a (89%) and the remainder made up of other Muslim sub-groups with Sunnis constituting about 10% of the total. Other minor religious communities are Christians and Zoroastrians, as well as Jews (Iran National Census, 2011). Google Maps (2016) represents the location of Iran in relation to neighbouring countries (Map 3.1).

Map 3.1 Iran

Source: The map is created by the author

The landscape of Iran is dominated by Alborz and Zagros mountain ranges, two vast deserts namely Dasht-e Kavir and Dasht-e Lut, two coastal areas of Persian Gulf, to the south with around 2045 km length, and Caspian Sea, to the north around 765 km length, and several rivers which drain into the Persian Gulf, Caspian Sea or the desert areas of the Central Plateau (Map 3.2).

Map 3.2 Topography of Iran

Source: Iran Travel and Tourism Organization (ITTO)

The Alborz Range stretches parallel to the Caspian Sea in the north and the highest peak is Damavand at 5,671 meters. The Zagros Range runs parallel to the Persian Gulf to the southeast and the highest peak is Dena at 4,409 meters. Iran's forest area is estimated at about 14,202,559 ha (equal to 9 per cent of the country's land area) and are divided into two areas including the Caspian forests (the Hyrcanian forests) in the north which known as the oldest forests in the world and dry and semi-dry forests (Forest, Range & Watershed Organization. The two deserts of the Central Iranian Plateau cover around 20% of Iran's total land area (Mirzaei, 2013, p. 122).

3.1.1 Iran's climate

The climate of Iran is influenced by its location and above-mentioned geographical characteristics. Iran has various climates; the range between the maximum and minimum daily temperatures is up to 40 degree centigrade and while there is 2000 mm of precipitation in the Caspian Sea coasts, central part receives less than 50 mm. In general, climate in Iran ranging from arid and semiarid in central part to subtropical along the Caspian Sea lowland in north and cold in mountainous areas of Alborz and Zagros. The climate of Persian Gulf littoral is mild in winter, hot, and humid in summer. Diversification of geographical and climatic conditions of country makes it possible to travel to Iran throughout the year and in all seasons (Map 3.3).

Map 3.3 Climate of Iran
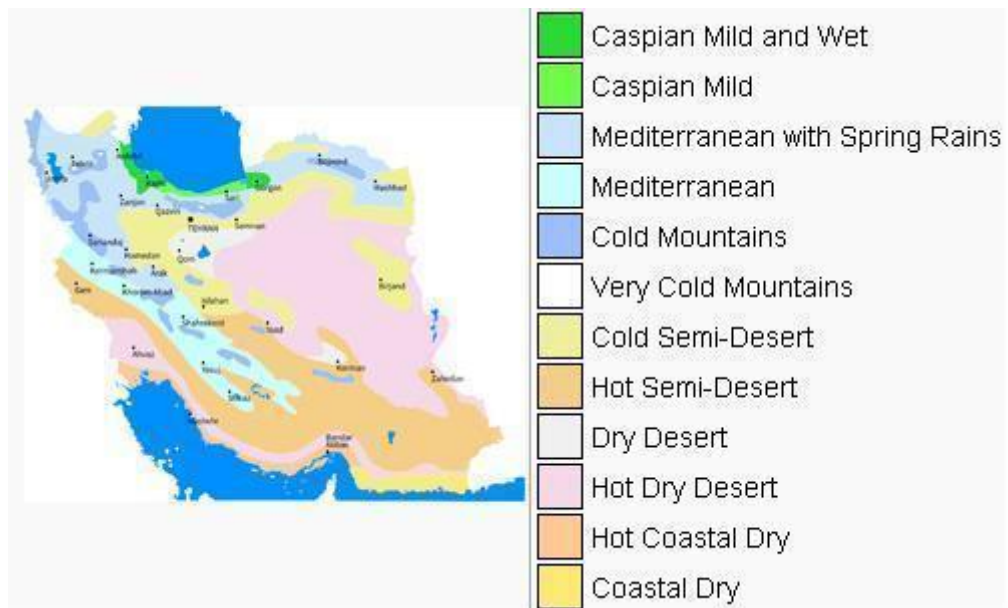
Source: Iran Travel and Tourism Organization (ITTO)

3.1.2 Iran's current economic issues

Iran economy's great strength is its abundant energy resources: It holds 10% of the world's proven oil reserves and its supplies of natural gas are second only to Russia's. Moreover, having avoided the conflict that has engulfed neighbouring Afghanistan and Iraq in the last few years, Iran is currently enjoying something of an economic boom. Low levels of public debt, a healthy trade surplus and rising government expenditure complete the benign picture. But despite these encouraging signs, analysts remain highly cautious about Iran's future prospects (CBI, 2016). In other words, Iran's economy is a mixture of central planning, state ownership of oil and other large enterprises, village agriculture and small-scale private trading and service ventures. The majority of country land surface is not arable and only one-third is suited for agriculture. Cereal crops such as wheat, barley, rice, fruits, sugar beet, tobacco, saffron, tea, and pistachio nuts are the Iran's major agricultural products.

In fact, Iran has one of the most isolated economies in the world. It is currently ranked 151 out of 162 among all countries and 16 out of 17 in the Middle East and North Africa region. The government of Iran controls more than 80% of the economy, a figure more or less consistent for the past 30 years (Holmes, 2008). Iran's economy is marked by statist policies and an inefficient state sector, which create major distortions throughout the system, and reliance on oil, which provides the majority of government revenues. Price controls, subsidies, and other rigidities weigh down the economy, undermining the potential for private-sector-led growth. Private sector activity is typically limited to small-scale workshops, farming, and services. Significant informal market activity flourishes and corruption is widespread. Tehran since the early 1990s has recognized the need to reduce these inefficiencies. This was the most extensive economic reform since the government implemented gasoline rationing in 2007.

Over a five-year period the bill will phase out subsidies that previously cost Tehran $60-$100 billion annually and mostly benefited Iran's upper and middle

classes. Cash payouts of $45 per person to more than 90% of Iranian households mitigated initial widespread resistance to the TSL program, though popular acceptance remains vulnerable to rising inflation. A rise in world oil prices in 2011 increased Iran's oil export revenue by roughly $28 billion over 2010, easing some of the financial impact of international sanctions. However, expansionary fiscal and monetary policies, government mismanagement, the sanctions, and a depreciating currency are fuelling inflation, and GDP growth remains stagnant. Iran also continues to suffer from double-digit unemployment and underemployment. Underemployment among Iran's educated youth has convinced many to seek jobs overseas, resulting in a significant "brain drain" (World Fact Book, 2016).

3.1.3 History and civilization of Iran

Iran has a long history that is important not just to the country but also to the rest of the world, to which it made important contributions in the past. Present day Iran is a part of a much larger geographical unit called the Iranian plateau. This natural unit, although climatically and biologically diverse, has a number of common characteristics that have led to, and perpetuated, a kind of "cultural unity" (ICHTO, 2009: 9). Persian history is said to have commenced in 559 BC. There is no lack of literature on different aspects of Persian civilization and history such as architecture, administrative knowledge, art and religion which provide detail information in the field. It is impossible to conduct research on tourism in Iran without knowledge of the history of Iran. Consequently, this section presents a brief history of Persia as the cultural heritage of the Iranian people, in order to explain how Persian culture is preserved throughout its long history in spite of changes in the political boundaries and ethnic diversity of the country. It shows that the authentic cultural elements of ancient Persia are still alive in modern Iran, which makes the place qualified theoretically to attract many cultural tourists (Vafadari & Cooper 2007: 40).

Iran inherits the great civilization of the Achaemenid Persian Empire which was the largest that the ancient world had seen to that time, extending from Anatolia and Egypt across western Asia to northern India and Central Asia. Iranian/Persian culture and civilization have strongly contributed to the world's art and civilization over the centuries. The peoples who have been living in Iran are many and diversified but at the same time unified under the Persian language and culture. Over the centuries the land of Iran has experienced invasions, by different people from the west, Middle East and Central Asia such as the Greeks accompanying Alexander, the Arabs, the Turks and the Mongols. However, the conquerors if they stayed lived in Iran without bringing about appreciable racial and ethnic transformation. Furthermore, they were assimilated into Iranian culture. Keeping Persian identity and language over time is the evidence for the proposition that it has been the culture that has unified people in Iran not the race (Kia, 1998).

The evidence relating to the first cultural behaviours of man in Iran also points to the manufacturing of assorted stone implements that pertain to the Palaeolithic period; starting 200,000 years ago. There is ample evidence of human settlement in many parts of Iran. Communities thrived around the Uremia Lake in the North West and in Shiraz in the south west, also the south eastern shores of the Caspian Sea and further to the east in southern Khorasan (ICHTO, 2009: 12). The culture and civilization of traditional Persia survived until the third century BC in the time of the Sassanid's (226-240), the last native Persian rulers. The civilization bequeathed by the Sassanid's was based on two elements, a) Zoroastrianism and the importance of the position of Zoroastrian priests and b) the ancient culture of the Achaemenid, the culture of "Shah" (the king) and "Shahanshah" (king of kings). This culture provided Iran with a foundation that survived Iranian identity crises from the medieval period to the present in spite of insecurity, poverty, war and invasion.

The victorious nations in Iran over time like the Greeks, Turks, Mongols and Arabs were influenced by Iranian culture. Persian civilization and culture attracted them and they even contributed to improving the culture regardless of being conquerors of the land. In the Islamic period, Iranian culture had such a deep influence on Arabs that it could enter the court of Umayyah and the Abbasids in Baghdad and Damascus and teaches them how to rule.

The land of Iran has experienced the flow of different nations in the form of migration, invasion and war. Different races and tribes including Turks, Mongols, Afghans and Arabs have ruled the country as well as the Persians themselves. However, no people who have come into contact with Persia throughout its history could remain indifferent to Persian culture. The rich religious environment of Persian history represents a remarkable sense of tolerance combined with a strong religious life. Persia has been a haven for religious minorities over time and they have been free to practice their religious life in Persia within its confines. Nestorians for example, who had separated from the main Christian church over doctrinal questions, were allowed to establish their churches in Persia, along with Jewish communities. Finally, in the eastern lands of the Persian Empire, Buddhism appeared and through these areas the message of Buddha travelled to China. However, Persian culture has remained dominant in its role of imposing unity upon the variety of ideas, forms and ideologies entering its borders from the East and the West each time and has succeeded in creating a new and profound Persian identity.

The spread of Islam into Persia was a gradual process which took almost a hundred years. Persia did not convert to Islam because of the fear of the Arab forces but a profound spiritual need. The new religion enabled Persians to contribute to Islamic civilization as well as to preserve their own cultural identity. For that, the Islamic Iran was not in contrast with the ancient Persian civilization but rather the combination of Persian culture and Islam has gifted Persia a distinctive identity among the other Islamic Arab countries in the region. Today

the ignorance of Persia in the formation of Islamic civilization by the Arab world is a fact in spite of its almost entirely Muslim population. There are a few Arab scholars who appreciate the role of Persia in the region and its contribution to Islamic culture. According to Al-Harithy exchanges between Persia and the Arab world have enriched artistic production and development in the region at large - the whole of the Arab world has been influenced by Persian military, political, artistic and scientific endeavours. Among those historians who realize and confess this fact is Richard Nelson Frey, a well-known scholar in Central Asian Studies, according to whom "Arabs no longer understand the role of Iran and the Persian language in the formation of Islamic culture. Perhaps they wish to forget the past, but in so doing they remove the bases of their own spiritual, moral and cultural being…without the heritage of the past and a healthy respect for it…there is little chance for stability and proper growth" (Frey, 1989, 236). That this ignorance has significant consequences for regional and international tourism based on the role of Iran in the region is also not in doubt.

Iran has a long history. Hegel (1837/1902, p.147) considered the ancient Persians to be the first historic people:

"In Persia first arises that light which shines itself and illuminates what is around...The principle of development begins with the history of Persia; this constitutes therefore the beginning of history" (cited in Baum & O'Gorman, 2010).

It is believed that the oldest Persian urban civilization was Elamite who arose in Khuzestan around the city of Shush on 2700 BC. In around 2000 BC, it is thought that the Aryans entered North and North East of Iran. "With the mixing of the Aryan and Elamite races, three main tribes gradually came to dominate the area covered by modern day Iran. The Medes inhabited the west around Hamadan, the Parthians who inhabited the east of Iran around the Caspian Sea, and the Persians who inhabited the southern areas of Iran. The coalescence of these three

tribes over time led to the rise of the Persian Empire and its great impact on the rest of the world through science, architecture, technology, art, and literature" (ITTO, 2002).

Cyrus the Great established the Achaemenid Empire in 550 BC; it was the largest Empire that the ancient world had seen, extending from Anatolia and Egypt across western Asia to northern India and Central Asia (Danea, 2004).

The Achaemenian Dynasty lasted until 330 BC when Alexander conquered Achaemenid Empire. Parthians in 190 BC defeated Macedonian Seleucid, the founder of Seleucid dynasty. Early Persian architecture emerged during the reign of the Parthian Kings (ITTO, 2002). Ardeshir I was the founder of Sassanid Empire in 224 AD. During the reign of Shapur I Zoroastrianism was made the state religio. Many of the finest fire temples that can still be seen today were constructed during this time (ITTO, 2002). A series of wars had weakened the Sassanid Empire, this weakened Iran, and Arab forces, united under Islam, defeated the Sassanid armies in 642.

Shah Ismail founded the Safavid dynasty in 1502, the greatest dynasty to emerge from Iran in the Islamic period. It was in this period, which Shia became the official religion in Iran and Esfahan was rebuilt to become one of the prime centres throughout the known world, including Europeans (ITTO, 2002).

Then Nader Shah established Afsharieh dynasty which was defeated by Karim Khan Zand, a Lor, who moved the capital to Shiraz which he built into a great city (ITTO, 2002). The weakened successors to Karim Khan Zand handed over the power to the Ghajars who established their capital in Tehran in 1795 (ITTO, 2002).

In 1925 Reza shah came to power and founded Pahlavi dynasty, which was overthrown by Islamic revolution in November 1978 and the Pahlavi dynasty was

then replaced by the Islamic Republic of Iran that despite the most severe difficulties including an 8-year war with Iraq (ICHTO, 2016).

3.1.4 Tourism resources in Iran

Due to the unique strategic location, Iran has always been considered as a major regional power from the earliest times. This location has placed it as a bridge between Asia, Middle East, and Europe. Different ethnic groups have lived in Iran since ancient times. This has established it as a major hub for science, art, literature, and great architecture. The combination of these factors has led to formation of Iran's rich and unique tangible and intangible cultural heritage dating from ancient times (ICHTO, 2016).

3.1.4.1 Cultural Resources of Iran

Iran is one of the world's most important countries in terms of the sheer age and the diversity of its historical and cultural monuments, landscapes, climate, customs, and the people's lifestyle (Vafadari and Cooper, 2007; Zamani-Farahani, 2010; O'Gorman, 2007). Known as Persia until 1935, historically, Iran was one of the world's great ancient and continuous civilizations "Persian Empire" that made great contributions to science, mathematics, architecture, literature, art, and the spread of religious ideas (Zendeh Del, 2001; Zamani-Farahani, 2010). Throughout history Iran has been of geostrategic importance owing to its central location in Eurasia. It is in the juncture of cultural, intellectual, and political manifestations of both the East and the West. Despite this, the land adamantly preserves its unique identity (Zamani & Musa, 2008: 1233). The physical geography encompasses two mountain ranges, a high plateau with large salt flats and vast sand deserts, fertile plains and Caspian Sea, Persian Gulf and Oman (Makoran) Sea coastlines. There is a correspondingly wide variety in climate, from arid to subtropical, and in flora and fauna (ICHTO, 2016).

As mentioned before, Iran is incredibly rich in cultural and heritage resources (Baum & O'Gorman, 2010) with 18 inscribed world heritage sites (table 3.3), 54

properties on the UNESCO tentative list, 10 elements on the list intangible cultural heritage (UNESCO, 2016). Nine out of 15 inscribed sites are ancient historical sites: Pasargade, Persepolis, Bisotun, Tchogha Zanbil, Takht-e Soleyman, the Persian gardens, Shushtar Hydraulic System, Bam complex, Shahr-e- Sukhte and Susa. The other listed sites are two tombs, Soltanyeh and Gonbad-e Qābus, one historical large square, Naghshe Jahann, one historical mosque namely Masjed-e Jāmé of Isfahan, Golestan Palace and St. Thaddeus Monastery.

Table 3.3 Iran's Properties inscribed on the World Heritage List

Name	Description	Place	Historical Period	Inscription
Persepolis	Capital of the Achaemenid Empire	Shiraz	513 BC	1979
Tchogha Zanbil	Holy city of the Kingdom of Elam	Susa	1250 BC	1979
Meidan Emam (Naghshe Jahan)	Royal square	Esfahan	beginning of the 17th century	1979
Takht-e Soleyman	Archaeological site	Takab	6th and 7th and 13th century	2003
Pasargade	First capital of the Achaemenid Empire	Shiraz	6th century BC	2004
Bam and its cultural landscape	fortified settlement and citadel	Bam	6th to 4th centuries BC	2005
Soltaniyeh	Mausoleum	Zanjan	1302	2005
Bisotun	Archaeological site	Kermanshah	521 BC	2006
Armenian Monastic Ensembles	Three monastic ensembles	Jolfa	7th century	2008
Shushtar Historical Hydraulic System	Historical site	Shushtar	5th century BC	2009
Tabriz Historic Bazaar Complex	Historical site	Tabriz	18th century	2010
Sheikh Safi aldin Khānegāh Ensemble	Historical complex	Ardabil	16th to 18th century	2010
The Persian Garden	collection of nine gardens	Shiraz, Esfahan, Kashan, Behshahr, Mahan, Yazd, Birjand	6th century BC to 19th century	2011
Masjed-e Jāmé of Isfahan	Historical mosque	Esfahan	841	2012
Gonbad-e Qābus	Tomb	Gonbad-e Qābus	1006	2012
Golestan Palace	Palace	Tehran	18th century	2013
Shahr-i Sokhta	Archaeological site	Zabol	3200 BC	2014
Susa	Archaeological site	Shush	5000 BC to 13th	2015

Source: UNESCO, 2016

This list indicates some aspects of Iran's cultural and historical capabilities that can provide motivation for international cultural tourists to visit Iran. Surely, Iran has a great tourism potential and tourism players know they cannot develop the whole without CBT and social cohesion (photo, 3.2).

Photo 3.2 Dizin-Ski-Resort

Source: http://irandizinski.com/accommodation-in-dizin-hotel/

Iran with much different type of attractions is one of the most suitable destinations and it's one of the 10 top countries of tourism attraction (ICHTO, 2016). Iran includes the many variety destination have potential for attract the tourists from all over the word. Isfahan, Tabriz, Shiraz, Kashan, Kish, Mashhad, Chabahar, Bam, Yazd…are cities that have different and beautiful attraction for tourists. The Persepolis, 33 Pol, shah Goli, Kandovn, Takhte Jamshid, Chabahar coastline and Pasargad are some of the very famous attractions in Iran. In Iran there are variety natural and of different type historical and cultural attractions for tourists and visiting. Some of them in some state of Iran has mentioned as follow (Iran Atlas, 2010):

1. Shiraz: Fars province with the area about 121,825 square m2 locates in the south of Iran and its capital city is Shiraz. Some of the famous attractions are Pasargadae, Persepolis, Nagshe-Rajab, Nagsh-e Rostam, Arge-e KarimKhan, Hafez Tomb and so on. In addition, its handcrafts, local pastry and specially culture of the people are very interested for tourists who visit Shiraz (Photo, 3.3).

Photo 3.3 Hafez Tomb, in Fars province
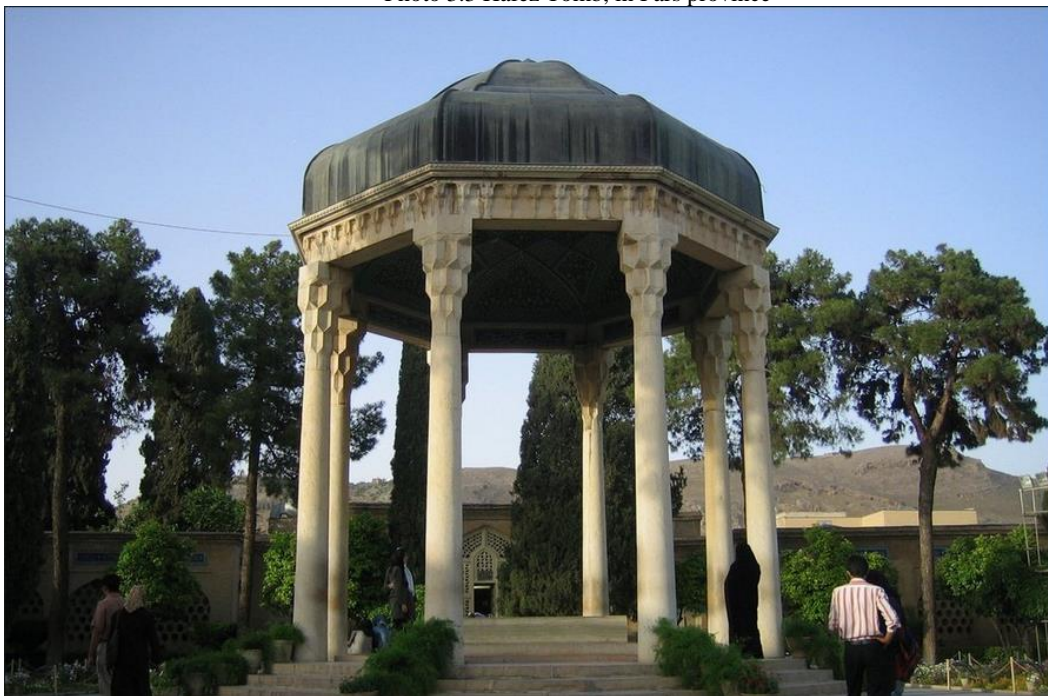
Source: ICHTO

2. Isfahan: Isfahan province with the area about 107,027 square km2 is located in the centre of Iran and its capital city is Isfahan. Some of the famous attractions are 33pol, Chehel Soton Palace, Nagshe-jahan squer, Menare jonban, Emarate Aligapo, Vank church and so on. In addition, its Jajim, Roz water, handcrafts are very famous and interested for tourists who pay visit to this province (Photo, 3.4).

Photo 3.4 Naghshe-Jahan Squer, Isfahan

Source: ICHTO

3. East Azerbaijan: East Azerbaijan an area of 452, square Km2 has about 3.5 million populations. Tabriz is the capital of the province. Tabriz consists of 18 towns. It is covered partly by famous mountains like Sahand, and partly by plain and cultivable land. The majority of population of Azerbaijan speaks Turkish language. Old name of this state was Azar Abad Egan. Its history according to the recent discoveries, belong to 3500 years ago. Some of the famous attractions are Bazar (biggest up closed bazaar in the world), Giz Galase (girl castle) Arke Alishah, Shah Goli, Zohak castle, Saat square, handcrafts, cultural etiquette and its nature (Photo, 3.5).

Photo 3.5 Kandovan villages (a village in mountain) in East Azerbaijan

Source: ICHTO

115

3. Mashhad: Khorasan and its capital, which called Mashhad, are one of the famous destinations for religious tourists among the Muslims people of Iran, because the Imam Reza shrine is located there. In fact, Imām Reza shrine in Mashhad is a complex which contains the mausoleum of Imam Reza, the eighth Imām of Twelve Shi'ites. It is the largest mosque in the world by dimension and the second largest in capacity. Also contained within the complex include: the Goharshad Mosque, a museum, a library, four seminaries, a cemetery, the Razavi University of Islamic Sciences, a dining hall for pilgrims, vast prayer halls, and other buildings. This complex is the centre of tourism in Iran. The shrine itself covers an area of 267,079m2 while the seven courtyards which surround it cover an area of 331,578m2 - totalling 598,657 m2 (6,443,890 sq ft). Every year the ceremony of Dust Clearing is celebrated in the Imam Reza shrine (Figure 3.5-6). In addition, there are many interesting and cultural attractions in Khorasan like Ferdosi Tomb, Khosrogerd Minaret & Mill, Maad castle, khorshid place, Kalat-e Naderi and so on (Photo, 3.6).

Photo 3.6 Imām Reza shrine-Imam Reza Haram-Haram-e Razavi

Source: Photo by Masood Nozari

3.1.4.2 Ethnic minorities in Iran

Iran's spatial-geographical structure has been separated into central and peripheral parts. The peripheral part, unlike the dense and homogenous central part, includes a variety of cultural and ethnic groups. In the peripheral part, the most marginalized ethnic groups are Azeri, Kurdish, Arab, Turkmen and Baluch and other ethnic groups (Ebrahimzadeh and Sahraei, 2012: p. 31). Meanwhile, components of the Iranian ethnic and religious groups are followed by spatial-geographical structure beyond the political borders of Iran, which together have economic, social and cultural requirements (Hafeznia, 2002, pp. 149-150). Therefore, Iranian society is separable in terms of the components of society, ethnicity, language and religion, of which religion is the most serious (Figure and map 3.4). Some researchers maintain that there are some centrifugal forces in Iran (especially margins of borders) in terms of social approach that can be considered as the crisis centres in the time of emergencies. Some political-social functions of Iranian tribes are mentioned below.

Map 3.4 Map of ethnic groups in Iran

Source: The map is created by the author

Ethnic minorities have played an important role in the Iranian history and in the past frequently established ruling dynasties. But the military and political importance of the ethnic groups had already begun to decline under the Qajar rulers in the 19th century and despite a temporary resurgence of ethnic power after the abdication of Reza Shah in 1941 the military and political power of the ethnics was greatly diminished under the Pahlavi's. Following the Islamic revolution in 1979 and the weakening of the central authority, the Kurds and the Qashqai rose up in rebellion and the Turkmens, Arab and Baluchi sometimes used arms to press their demand for local autonomy. These movements were quickly suppressed. The economic role of the ethnics is still significant. The ethnic breed horses, camels, goats and sheep; provide a substantial portion of the countries meat production, produce dairy products and weave carpet. Many of the ethnic groups are now permanently or partly settled (Hafeznia, 2002, Salzman, 2011).

According to Philip Salzman (2011), the core population of Persian civilization consists of the Persian (Farsi) - speaking city and village dwellers who tend to occupy central Iran. These Persians make up about half of the population. Generally on the geographical peripheries of the country are a number of important populations who differ ethnically and linguistically from Persians: In the south around Bandar Abbas and the southwest in Khuzestan, are Arabic-speaking populations. In the southwest, in Fars province, are important Turkic-speaking peoples. In the west are Lurs, an important population speaking Luri. In the west northwest are Kurds, speaking Kurdish. In the northwest are the Azeri Turks, speaking Turkish. In the northeast are Turkmen, also speaking a Turkish language. In the south-eastern Iran, in the provinces of Sistan and Baluchistan are Baluch, speaking Baluchi (Jahani, 2013). According to the Encyclopaedia of the Countries of the World notes and additional supplements from the state department, the populations of ethnic groups in Iran are in proportion of Persian 51%, Azeri 24%, Gilaki and Mazandarani 8%, Kurd 7%, Lur 2%, Baluch 2%, Arab 3%, Turkmens and Turkic tribes 2%, other 1% and the population of the

whole country according to the latest census is 78,868,711(Table 3.1). In addition, it is noteworthy that many of these populations have ethnic compatriots across the boundaries of Iran: Arabs in Iraq and across the Persian Gulf. Kurds in Iraq and Turkey. Azeris in the Republic of Azerbaijan. Turkmen in Central Asia and Baluch in Pakistan and Afghanistan (Philip Salzman, 2011).

Table 3.4 Population and geographic distribution of ethnic minorities in Iran

Ethnic Group	Population Percentage	Main Geographic distribution
Persian	51%	Provinces: Tehran, Fars, Yazd, Isfahan, Semnan
Azeri	24%	Provinces: East Azerbaijan, West Azerbaijan, Ardabil, Zanjan, Hamadan
Gilaki and Mazandarani	8%	Provinces: Guilin, Mazandaran
Kurd	7%	Provinces: Kurdistan, Kermanshah
Lur	2%	Provinces: Lorestan
Baluch	2%	Provinces: Sistan and Baluchistan, Golestan
Arab	3%	Provinces: Khuzestan, Bushehr, Hormozgan
Turkmens and Turkic tribes	2%	Provinces: Golestan
Other	1%	-

Source: Encyclopaedia of countries of the World

3.1.4.3 Natural resources of Iran

Iran is a large country that its topography varies considerably from major depressions below sea level to mountains in excess of 5,600 meters. The geomorphology of the country is varied and interesting. It includes mountain features, desert features such as dunes and salty lakes, coastal beaches, and karst features such as extensive caves (ICHTO, 2016).

There has been considerable environmental degradation and overexploitation of natural resources in Iran in the past few decades (Mirzaei, 2007). Several factors such as population growth, unsustainable and low performance utilization of basic resources and destructive human activities especially in rural settlements is threatening the biodiversity of the country (DOE, 2010, p.10).

To preserve the existing biodiversity over the wide geographic expanse of Iran, four types of areas have been designated for conservation and protection, namely

national parks, wildlife refuge, protected areas, and natural national monuments. By the year 2013, the size of the DOE supervised areas reached over 17.087 million hectares, about 10.4 % of the total land area in 272 under protected areas (DOE, 2013).

3.1.4.3.1 National parks

A national park is a designated part of Iran's environment, including forests, rangelands, woodlands, prairies, water, or mountains. As such, it is brought under protection to help permanently preserve its natural ecology and create a suitable environment for the flourishing of wildlife and flora under natural conditions. The national parks system currently covers almost 1.986 million hectares in 28 national parks (Photo, 3.7).

Photo 3.7 Golestan National Park

Source: ICHTO

3.1.4.3.2 National natural monuments

This applies to exemplary and rare instances of flora and fauna or remarkable land formations or landscapes or even ancient trees, which are brought under protection through suitable perimeters. Presently 35 national natural monuments cover 37576 hectares (Photo, 3.8).

Photo 3.8 Abarkooh´s Cypress Tree may be as much as 8,000 years old, Yazd, Iran

Source: Photo by Marziyeh Ebrahimi

3.1.4.3.3 Protected areas

A protected area in Iran exemplifies natural resources such as forests, rangelands, prairies, water or mountains that are significantly important due to their impact on wildlife breeding, preservation of plant species or their natural state. Over 166 protected areas cover about 9.48 million hectares (Map 3.5). (DOE, 2013).

Map 3.5 Location of the main protected areas in Iran

1 - Kavir National Park
2 - Parvar Protected Area
3 - Khosh-Yeylagh Wild life Refuge
4 - Golestan Nation Park
5 - Main-dasht wild life Refuge
6 - Khar-touran National Park
7 - Kalmand Protected Area
8 - Khabr-o-Roshan Wild life Refuge
9 - Bahrahm-Gour Protected Area
10 - Mooteh Protected Area
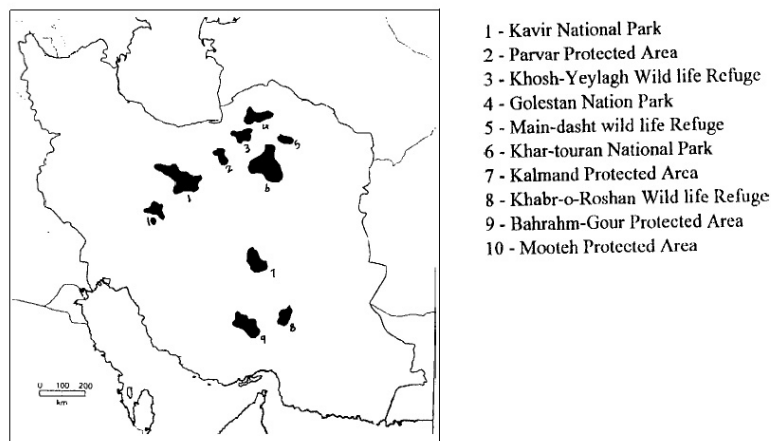
Source: Iran Travel and Tourism Organization (ITTO)

3.1.4.3.4 Wildlife refuges

Wildlife refuge in Iran means natural resources incorporating forests, rangelands, prairies, water, and mountains that have natural habitats and special climatic conditions. These habitats have been brought under protection to help effectively protect and revive wild animals. Total area of 43 wildlife refuges is 5.586 million hectares (DOE, 2013).

Details of the four categories of protected areas managed by the department of environment are given in table 3.5.

Table 3.5 Number and area of the Iran's protected areas (2013)

Category	Number	Area			% of entire land area
		Percentage	Hectares	Percentage	
National Park	28	10.3	1986087	11.6	1.2
National Monument	35	12.9	37576	0.2	0.02
Wildlife Refuge	43	15.8	5585840	32.7	3.39
Protected área	166	61	9477175	55.5	5.75
Total	272	100.0	17086678	100.0	10.36

Source: DOE, 2013

3.1.5 Tourism sector in Iran and facilities and services issues

Iran, political issues and international relations have been playing a fundamental role in the tourism industry. The Iran-America conflict which has also been influencing Iran's international relations especially with American allies is the main issue at the present time; therefore this problem affected Iran's tourism negatively. Iran's political regime changed in 1979 at the time of the revolution from a monarchy to an Islamic republic. Although the polity of Iran has not been separate from its religion throughout history, changing the monarchy or Shahanshah to the Republic was a turning point in the history of Iran. For Iran, it was the second time the country's name was to be changed when, the term "The Islamic Republic of" was added to the former name of the country "Iran" by the

revolutionary regime in 1979. The first change was in fact in 1935 when Reza Shah requested other countries to use "Iran" in terms of official matters instead of "Persia", which was the former name of the country. Today, not only does Persia not exist as a country name in the world, but also the relationship between Iran and Persia is also growing pale in the international community.

Iran's tourism industry has experienced turbulent times during last three decades. The Islamic revolution in 1979; the tragic 8 year war with Iraq, wars in Iran's neighbouring countries of Kuwait, Afghanistan and Iraq, and recently the nuclear issue of Iran and the story of U.N. sanctions which is ongoing, are among remarkable political problems and challenges for the Iranian tourism industry. From the time when the Islamic Revolution in Iran ended the symbolic relation between the United States and the Pahlavi regime, the U.S government did not hesitate to go to any lengths in order to limit Iran's international relations, and this has obviously been negatively effecting Iran's tourism industry as well. Since 1979, U.S. has blocked Iranian assets in American banks, imposed numerous sanctions against Iran, supported Saddam Hussein during his invasion on Iran, shot down an Iranian passenger airplane over the Persian Gulf and pushed other countries to limit their economic relations with Iran. Furthermore, the U.S. has allocated a special budget recently in order to bring American democracy to Iran.

International tourism on today's scale would be quite impossible without international cooperation. Governments intervene and encourage tourism through a complex structure of governmental and officially organized organizations (Jeffries, 2001:114). The number of international tourist arrivals in Iran recently has been growing especially from the Islamic world and Iran's neighbouring countries and Iran is finding its new position in the Islamic world. However, they are also able to put barriers on tourism by imposing rules and regulations according to their policies and certain objectives. Furthermore, it is only national governments that can negotiate and make agreements on issues such as travel and tourism between other countries. Governments have power and it is usually the

political, cultural or economic factors upon which they may decide how to use the power that are important for tourism.

Governments see tourism also as a job creation industry which can provide work for people with variety of ability and specialties. Indeed, the rate of unemployment in most countries is a main political consideration and can affect the popularity and electoral chances of governments, which brings more attention to job creation industries by governments and policy makers. In the case of Iran, as an oil productive country with a current unemployment problem, the role of tourism is considered by the government as a job creating industry more than for those other advantages the industry can bring such as earning foreign currency or spreading cultural messages. The reality is that the majority of the younger generation in Iran, which composes almost 70 per cent of the population is in need of employment, and the relatively labor intensive nature of tourism has made the Iranian government recently more willing to increase investment in tourism (Iran Center of Statistics 2002).

Tourism is not new to Iran as a country through which for thousands of years, the Silk Road connected East and West and the march of empires played across its landscape (Bonavia 2004; Middleton 2005; Vafadari & Cooper 2010). But is only quite recently that effective tourism planning and management has once more been practiced. Iran is a highly controversial global player in world politics. Since the 1979 Islamic revolution, this country has become closed to Western culture and habits, and has voiced its opposition to the existence of an Israeli state very markedly. The development of a nuclear program has further aggravated Iran's isolation as the West has imposed economic sanctions on Iran. Since the revolution, tourism has therefore declined. The decline in arrivals from Western markets is nowadays being offset by growth from Asian markets and the Middle East, but whether this is enough to sustain long-term travel and tourism growth in the country remains to be seen. The regional instability and Iran's role in this will

also bring more visibility affecting the future growth of travel and tourism in the country.

Iran has significant potential for an international tourism industry based on culture and heritage. However the rich fusion of Persian and Islamic cultures that distinguishes Iran from the rest of the Middle East is not easily promoted for tourism internationally, mainly as a result of successive American and European attempts at forcing Iran's isolation since 1979 (Vafadari & Cooper, 2010: 159)

Iran's tourism industry is being upheld by the large number of domestic tourists who take frequent trips within the country every year. Iran has a vast network of domestic transportation, including buses, rail networks and a well-developed but rather unsafe – air transportation infrastructure. Iranians take trips during the annual spring holidays and visit the sacred shrine in Mashhad mainly, but also take extended holidays during the rest of the year. Taking a holiday inside the country can be cheap. But despite being large, the domestic tourism market generates fewer revenues than the international tourism market. A market that makes up more than 3.5 times the size of the inbound travel market is thus generating less revenue, which is a cause for concern and a reason for trying to boost the international market further (ICHTO, 2016).

Iran is characterized by the absence of global brands across all categories. All categories are dominated by local players, including travel accommodation. Before the 1979 revolution, many global hotel chains were present in Iran, including the Hyatt hotel and many others; all of them had to leave the country after the revolution. Global airlines nonetheless do fly to Iran but the two major Iranian airlines are the national carriers Iran Air and Iran Aseman Airlines.

Researching Iran's tourism development is a Herculean task. Because of its vastness, its complicated structure, the highly unique model of its political structure, lack of ready-available data as well as minimal attention to build data

bases, and the lack of awareness of tourism. Iran is positioned in the Southwest of the Asian continent. Iran is a vast and varied country, offering a rich blend of culture, history and heritage and natural attractions that is rather unique in the region. It is home to 19 ski resorts and mountains reaching peaks higher than 5,000 meters, and offers a rich biodiversity as well with a varied fauna and flora. There are mountain, desert and forest trekking packages offered by the different travel agencies, in addition to eco tours and diving tours. Much of these attractions are unknown to the world; and coupled with the charm of Iran's Persian and Islamic culture, there is indeed a lot to see and to do in this country. Iran therefore has the potential to become a key tourism destination if the geopolitical setting were any different. For the time being, its residents are enjoying it almost by themselves. In addition, the diverse ethnic communities and villages of Iran support a rich array of intangible cultural tourism assets such as their art, crafts, costumes, music, cuisine, customs, and traditions. In addition to its rich cultural heritage, Iran possesses a rich and diverse set of natural tourism assets (Alipour and Heydari, 2005). This study has been an attempt to initiate Iran's tourism planning discourse for the first time to focus on ethnic diversity as a unique opportunity to creating flows of ethnic tourism in Iran's Baluchistan.

Table 3.6 Number of Tourist arrivals to the Islamic Republic of Iran, 1965-2016

Year	Number of Tourist arrivals	Year	Number of Tourist arrivals
1965	135984	1991	249103
1966	196758	1992	275672
1967	211824	1993	311243
1968	298411	1994	360658
1969	241198	1995	488908
1970	322622	1996	573449
1971	350135	1997	764092
1972	411506	1998	1007597
1973	360514	1999	1320905
1974	412702	2000	1341762
1975	588767	2001	1402160
1976	657930	2002	1584922
1977	678157	2003	1500439
1978	502278	2004	1649479
1979	147532	2005	1889000
1980	153612	2006	1816900
1981	167473	2007	2171699
1982	6859	2008	2027528
1983	107472	2009	2272575
1984	131308	2010	3121283
1985	89425	2011	3294126
1986	85801	2012	4070415
1987	68424	2013	4769000
1988	70740	2014	4967000
1989	93953	2015	5250000
1990	161954		

Source: ICHTO, 2016

Developing the first tourism infrastructures in contemporary Iran, dates back to 1930s where the first tourism facilities including some guesthouses, hotels, and airports were built. Hotel investment was supported by management contracts with major international chains such as Hilton, Hyatt, Intercontinental and Sheraton and the national airline, Iran Air, was established which by the late 1970s was the fastest growing airline in the world and one of the most profitable (Baum & O'Gorman, 2010, p.4). Government sectors and in some cases private sectors, established the following tourism facilities and services.

3.1.5.1 Transportation network

Presently, Iran has 9 international airports located at Tehran, Shiraz, Isfahan, Tabriz, Mashhad, Kish Island, Zahedan and Bandar Abbas. The Imam Khomeini airport in Tehran has the highest traffic volume in country. Tourism statistics show that the share of air transport is gradually decreasing in past years while the share of road transport is increasing in Iran.

A number of 41 dosmestic airports in Iran form a hub and spoke system with the hub cantered on Tehran. In tourism development master plan of Iran the air transport system is described as follows:

"Overall, capacity is limited, services unreliable, safety questionable, reservation and booking systems manual, ticket prices high and required in cash, and considerable demand turned away" (ITTO, 2002).

Over the past years and especially after political and economic sanctions against Iran, the Iran Air has been unable to deliver the fleet size required to meet demand. Aging and out-dated fleet, not to provide fuel to Iranian aircrafts on international flights and increase in foreign exchange rate are among the main reasons for poor operation of Iran Air.

After the Islamic revolution, Western country markets have fallen dramatically and neighbouring Islamic countries have been the main inbound tourism market. Concurrent with these changes in market the mode of transport shifted from air transport to land transport (table 3.6). Road transportation is presently the main mode of transport to and within Iran (ICHTO, 2012). The main international land gateways to Iran are from Iraq via Mehran and Shalamcheh, from Turkey via Jolfa and Bazargan, From Azerbaijan via Astara, and from Afghanistan via Taybad. The central station located in Tehran from which six main lines radiate as follows:

I- the North-East line to Khorassan. This line is the most important one for religious tourism as Imam Reza shrine in Mashhad is the most prominent pilgrimage site in Iran.

II- the North line to Golestan in Caspian Sea. This route goes through Firoozkooh, Sari and Gorgan and can be used by Eco-tourists.

III- the North-West line goes to Tabriz and from there to Turkey, Azerbaijan and Armenia.

IV- the South line goes to Khozestan.

V- The central line which passes through Isfahan and Shiraz. This line is very important to visit historical monuments.

VI- the South-East line goes to Yazd, Persian Gulf coasts in Bandar Abbas and Zahedan.

3.1.5.2 Accommodation establishments in Iran

Iran Cultural Heritage and Tourism Organization (ICHTO) categorized accommodation establishments into hotels, guesthouses, and hotel apartments. The hotels are graded from one to five stars. There are some other forms of accommodation establishments like Eco lodges, chalets, villas, motels and camping sites which their statistics and data are not available, although the data exist in police departments.

There were 2332 accommodation units in Iran in 2016 of which 843 were hotels, 1397 were guest houses and 77 were hotel apartments (ICHTO, 2016). Table 3.7 shows the classification and capacity for accommodation units in Iran.

Table 3.7 Accommodation establishments in Iran

Hotel Category	No of units	No of Rooms	No of Beds
5 Star Hotels	17	3786	7775
4 Star Hotels	68	6587	13360
3 Star Hotels	172	10122	22050
2 star hotels	313	9975	22964
1 star hotels	273	6785	14486
Guest houses	1397	25892	68194
Hotel apartments	77	682	2869
Unclassified	15	950	1117
Total	2332	64779	152815

Source: ICHTO, 2016

The accommodation establishments do not have access to GDS that are the most important and effective channel for communicating with potentials customers.

3.2 Tourism development in Iran

Iran's tourism has remained one of the least studied sectors/subjects so far. If there is any study, it is superficial in nature and haphazard. However, some authors have attempted to produce materials on Iran's tourism recently. Most of these studies concentrated on logistic and infrastructural problems as the major bottlenecks for development. The economic impacts of tourism and opportunities for investment have also been discussed (Karimi 2000; Sarlak 1997; Amirian 2001).

Nonetheless, none of the above-mentioned studies or any governmental institution have considered/conducted an elaborate and holistic approach to Iran's tourism development. This study aims to establish the first comprehensive

approach to analyse and understand the tourism sector in Iran hoping this will draw attention to further studies as well as to alarm the policy makers toward the significance of a clear vision for a strategic planning in this sector. The first attempt to organize/ administer Iran's tourism did not occur until 1934. It was then, an official bureau inaugurated under the auspices of the Ministry of Interior and called "bureau of tourism". By 1940 the bureau of tourism was renamed as the "higher council of tourism". And by 1953, the Ministry of Interior amended some laws and regulations pertaining to tourist establishments (Alipor and Heydari, 2005).

However, with the onset of the1960s, tourism received some attention and an administrative body of 12 members from different ministries was given the responsibility of coming up with some policy decisions for the tourism sector. This 'body' was also put under the auspices of the ministry of interior. This period was ensued by the popularization of a particular form of tourism called "hippy trail" which constituted travel across Asia and the ancient civilizations of South Asia (Maltz 2004). Iran was also one of the destinations located on such a trail. This process culminated in further tourism activities in Iran and finally the establishment of a semi-governmental tourism agency called "Sazemane Jalbe Sayyahan" (organization of tourism affairs) by the year 1962 (Dibaei 1993).

The organization of tourism affairs was successful in the establishment and reorganization of numerous tourist facilities and superstructures. Then it consolidated with the Ministry of Information and was named the Ministry of Information and Tourism by the year 1975. This administrative change resulted in an inbound tourist increase to Iran until the onset of the Islamic revolution in Iran in the year 1979. The revolution and Iran -Iraq war, which was exacerbated by the hostage crisis of the 1980s, dampened the tourism sector. Thus, the number of international tourists to Iran fell from 680,000 in the year 1978 to 9300 in the year 1990 (ITTO 2002).

Post-revolution in Iran brought fundamental changes in various forms and in numerous areas. The tourism sector also experienced restructuring as a new political structure replaced the old regime. A new administration replaced the former tourism organization in the year 1980. It was called "Iran Touring and Tourism Organization" (ITTO). The post-revolutionary political economy of Iran has its own uniqueness as it is analysed against the world system. Power struggle to control the resources; factionalism and perception over the social and economic policies (not to mention the clashes of ideas regarding the foreign policy); the degree of religious zealotry among the so called *left, right, and reformists*; international isolation and embargos, all have had an implication which resulted in the dislocation of Iran in the world system (Saeidi 2002). In spite of the complexity of the Iranian political evolution and tribulation, distinct factions have been operating within the Iranian political economy in various forms, which have given credibility to different analytical outputs by various scholars (Marcotte 2003; Saeidi 2002).

Among the various factions, the reformist movement of the 1990s has had a positive effect on the issue of 'tourism development and promotion' in Iran, not in a decisively planned and implemental manner, but at least at an organizational level, which generated a discussion among certain elements of the public sector within the reformists camp. The congruity of putting 'tourism' on the agenda of the Iranian political landscape juxtaposed with reformists' victory of the presidential election of 1997 and the parliamentary success of this bloc in 2001. The impetus to bring 'tourism development' into the open cannot be separated from the struggle for political and social reform which aimed to achieve a brighter future for the youth (i.e., demographically a dominant group), changes in the personal status laws toward the gender equality, the expansion of civil society, freedom of expression, and freedom of the press. Witness to, these is the progressive laws which introduced pertaining issues such as divorce, and child custody as part of the reform targeting women (Marcotte 2003). Moreover, the

success of the reformists has also brought fresh air into the foreign policy arena which has resulted in a far better relationship with some regional powers. These events, although short lived, have had tremendous implications for tourism in Iran as the number of international arrivals experienced an average growth rate of 27.2 per cent between 1990 and 2000. A large part of the growth is attributed to the Iranian expatriates return to visit, which was an outcome of reformists' policies in easing up travel to Iran without fear of being penalized.

The remains of Achaemenid Empire (550 BC) extensive and well developed road networks, known as the king road, which connected Susa to Persepolis shows that travel has long been flourished in Iran. Herodotus said stations and guesthouses were located about every 4 Farsang (18 km) along this road system.

Travel has been highly regarded in other Iranian dynasty. During the Safavid era (1501-1722 AD) was one of the brightest periods of travel and tourism in Iran. It was during the reign of Shah Abbas that he decided to rebuild and revive the Silk Road and for this purpose, restoration of caravansaries was one of the most important requirement measures. These caravansaries were known as Shah Abbasi Caravansaries (ICHTO, 2016).

Contemporary history of tourism development in Iran dates back to 1930s where the first tourism facilities including some guesthouses and hotels were built. Based on tourism activities in different historical periods and compare it to Butler's tourism area life cycle (Berry, 2001, Mirazi 2013), contemporary tourism development in Iran can be categorized in four stages:

- Stage I (1930-1962): exploration and involvement

- Stage II: (1962-1978): development and consolidation;

- Stage III: (1979-1988): depression and decline

- Stage IV: (1988-2013): unsteady rejuvenation

3.2.1 Stage I (1930-1962): Exploration and involvement

At the time of Reza Shah, infrastructures development and security in the country have facilitated the travel requirements. The first official organizations associated with tourism in the country were established. Significant number of tourism facilities including guesthouses (called Jalbe-Saiahan), hotels, and airports were built and major attractions were developed.

According to Butler (1980), small numbers of tourists characterizes the exploration stage and there would be no specific facilities provided for tourists. As the number of visitors increase, residents will provide some facilities and services for visitors and will enter the involvement stage (Butler 1980). In Iran, the government provided the first tourism facilities and services.

Unfortunately, no official tourism statistics for this period are available to compare the number of visitors however according to the first official figures in 1969 more than 241,198 international tourists visited Iran. This figure suggests that in previous years the number of tourists should have been increasing (Mirzaei, 2014).

3.2.2 Stage II (1962-1978): Development

In 1941, Mohammadreza Pahlavi took power. During his reign extensive relationships with the West, especially America was established and in turn, tourism was considered as an important strategy to introduce Iranian history and culture. At the pick 2500 year celebration of Persian Empire was held in Shiraz. Following these activities, Western Europe and America were Iran's most important tourism market.

The government continued to develop tourism facilities and services. Ministry of information and tourism established heavy marketing and promotion programs. The first tourism master plan was developed. The numbers of tourist arrivals were

increased steadily. The main tourism markets in this period were European countries and America. Figure 3.5 shows the number of tourist arrivals.

Development stage marked by a well-defined tourist market and natural and cultural attractions will be developed. Changes in the physical appearance of the area will be noticeable. This stage of Butler's model was seen in Iran, especially in Caspian Sea lowland where the changes in land uses of coastal areas, mainly due to tourism activities, was initiated.

5.2.3 Stage III (1978-1988): Depression and Decline

In 1978, the main tourism market of Iran were United States of America %12.7, England %9.5, west Germany %8.2, Turkey %7.2 and Saudi Arabia %5.6 (Bureau of statistics and marketing, 1978). After the Islamic revolution, many sectors including tourism experienced a dramatic stagnation. Tense political relations with the western countries and particularly America, which were the main tourism markets for Iran and the Iran-Iraq war, interrupted the growing trend of tourism in Iran and the number of tourists started to decrease considerably.

Following the above-mentioned changes which was intensified by occupation of the American Embassy in Tehran and the Iran hostage crises (from November 4, 1979 to January 20, 1981), tourism market experienced major changes and shifted to neighbouring countries including Pakistan, Afghanistan and India. While America and Western Europe had a market share more than 40 % in 1978, after 10 years and in 1988, Pakistan, Afghanistan and India with more than 44% market share were the main tourism market in Iran.

3.2.4 Stage IV (1988-2011) Unsteady Rejuvenation

After the Iran-Iraq war and in the first and second Five-Year development plans (1989-1998), the government policy on tourism was not clear. These plans were relatively high centralized and although an important and basic policy was to support nongovernmental sectors, it had not been implemented. In addition, in

135

terms of privatization policies of governmental dependent companies, during carrying out these two plans some companies and institutions were set up, which were somehow governmental dependent and were considered as the main competitors of private and nongovernmental sectors (Dittmann & Mirzaei, 2013).

For this reason, governmental support in cooperative and private sectors' active investment and participation as well as nongovernmental investments had experienced a gentle upward trend. As a general summation, it can be mentioned that tourism in this stage have had a relatively centralized structure and governmental sectors were dominant player.

Therefore, government played a major role in tourism activities. Some major problems of tourism were shortage of accommodation catering establishments; weak transportation facilities and services; unfamiliarity of organizations, institutions and people with the proper way to communicate with tourists; some executive and legal problems in administrative, banking, trading and customs systems.

In third Five-Year plan which began in 2001, tourism development was considered and a new approach to tourism was adopted. Anticipated executive strategy of the plan was codifying the tourism master plan in the first year of program, 2001. In this framework, a new tourism master plan was prepared in 2002. Despite having an appropriate structure, due to some operational weaknesses and also problems in using fundamental planning concepts and techniques, like zoning, remained as much a draft report and did not find any applicability. Iran is divided into seven tourism's regions. Although the primary purpose of zoning is to integrate and combine uses that seem to be compatible and have similar characteristics, this map shows that for instance Sistan & Baluchistan and Khorasan provinces, which have completely different geographical features, socioeconomic characteristics, climatic conditions.

Table 3.8 number of tourist arrivals based on type of visa

Type of Visa	Number of tourist arrivals
Business	718
Student	2045
Tourist	346423
Pilgrimage	635396
Visa cancellation	961058
Entrance	546740
Diplomats, transit passengers and commuters	801746
Tourists and travellers	3,294,126
Iranians living abroad	123367
Total (Tourists and residents)	3417493

Source: ICHTO, 2013

Reviewing the results of the third plan policies in the tourism sector, points out that in some cases the qualitative goals have been achieved. For example, the actions related to the Article 164 of the third development plan represent that the executive regulations have been approved and notified to be executed by the Cabinet of Iran. The main meaning and purpose of this Article is to improve the banking system services for tourists. According to the content of this Article the anticipated policy in the third plan regulation involves tourism foreign exchange permission in the ports of entry by internal banks based on the negotiated rates. The carried out actions related to the implementation of this policy include approving and applying the executive regulation of Article 164 of third plan by the cabinet. The assessments suggest that despite the implementation of this Article, banking system services did not improve so much because making the International Credit Card System is the urgent need of the visitors that has not been anticipated in the mentioned regulation.

Table 3.9 shows the executive strategy performance of the third five-year development plan of Iran in tourism sector.

Table 3.9 Executive Strategy performance of the Third Development Plan in tourism sector

Purpose	The executive guidelines anticipated in the plan	The applied executive guidelines and the related taken actions
To assign accommodation and catering establishments	• Assigning accommodation units of Tourism and Touring Organization to nongovernmental sector • Assigning accommodation units of governmental organizations to nongovernmental sector	• Assigning the significant portion of the accommodation facilities of Cultural Heritage and Tourism Organization to the governmental organization such as Civil Servants Pension and Social Security. • Developing a Bill on accommodation units of governmental organizations though did not progress well.
To reform the tourism industry development law	• Making necessary arrangements for reforming the law within one year after approval of the third plan (2002) by the Cultural Heritage and Tourism Organization	• The authorities have approved the Bill of reforming the law of tourism industry development.
To develop coordination among related executive organizations in order to provide essential facilities	• Reforming entry and exit rules for foreign citizens to facilitate the entry of incoming-tourists • Issuance of common visa for the nationals whose countries are the affiliated members of the Islamic Conference and the Silk Road Conference • Creating welfare facilities for the transit passengers	• Coordinating with the Ministry of Foreign Affairs and the Ministry of Intelligence service about issuance of electronic visa and abolition of visa for some Islamic countries
To improve and develop supervision and evaluation of tourism infrastructures and facilities	• Reforming the regulation about supervision on the tourism establishments in accordance with International standards	• The regulation about supervision on the tourism travel agencies has been approved by the Cabinet
To promote tourism culture	• Preparing projects, procedures, training methods and etc. to promote tourism culture and the way the community possess the historical and cultural monuments and introducing tourism attractions.	• Doing feasibility studies to identify, introduce and develop various tourism attractions in some provinces • Training about 10000 people in different levels to offer tourism services

Source: ICHTO

In fourth five-year development plan the coastal areas were considered. In article 36 mentioned:

"The government has a duty to provide the comprehensive plan of organizing coastal areas up to the end of the first year of fourth development plan (year 2005) with priority given to the Caspian Sea, in order to organize coasts and to prevent pollution and degradation of coastal areas" (PBO, 2004: article 36).

Determination of coastal boundary and release the occupied beaches were the main executive strategies of this important article. According to note of this article by the end of fourth development plan (year 2008) sixty meters retreat of coastal boundary must be fully accomplished. The main frameworks for tourism activities and the management of tourism impacts concerning the nongovernmental sector were mentioned in the Article 114 (PBO, 2004).

In addition, the Article 145 stipulated that establishing or managing all kinds of inns, guest houses, residential complexes, polyclinics, sport and recreation centres and so on by governments and public organizations is prohibited. All organizations are required to transfer the ownership or the right of exploitation of these kinds of facilities and services to the nongovernmental sectors up to the end of the third year (year 2007) of the fourth development plan.

According to official statistics, the numbers of tourist arrivals from 1988 to 2011 have been increasing.

Generally, in this stage government tried to develop tourism but the results were not satisfied due to the lack of planning and experts and unplanned investments.

3.3 Tourism institution

The Iran Cultural Heritage, Handicrafts and Tourism Organization (ICHTO) are a governmental organization responsible for tourism management in Iran.

ICHTO has responsibility to monitor and give guidelines to the provincial tourism offices and receive feedback from them. Provincial tourism offices relay to the tourism committees at the sub-regional levels, which finally, extended to the tourist associations at the city and district levels. The private sector's role has remained low key, especially in the arena of policy making and involvement in an overall tourism strategy in Iran. This is not solely in the tourism sector, but it has remained limited in almost every sector. Nonetheless, the private sector has had a miniscule part in the accommodation, travel agencies, and tour operation.

Within the private sector, there are a number of industry associations and unions, many of which were formed in the past twenty years. In some cases, these associations also have regional or provincial chapters. The key industry associations include:

1. Various Hotel Associations & Unions

2. Apartment Hotels Association

3. Association of Air Transport & Travel Agencies

4. Iran Touring Center (Inbound and Outbound Operators)

5. Board of Airline Representatives.

Missing from the current institutional structure of tourism in Iran is what is normally referred to as area tourist associations that are established to promote the tourism interests of a particular area or destination. Typically these include district, city and in some cases provincial tourist associations, councils or bureaus. The membership of these organizations is drawn from the industry (hotels, travel agents, transportation companies, tourist attraction operators, as well as local government).

At present the existing linkages between these private sector organizations and the public sector tourism institutions at the national and provincial level tends to be mostly informal or based on a case-by-case function. There is currently no overall industry body that coordinates, and represents the private sector's point of view, and there is no formal channel to allow the private sector to coordinate its concerns and inputs to the public sector. The primary functions of these industry associations is to exchange information, ensure that their members follow ethical standards in business, in some cases to regulate the activities of their members (Hotels, Apartment Hotels, and Travel Agents Associations), to discuss issues of general concern to their industry, and to put these to the relevant organizations.

A 'global' approach, which some have claimed to be the guiding light for Iran's tourism, has been curtailed and frustrated as it lacks "the process of establishing a strategic vision for an area [in the case of Iran, for many different areas] which reflects a community's goals and aspirations and implementing this through the identification of preferred pattern of land use and appropriate styles of development" (Dredge 1999: 774). Furthermore, Iran's tourism development and production is everything but "local". The knowledge, the resources, the direction, and laws / regulations, are some of the fundamental elements of tourism structure but rare commodities in Iran at the local level. In fact, the main tourism activities in Iran are confined to a few traditional urban areas including Tehran-the capital city. With the exclusion of Tehran, the major tourism activities in Iran is urban based and religious.

3.4 Tourism activities

Iran's tourism sector has remained a low key economic activity but it is growing. The post-revolution tourism movement and patterns demonstrate that, regardless of external factors such as sanctions and internal factors such as factionalism, tourism in Iran will grow and an interest to visit this ancient land will be on the rise. The factors influencing this pattern are:

1. Iran is part of the Middle East, and tourism to this region is growing despite the political conflicts.

2. Proximity to Europe as one of the major tourist regions of the world.

3. Population growth in Iran.

4. Tourism growth worldwide and an initial interest to develop tourism in Iran.

5. Iranian expatriates returning to visit.

5. The new middle class in Iran which has the ability to travel.

6. The shift to European and Asian markets for business and cooperation.

7. Establishment of newly independent states in central Asia and proximity to Russia

8. Urbanization.

The tourism activities in Iran which indicated overall international tourism volumes have increased significantly by an annual average of 23.5 per cent between 1990 and 2000. However, average annual increase in foreign tourist expenditure grew very slowly over the period (1.08 per cent per annum). Overall, Iran's international tourist market is primarily a regional international market that accounts for around 80 per cent of international arrivals, mainly by road, and is dominated by the surrounding Islamic oriented countries, much of it generating relatively low gross yields in per capita expenditure terms. Iran's dependence upon the faster growing lower yielding segments of the regional international market is responsible for the poor growth in yield per arrival as expressed in per capita expenditure.

   Based on a recent survey, Iran's international market comprises a number of distinct segments. The most important segment is the trader and businessman

market that probably represents around 30 per cent of the total market. Iran receives a relatively small meeting, incentives, convention, and events segment, and a small summer and winter vacation market from the region with the Middle East probably representing around 4 per cent of the total market. Iran receives a large pilgrimage market based on its Shiite shrines, as well as pilgrims transiting through Iran overland to and from Mecca in Saudi Arabia, and Karbala in Iraq, probably representing around 30 per cent of the total market.

One important aspect of tourism to Iran is the pilgrimage tourism or religious tourism which is a concept as old as the religion itself. Pilgrimage is one of the well-known phenomena in religious culture and exists in all the main religions of the world: Buddhism, Hinduism, Islam, Judaism, and Christianity. Pilgrimage is defined as a journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding. Travel to religious/ holy sites is one of the early forms of tourism in the world as pilgrimages to the Holy land of Jerusalem, Bethlehem, and Nazareth date back to the 2nd century. Travel has a special place and status in Islam as it is considered an essential practice through a social function the "hijra", which obligates migration and through "hajj", which is a pilgrimage duty as one of the five pillars of Islam (Henderson 2003). This particular form of travel is embodied in the congregation of over two million worshipers to Mecca every year.

With respect to the catalytic ties between religion and travel, and a great degree of enthusiasm for leisure travel among the Moslems, Iran can take advantage of pilgrimage tourism which can be reinforced by other advantages such as being home to the largest Shiite population in the world with numerous Shiite shrines as well as being in the Middle East, the cradle of civilization and the birthplace of three major religions (Alavi and Yasin 2000). The government should adopt a conscious policy with a greater degree of integration and planning with a belief that Islam is not intrinsically opposed to tourism (Henderson 2003). This will allow Iran to capitalize on her competitive advantage in the global tourism

Industry and to revive a religiously inspired travel sector which has been neglected. Iran can also explore the processes of modernization and Islamic revivalism in the context of reconcilable pilgrim as a religious traveller and the tourist as a vacationer, which have tremendous political and economic implication.

3.5 Domestic tourism

Comprehensive survey data to establish the volume and characteristic of domestic tourism in Iran is not available. Estimates prepared by the Project Office indicate that in 2012, the resident population generated at least 32.5 million overnight person trips away from home within the country. Data on the growth of passenger traffic in public rail, road, and domestic air services, which the overall passenger volumes had increased by an annual average of 9.7 per cent over the period. A survey of domestic travel undertaken during the Nowruz (Iranian New Year) holiday period in 2012 found that Tehran is the main generator of domestic travel followed by the other larger cities more or less in order of importance to their population (ICHTO, 2013).

Most domestic travellers tended to be males, married, well educated, aged between 31 and 60 years who travel in family groups, and are mostly employed in the private sector (38 per cent), followed by public sector employees (30 per cent). The Caspian coast, Mashhad, Esfahan, Shiraz, Kerman, and the Persian Gulf Islands (i.e., Kish Island) tend to be the most popular destinations. The average length of stay was around 6.62 days. Around 23 per cent of travellers used commercial accommodation facilities; and the main purpose of travel during the period was for a vacation holiday (39%), visiting friends and relatives (21%), visiting a shrine (30%). At present, there is no overall estimate of the total volume of domestic tourism in Iran as defined by the World Tourism Organization, other than data on the number of arrivals and length of stay in hotels. The lower end of the possible range has been selected as a crude but conservative measure of

domestic tourism. For this reason, the estimate is necessarily provisional and subject to more detailed study through longitudinal survey. Nevertheless, the data exhibit fluctuations that probably reflect the uncertain economic situation facing Iranians during the 2012s. The average length of stay by Iranians in hotels was around 2.17 days in 2012 (ICHTO, 2013).

3.6 Sistan and Baluchistan Province

Sistan and Baluchistan with the extent of 187502 square kilometers has dedicated equally 11.5 per cent of the country's area to itself. This province is limited to Southern Khorasan from the north, to Oman Sea from the south, to Afghanistan and Pakistan from the east, and to Kerman and Hormozgan provinces from the west. As shows details in the table 3-10, through the census of 2016, the population of this province was estimated as 2534327 people (Statistical Center of Iran, 2016). This province is one of the largest provinces of Iran. The mythical land of Sistan & Baluchistan consists of two regions: north & south. There are 14 cities in the province; Zahedan is the centre of province. The province lies on the southeast of Iran with two different structures. In the north Dasht-e- Sistan formed by Hirmand alluvium holds the largest freshwater lake of the world as well as Khaje Mountain. The 120-day winds are a distinguishing feature of this region. The southern part is mostly mountainous with a variety of climates due to the vicinity with Taftan Volcano & Oman Sea. Among the rivers Hirmand, Bampoor, Kajo, Sarbaz, and Kahir can be named as the most important (Bazzi, 2012: 2366-2367).

Table 3.10. Population by age and type of household

Age	Total	Urban areas				Abroad	Undeclared	Rural áreas				Abroad	Undeclared
		Total	Born in the city where reside	Born elsewhere				Total	Born in a village location	Born elsewhere			
				City	Village					City	Village		
Men and women	2531239	1243079	905871	235555	56459	4127	41067	1288160	1116550	48996	79718	3724	39172
0-4 Years	361643	165695	161327	3153	236	24	955	195948	194336	619	335	27	631
5-9 Years	313646	145909	126215	12675	1433	168	5418	167737	154529	3844	3235	210	5919
10-14 Years	276399	128494	106404	14200	3457	276	4157	147905	132171	4156	6074	290	5214
15-19 Years	277006	132704	102463	19760	5721	363	4397	144302	125140	5967	7970	373	4852
20-24 Years	285153	148807	104898	33110	5111	482	5206	136346	113110	9017	9312	472	4435
25-29 Years	254231	133535	90011	31940	5756	509	5319	120696	98556	7156	10186	480	4318
30-34 Years	198709	101350	62736	28658	5658	508	3790	97359	78407	5498	9767	441	3246
35-39 Years	139828	73270	40589	23162	5274	489	3756	66558	52100	3738	7257	297	3166
40-44 Years	107833	58983	30702	20298	5271	374	2338	48850	38496	2511	5777	275	1791
45-49 Years	77087	43454	22266	15067	4376	289	1456	33633	26773	1561	3931	181	1187
50-54 Years	68666	36621	18716	12120	4179	252	1354	32045	25559	1329	3749	218	1190
55-59 Years	50966	24814	13307	7386	3055	142	924	26152	21051	1000	3146	131	824
60-64 Years	37604	16306	9025	4598	2047	109	527	21298	16934	831	2687	162	684
65-69 Years	24891	10842	5844	2934	1455	58	551	14049	11324	492	1734	48	451
70-74 Years	18329	7808	3774	2296	1459	42	237	10521	8433	365	1344	61	318
75 Years and more	38744	14247	7511	4103	1969	41	623	24497	19564	796	3208	55	874
Unspecified	504	240	83	95	2	1	59	264	67	116	6	3	72

Source: SCI, 2016

Indeed, total cultivable lands in famine status are about 400000 Hectares equals 2% of province area. Due to famine, this amount reduces to 65% and totally includes 190000 Hectares. Their land area of industrial towns here is more

than 3920 hectares. Comparing with total country, 7% of lands and 11% of registered documents of industrial towns belong to this province (Statistical yearbook of Sistan and Baluchistan province, 2016). Some of the important factory under execution now is car parts, boats, ship scrape, water pipes, cement factories, Granite stone production and mineral water factory. The province extends from the lake Hamun in the north to the indigo plain of the Oman Sea in the south. Indeed, the coastal area of the Iran´s Baluchistan is a unique place in Iran that can plan for Surf (Photo, 3.9). Water for drinking, agriculture, and industry is supplied through two ways in the province: surface and subterranean. Surface sources are the 6 permanent rivers Sistan, Shirdel, Golmir in Sistan and Ladiz, Bampour, Sarbaz in Baluchistan (Karbasi and et el, 2011: 564).

Photo 3.9 surfing at Ramin beach, Chabahar, Iran´s Baluchistan

Source: Chabahar Free zone

As above mentioned, amongst the Iranian peoples and ethnic formations a highly important place is occupied by the Baluchis, due to their ancient and specific culture, rich historical background and because of their political weight in the ethnic mosaic of the region (Boyajian and Vahe, 2000: 389). Since few social groups have visited the Iran's Baluchistan region, no true vision has been reflected to the outside world. The main reason for this region not being seen as a tourism destination is the lack of planning on the part of the authorities. In addition, the challenge between the government and the ethnic group has accentuated the safety crisis in both national and international media (Ebrahimi and et al, 2012: 2). Furthermore, only a negative image is shown in unprofessional media and has scratched the good the image of this ethnic group. Indeed, new president of Iran mentioned that it is State's duty to respect the ethnic, linguistic, religious, and cultural diversity of citizenry. Therefore, this research in line with new policy of the government, tried to build a platform for ethnic tourism planning to benefits from ethnic diversity as option for job creation and reduce misunderstanding between different ethnic groups and national government.

3.7 Baluch ethnic group

The total number of Baluch in Baluchistan (in Afghanistan, Iran, and Pakistan), the Arab states of the Persian Gulf, and elsewhere in Asia and Africa is variously estimated around fifteen million people. Their history up to the time when they were drawn into Western colonial history in the 19th century is poorly known (Spooner, 2010; Taheri, 2012). But as dependent political society, they are divided among three regions of Iranian Baluchistan, Pakistan Baluchistan, and the southern parts of Afghanistan such as Nimrooz (Map 3.8). Many others live and are politically active in Europe and America, holding dissenting opinions against political establishments in Iran and Pakistan. Reportedly, political conditions and developments in Baluchi populated regions of Iran and Pakistan have made many Baluch dissatisfied with their respective governments, in general led them to hold

an antagonistic way of thinking against their central governments of Iran and Pakistan (Taheri, 2009).

Map 3.6 Baluch ethnic group in Iran's Baluchistan

Source: The map is created by the author

Historical records show the original homeland of the Baluch used to be western Baluchistan or Iranian Baluchistan, as it is called today. Iranian Baluchistan like many other neighbouring lands such as Afghanistan attracted the attention of Western colonizers. Because of its strategic location like bordering with India, this land has been under political exploitation especially by the British. As a result of these foreign policies of the West and domestic policies of the Iranian governments, nothing except political immaturity and poverty left behind in this part of Iran (Taheri, 2009). Throughout its history the area between Iran and India has been strongly affected by influences from the more fertile areas surrounding it, particularly Kermān, Sīstān, Qandahār, Punjab, Sind, and Oman.

Sea traffic connected it to the Indian Ocean and the Persian Gulf (Dales, 1977). Little historical research has yet been focused on it, and the relevant syntheses so far available derive coincidentally from the pursuit of answers to questions arising from primary interests in the civilizations to the east and west.

In terms of general cultural values and world view, the Baluch in recent times resemble neighbouring Muslim tribal populations in both the historical and the ethnographic records. What has emerged as distinctively Baluch, beside the language, Baluchi, is the structure of their social and political relations. But this structure is more likely to be a product of their recent pluralist experience in Baluchistan than a heritage of their earlier history. (It has not yet been changed significantly by their incorporation into modern state structures.) Baluch identity in Baluchistan has been closely tied to the use of the Baluchi language in intertribal relations. Modern Baluchi has a clear pedigree, with a number of grammatical features and vocabulary of the "Northwest" Iranian type (Spooner, 2010).

3.7.1 The socio-economic profile of the Baluch ethnic group in Iran

Approximately, 70 per cent of the total Baluch population of the world lives in Pakistan and about 20 per cent inhabit the coterminous region of south-eastern Iran. In 1998, Britannica Book of the Year indicated that the figure for Baluchi speakers in Iran is given to be 1, 420,000. According to figures given by Abdul Aziz Dolati, a Baluch former Member of the Islamic Consultative Assembly from Saravan and an adviser to the Minister of Education, in the sitting of the Higher Education & Research Institute on January 1, 2003, there are 2 million Baluch in Iran. According to update formal statistic, the Baluch in Iran make up about 2 to 3 million of the population, who are mostly spread within Sistan & Baluchistan province (Statistical Center of Iran, 2016).

Most Baluch practice a mix of nomadic pastoralism and settled agriculture to earn a living. But agricultural production is so low that it cannot sustain even two-

thirds of the population. There is not development facility and infrastructure to support industry and other employment generating projects in Iran's Baluchistan. There is almost no professional private sector in the province owing to a lack of investment, and there is no much investment owing to the absence of a basic infrastructure to promote industry (Jetly, 2010: 11).

Politics, society, and culture of Baluch in Iran have its peculiar characteristics and unique features. Modern politics, in fact, in this part of Iran is a recent phenomenon. It is barely half a century old. However, this figure does not accurately indicate the actual Baluch population of Iran. Firstly because, there is evidence to prove that different central governments of Iran did not include any ethnic identity in their various census reports. In this regard, the Baluch were not in exception. This policy perhaps has been a method of depicting Iran as 'One Iranian Nation,' rather than a multinational Iran. Secondly, earlier on during the Qajar period, Baluchistan was a part of Kerman and so it was known as 'Kerman & Baluchistan Province'. Subsequently the title was changed to 'Baluchistan & Sistan Province', and then it was re-named the other way round to 'Sistan & Baluchistan Province', as it is called today. Therefore, being attached to and mixed with another region's population, has always avoided taking the exact census of the Baluch population in Iran. Thirdly, the province of Sistan & Baluchistan is not occupied only by the Baluch, rather there are non-Baluch residents entered either from other parts of Iran or from neighbouring countries such as Afghanistan and Pakistan. Thus, all these three factors together have prevented taking a precise census report of the Iranian Baluch in the country (Taheri, 2009).

The Baluch have a history stretching back almost 2,000 years, but very little is known about their origin because most of their history has been passed down orally, and is not substantiated by documentary evidence.11 The Baluch have, however, been successful in preserving a distinct identity of their own. A closed community with a strong sense of identity underpinned by the strength of their

community bonds and tribal affiliations, the Baluch take great pride in their language, folklore traditions and value systems, which serve as a binding force for all the Baluch scattered in Pakistan, Iran and Afghanistan (Jetly, 2010: 10).

3.7.2 Educational status of the Baluch ethnic group

In fact, it is advisable to have a brief and general background of educational status in Iran's Baluchistan. The number of the higher educational institutions including universities and other governmental educational institutions in the province of Sistan & Baluchistan has been reported to be thirty institutions in 2013. The provincial statistics does not represent the actual number of Baluch students in the country. Most of the students particularly those belong to the higher institutions in Baluchistan are either from Sistan or from other cities of Iran and actually the total number of Baluch students is much less than what is stated in the aforementioned official reports. Unfortunately, Iran's Baluchistan, like that of Pakistan holds the highest rate of illiteracy in Iran. Under the regime of Pahlavi, majority of the Baluch in Iran lacked standard education. The illiterate Baluch mainly were among the middle and old age citizens. With reference to Baluch women during this period, it is pitiful to mention that the number of the educated Baluch women holding university degree or education had not been beyond ten persons, hardly the case. Even today, under the Islamic Republic of Iran, though the number of the educated Baluch relatively increased, it is unsatisfactory. According to Naser Askari, no single Baluch student was enrolled in any institution of higher education in the period 1955-1965 when two or three students were admitted. Thereafter, four students were admitted in 1966 and five in 1967 (Taheri, 2009).

The 1970s saw the establishment of the first two institutions of higher education in Baluchistan, 'Teacher Training College of Zahedan' and 'University of Baluchistan' (today it is officially known as the university of Sistan & Baluchistan), established in 1972 and 1973, respectively. The inauguration of

these institutions brought a simultaneous sharp increase in the number of Baluch students who enrolled at the college level. For instance, in the academic year of 1972-1973, there were 198 students enrolled in the Teacher Training College. Although the overwhelming majority of the student bodies in the two institutions were non-Baluch immigrants, the total number of Baluch students during 1972 - 1979 had been estimated to be from sixty to one hundred. In the decade of 1960s, the number of Baluch students at graduation level (in the country) was less than fifteen individuals, and in the early decade of 1970s this number increased almost to hundred persons. It was, in fact, in this decade (1970s) that in his trip to Baluchistan, Amir Abass Hovida, and then Prime Minister of Iran provided a favourable situation to the Baluch in which about one hundred of Baluch undergraduate teachers were allowed to get enrolled in the Tarbeyat Moaalem University for their graduation. This was a particular move that had increased the number of Baluch educated people in the region (Taheri, 2009).

However, it was claimed in 2008 by some unofficial sources that the total number of Baluch university students in Iran are around 6000 to 10000, who study in different disciplines at different levels. According to Seyed Abdol Hossain Sajadi the Governor of Saravan, only in Saravan of Baluchistan there are about 4500 students studying at graduation level in 25 different disciplines in four universities. Around 95 per cent of these students are Baluch. This figure indicates that compared with the pre-Islamic Revolution the number of Baluch students in post-Islamic Revolution particularly in its third decade has increased considerably. However, with regard to Baluch academicians or university professors, out of 537 faculty members (between 2003 and 2004) at the University of Sistan & Baluchistan, the number of Baluch faculty members hardly could reach to ten individuals. In 2007, it has been claimed the total number of the Iranian Baluch PhD holders spread all over the world may reach to an approximate figure of sixty to one hundred persons. Well, aside from the current (2004-2008) favourable educational developments for the Iranian students such as

'easing pre-university tests of Azad universities throughout the country, there have been several reasons behind this lack of enough educated Baluch in Iran. These reasons can be cited in the following way:

The first fundamental and historical factor has been resulted from the geopolitical and strategic situation of Iran's Baluchistan. This land and its people throughout their dark history had been mostly involved in wars and battles with different rulers. Thus, in such atmosphere no room left for Baluch to think of their own self-development. Referring to the political history of the land is an obvious exemplary of the issue, as has been discussed in chapter one of this study. As a result of this impact, for years backwardness in education continued to dominate Baluchistan, where majority of Baluch parents remained uneducated and illiterate, who had no knowledge of how to bring up their children properly. The problem more or less continued under the regime of Shah, whose educational policy failed to bring about educational development in Iran's Baluchistan. In addition, the outcome of narrow-minded concepts of many Baluch elders such as tribal chiefs and religious leaders, who failed to encourage the Baluch girls to gain education, must not be overlooked.

Secondly, there is a general conception among the Baluch that in Sunni-populated areas like Iran's Baluchistan, government makes discrimination between Sunni and Shia. Although discrimination exists, it does not exist to that extent as hold by majority of the Baluch. Discrimination is more visible in sensitive political or diplomatic offices such as governorship, ambassadorship and the like. With regard to the middle rank or satisfactory offices like directorship and headship of several provincial public organizations there is no discrimination as such. In this respect, Baluch Members of the Islamic Consultative Assembly (parliament) and other positions such as chairmanship and principal ship of different affiliated faculties and organizations can be taken as example. In Saravan, there are four universities in which the heads (2004-2008) of all are Sunni Baluch. In Iranshahr, the head (from 2000 to 2008 this canter has had two

Baluch as its head so far) of Iranshahr Higher Educational Canter is a Sunni Baluch. Similar instances in the third decade of the Islamic Republic can be taken from other governmental institutions such as the Heads of 'Maskan-e Shahrsazi Organization' (a public construction organization) in Zahedan or 'Edareh Kar va Omoor-e Ejtomayee Organization' of Zahedan (an employment & social affair organization), who have been Sunni Baluch. One important factor which has been overlooked by majority of the Baluch is that the number of educated Baluch so far have been insufficient compared with the people of Sistan, which is why, many of the offices in Iran's Baluchistan are occupied by non-Baluch. But, where there are competent and capable Baluch, they can also occupy such offices like those of Iranshahr and Saravan. Whatsoever, many Baluch youth are reluctant to pursue their education, claiming that those Baluch holding highly educational qualifications are not treated in a just and equal way, so why then they should bother themselves and follow the same long route (ICHTO, 2016).

The third reason which can be applied to all and not to the Baluch alone is the presence of strict rules for graduation and post- education courses prescribed by the central government of Iran. For instance, conquer test (a tough pre-university examination) organized annually at the national universities. Those who can afford to go abroad for their studies can escape this test. In this regard, there are many Iranians in Europe and North America doing their educations. There is also another 'conquer test' which is organized annually at the Islamic Azad Universities throughout the country. Contrary to the former test, this test seems to be a mere formality, as many participants can pass it easily. In this respect, quite often it happens that a student may be interested in a particular discipline but would get entrance to a different discipline which he/she may not take interest in it at all. But, many reluctantly accept such conditions though it goes against their wish, simply because, holding a university degree is one of the major conditions for employment. With regard to the Baluch, however, due to their cultural and territorial affinity with Pakistan, Afghanistan, and the Persian Gulf States, there

are considerable number of young Baluch who prefer to choose business and commercial activities and deal with these countries rather than attending 'conquer tests' for their studies particularly when 'conquer tests' are regarded by them as an unnecessary ban for their progress.

These three issues may lead us to conclude that why Baluch so far have been educationally poor. But, hopefully in recent years, government has eased some of its educational policies, facilitating the way for the youth of Iran to gain higher education. For example, the conquer test organized by Azad Universities has become a formality only. Besides, a number of other universities such as International University of Chabahar and the International Branch of Sistan & Baluchistan University have been established in Chabahar, where the eager Baluch youth can apply for admission without facing strict rules and regulations. The effect of worldwide technological developments, globalization, and communication has also reached to this forgotten land; in there has started a growing awareness which is leading towards some reforms in the Baluchi society of Iran. Today, new waves of Baluch students including boys and girls are rushing towards universities not only in the province but also all over the country, even abroad. There is a mental revolution taking place gradually and slowly in Baluchistan for the good of its new generations. For example, men's attitude towards women is changing and that narrow-minded traditional practices such as polygamy are fading away. The result of this change, of course, can be seen in the coming decades.

3.7.3 Occupational status of the Baluch ethnic group

Basically, the Baluch mostly have been engaged in agriculture and husbandry and had earned their living hood out of this occupation. Official reports show that only in Iranshahr 88% of the population had been engaged in cultivation and farming. In addition, in Sistan & Baluchistan 93,368 people had been engaged in agricultural activities, and the number has reached to 104,386 namely 33.1 per

cent. However, irrespective of these agricultural activities, there are no signs of noticeable development in agriculture of the Iranian Baluchistan. This is mainly due to the presence of several factors such as shortage of water, traditional economy, and the recent drought which has damaged the life and business of Baluch farmers over the last 15 years. This, in turn, has increased the rate of unemployment, leaving many local people unemployed in Iran's Baluchistan.

Within the tribal lifestyle of the Baluch ethnic group, handicrafts such as pottery also generate some income for the Baluchis woman. The Baluch woman, in general, are involved in mat weaving, carpet weaving, tent weaving, sack weaving, needle lace, and so on (ICHTO, 2016).

The Baluch ethnic group is also active in fishing. This is particularly true with those who live in the vicinity of the Makoran Sea, as well as, in and around Chabahar. For instance, in the town of Pasabandar fishing is the main business of the Baluch, which accounts for 93.3 per cent of the total occupation. Similarly, in the town of Briss 90% of the Baluch earn their livelihood through fishing. In the town of Hamidigah, 80% of the Baluch are also engaged in this business. Recently, with the construction of more fishing-jetties in Govatr, Pasabandar, Pazm, Konarak, and Chabahar more fishing activities can be observed in the area (IFO, 2016).

As is the case with every society, the Baluchis occupations are not confined merely to the aforementioned activities; rather Baluch also work or are employed in many public and private institutions both inside and outside Iran's Baluchistan such as construction, whole sale trade, retail trade, transportation, social and financial services, educational institutions, etc. There are also many others who work in other countries especially in the Persian Gulf States in search of better income, most of whom are working in low-level occupations such as taxi drivers or watchmen. But, most important of all is their involvement in trade either legal or illegal. The economy of Iran's Baluchistan mostly resides in the hands of

Baluch. Because of the strict government policies on custom duty, most of Baluch merchants or businessmen, apart from legal business are also involved in unauthorized export and import of goods. For example, from the Iranian Baluchistan they export Iranian products like fruits, pea, flour, cement, soap, oil, petrol, gasoline, and washing-powder, and from the neighbouring countries like Pakistan and the PGS, they import, electronic equipment's, perfume, cloth, tea, rice, and so forth. In the markets of Zahedan most of the imported goods that enter the city do not met with the customs regulations. In Nobandian, a town nearby Chabahar, for instance, more than half of the working population is engaged in such unauthorized form of trade, many people import goods like cigarette via Oman (Makoran) Sea and gain much profit out of it. As a result of illegal business, there are many rich Baluch, who own big businesses including, hotels, factories, petrol stations in Iran, as well as, in other countries such as Pakistan, United Arab Emirate, Bahrain, Kuwait, etc.

Generally, the common Iranians especially those who lack enough knowledge about the Baluch, look upon them as drug traffickers, who make a fortune out of this illegal profitable business. This impression is because of two main reasons. First, it has the support of mass media in Iran. For example, several film directors have produced movies in which Baluch are projected as smugglers. Second, is because of Iran's Baluchistan's geographic location. It is next to Afghanistan, where opium is grown, and next to Pakistan, where heroin is produced. So, it is situated on the smuggling routes. Although such impression is false and is not true with majority of the Baluch, for some Baluch it is an important source of income. They see drug trafficking as a fast and short cut way to become rich. However, it is worthy of mention that due to its typical geographic location, Iran's Baluchistan has become an attractive place for international drug traffickers. A great number of these drug traffickers are non Baluch either foreigners or other Iranians (Taheri, 2012).

3.7.4 Cultural status of the Baluch ethnic group

The Baluch in Iran have grown under the influence of Persian culture yet they have retained their core values. Baluchi language represents the most remarkable manifestation of cohesive base for the Baluchi cultural identity. It is a member of the Iranian branch of the Indo-European language family. The Baluchi language is specifically related to the west Iranian languages of northwest Iran, thus having a strong affinity with the Kurdish language, as well as the Gilaki dialect of Gilan on the south western Caspian Sea. In the Iranian Baluchistan, Baluchi is used only as an oral language (Jahani, 2013). During the Pahlavi regime, no Baluchi literary works and activities were tolerated. With the fall of the regime and victory of the 1979 Revolution, in the early months of the Islamic Republic the young and active Baluch felt the poor status of their language. So, along with political activities, they also began their efforts in the field of literature.

In this respect, Baluchi magazines such as '*MAKORAN*', '*KOKAR'* and '*ROZHNAEE*' were published in Baluchi language. But, their efforts could not be compared with the efforts of the Baluch in Pakistan, where the Baluchi Academy in Quetta is a major centre which is responsible for publishing several hundred volumes in Baluchi, Urdu, and English on Baluchi language, literature, culture, and history. In the subsequent years under the Islamic Republic, the concerned officials failed to pay much heed and interest in this cultural activity, and thus prohibition imposed upon the usage of Baluchi literature in public organizations and universities, as it is supported by the constitution. In this regard, Article 15 of the Iranian Islamic constitution states, "official documents, correspondence, and texts, as well as, text books must be in Farsi language and script…." A number of foreign based Baluch political activists express that such and such constitutional rules against Baluchi language, is because of government's fear. Central government may consider such cultural liberty detrimental, because if given, it might instigate the Baluchi national sentiments. These Baluch political activists

air their views mainly on various Baluchi websites or at the different conferences or interviews organized for the purpose in Europe or America.

As a matter of fact, the strong influence of Persian culture upon Baluch has made most of the Iranian Baluch reluctant to struggle for the expansion of their Baluchi literature in Iran. This is mainly because the Baluch in Iran are being educated in Persian language and in order to develop their own language, they have to first undergo a process of self-education in their (Baluchi) language, whereas there is an absence of Baluchi educational institutions in Iran. This disability of the Baluch along with the on-going cultural discrimination has actually turned into a matter of great concern to many of Baluch in Iran particularly in the second and third decades of the Islamic Republic. In spite of this fact, the Islamic Republic within the province of Sistan & Baluchistan has permitted daily broadcasts for radio programs in Baluchi. These programs are broadcasted from Zahedan, Khash, and Iranshahr. But, contrary to other radio Baluchi programs in Kabul of Afghanistan, as well as, Quetta and Karachi of Pakistan which occasionally deal with the subject of Baluchi language and literature, the Iranian broadcasts hardly are allowed to touch on the matter.

3.7.5 Baluchis religious faith

Equally important for the Baluch are the Islamic faith and its culture to which they adhere. The overwhelming majority of Baluch belong to the Hanafi rite of Sunni sect of Islam. There are also some Karamatis, Zikris, and Shia, but their number is very insignificant. Correspondingly, Islamic laws or Sharia and the Islamic Sunni institutions play a very important role in the overall aspects of Baluchi society. Majority of the Baluch, think highly of their Molavi or Sunni religious leaders who propagate Islam and its teachings in the Baluchi society of Iran. Baluchi religiosity, in fact, is the most striking cultural feature that pervades all aspects of their life. In cases of conflicts, for example, between two Baluch families or even between two different Baluch tribes, matters usually will be

referred to the religious leaders. It also happens that in some disputes between Baluch and non-Baluch, the non-Baluch approach and request local Sunni religious leaders to take conciliatory measures and settle down the disputes. In this regard, Abdol Hamid Ismaelzahi, the religious (Sunni) leader of the Baluch of Iran has settled down a number of such conflicts. Thus, Sunni religious institutions such as the Maki Religious School of Zahedan have become a source of encouragement for many Baluch. This, in turn, has enhanced the power and influence of the Sunni religious leaders within the Baluchi community of Iran.

In fact, the geographical setup and the substructure of the Iranian Baluchistan has been the dominating factor in the creation of tribal, as well as, religious authority. But, contrary to the Baluch of Pakistan, though the Iranian Baluchi social structure unites them under the tribal and religious leadership, it so far has hindered them from building separatist attitudes or nationalist movements. This clearly indicates the Baluchis true sense of belongingness to Iran.

However, social psychology and political economy of Baluchistan has not been understood fully by state authority, that is why, the Baluch have never been completely subjugated by any government at any time in history. When governments fail to capture the imagination and aspirations of Baluch masses and when things become uncontrollable then as a last resort the state officials approach the tribal and religious leaders and sometimes the wealthy influential Baluch, to pacify the crisis. In reality, occasional armed conflicts between the rebellious Baluch and the Iranian security forces are the consequences of this lack of understanding (Taheri, 2012).

3.7.6 Baluchis customs

Baluchis live with particular customs. Tribal life in resident style and special mores are eye-catching attractions in Iran's Baluchistan. Some of the feasts and occasions are even celebrated more glorious than Nowruz like Feasts of Sacrifices and Fitr. They make brisk their celebrations with circle dance and playing of

kettledrum. Harvesting celebration is set up in the some parts of the Iran's Baluchistan. Men's wear is long shirts and spacious pleated trousers. Women's wear is long clothes with needlework, raw silk work and purl work of artists, veils and ornaments which are interest in farming and agriculture even if they enjoy other jobs (figure 3.10). Baluchi customs and traditions are conducted according to codes imposed by tribal laws. These strong traditions and cultural values are important to Baluch people and have enabled them to keep their distinctive ancient cultural identity and way of life with little change to this day. The culture and traditions of the Baluch have historically been passed down from mother to daughter, and men from father to son. Baluchi culture is mentioned in the Pir M. Zehi's account of his travel to the province of Sakestan, or the present-day Sistan province of Iran, which holds strong significance to the culture of Baluch people. Baluch people have preserved their traditional dress with little change over the centuries. The Baluch men wear long shirts with long sleeves and loose pants. The dress is occasionally accompanied by a pagh (turban) or a hat on their heads. The Baluchi costume varies from Iran to Pakistan. Iran Baluch dress code is more conservative in sense of length and material. Some Baluch women in Iran also cover their faces with thick red colour wools (Burqah) and wear a (Sareeg) which is the head scarf and (Chadar) which is a long veil.

Photo 3.10: Baluch men with original clothes, Chabahar, Iran's Baluchistan

Source: Picture is taken by the author

The dress worn by Baluch women is one of the most interesting aspects of Baluchi culture. They are of strong significance to the culture of Iran and hold a special place in the society. The women put on loose dress and pants with sophisticated and colourful needlework, including a large pocket at the front of the dress to hold their accessories. The upper part of the dress and sleeves are also decorated with needlework, a form of artistry that is specific to the clothing of the Baluch women. Often the dress also contains round or square pieces of glass to further enhance the presentation. They cover their hair with a scarf, called a sarig in the local dialect. These customs are unique to the people of Iran and the art of this needlework on women's clothing. Gold ornaments such as necklaces and bracelets are an important aspect of Baluch women's traditions and among their most favoured items of jewellery is Dorr, heavy earrings that are fastened to the head with gold chains so that the heavy weight will not cause harm to the ears. They usually wear a gold brooch (tasni) that is made by local jewellers in different shapes and sizes and is used to fasten the two parts of the dress together over the chest. In ancient times, especially during the pre-Islamic era, it was common for Baluch women to perform dances and sing folk songs at different events. The tradition of a Baluch mother singing lullabies to her children has played an important role in the transfer of knowledge from generation to generation since ancient times. Apart from the dressing style of the Baluch, indigenous and local traditions and customs are also of great importance to the Baluch (Photo, 3.10).

3.7.7 Baluchis music

Folk music has always played a great role in Baluchi traditions. Folk music of Iran's Baluchistan, because of special province's conditions make the happy times of this land ardent during the long years by local instruments like Gheychak, Viol, Bonjo, Lute, Doholak, and percussion instruments like tub & jug, kettledrum. Different kinds of folk music of the Iran's Baluchistan are epical, chamber, mystical and party which state sadness, gladness, epics and devoted morale, virtue, compact of loyalty, patriotism and hospitality of the area's people. Folk

music has always played a great role in Baluchi traditions. Baluchi music belong to the same branch of Iranian music performed by many other Iranian peoples including Persians, Kurds, Lurs, Tajiks and others.

In fact, traditions like the transfer of knowledge from generation to generation by singing lullabies to children and praising warriors also have a significant role in Baluchi music traditions. The fact that both men and women participate in folk music reflects on the pre-Islamic significance of folk music in Baluchi culture. Many years of invasions, wars and later adopted religious values have prevented Baluchis music from prevailing further in the 21st century. The most commonly used instruments in Baluchis folk music are tanbur, long-necked lutes. Lutes have been present in Mesopotamia since the Akkadian era, or the third millennium BCE. The dohol, a large cylindrical drum with two skin heads, is the principal accompaniment for the surna, an ancient Iranian woodwind instrument that dates back to the Achaemenid Dynasty (550-330 BCE). The Ney is also commonly played, using single or double flutes. The suroz, a Baluchi folk violin, is also commonly played. Other Baluchi musical instruments include the tar and the saz. Baluchi music is also influenced by Sindhi folk. Shirmohammad Espandar from Bampour of Iranshahr is the sole donelist in the world who has achieved honorary doctorate of the France University.

3.7.8 Baluchis handicrafts

The most important handicrafts of the Iran's Baluchistan are Baluchi needlework, rug and small carpet, coin work, mat weaving pottery, jewel making, turnery, sackcloth weaving (black veil), raw silk work, traditional cloth weaving and instrument making. Among these, needlework because of fineness, variation and different usages, rug and small carpet, because of agriculture brisk with high quality and beautiful patterns, coin work because of using in weddings and celebrations and of variation, pottery because of being handmade with ancient

background and mat weaving because of ampleness of wild palm and variation of products have special place and manifestation (ICHTO, 2016).

3.7.8.1 Coin work

Indeed, Coin work is a popular art of the area and has special place in Iran's Baluchistan handicrafts. It is made of small pieces of mirror, tinsel, glass beads, shell, glass botton, ribbon swing, cloth and silver coins (Photo, 3.11).

Photo 3.11 Coin work in Iran's Baluchistan

Source: ICHTO

These products are used in ceremonies and weddings, for covering of camel's neck and for bride's bed cover. These beautiful combinations of innovation and variation have many advocators and different types of them are available in handicraft shops.

3.7.8.2 Pottery

Iran's Baluchistan's pottery is known by Kalpouregan, a village near the city of Saravan. This art dates back to 3000 years ago. These ceramic products are made of clay and stone which are exploited of the area's mines and have many local and foreign admirers (Photo, 3.12).

Photo 3.12 Kalpouregan Pottery
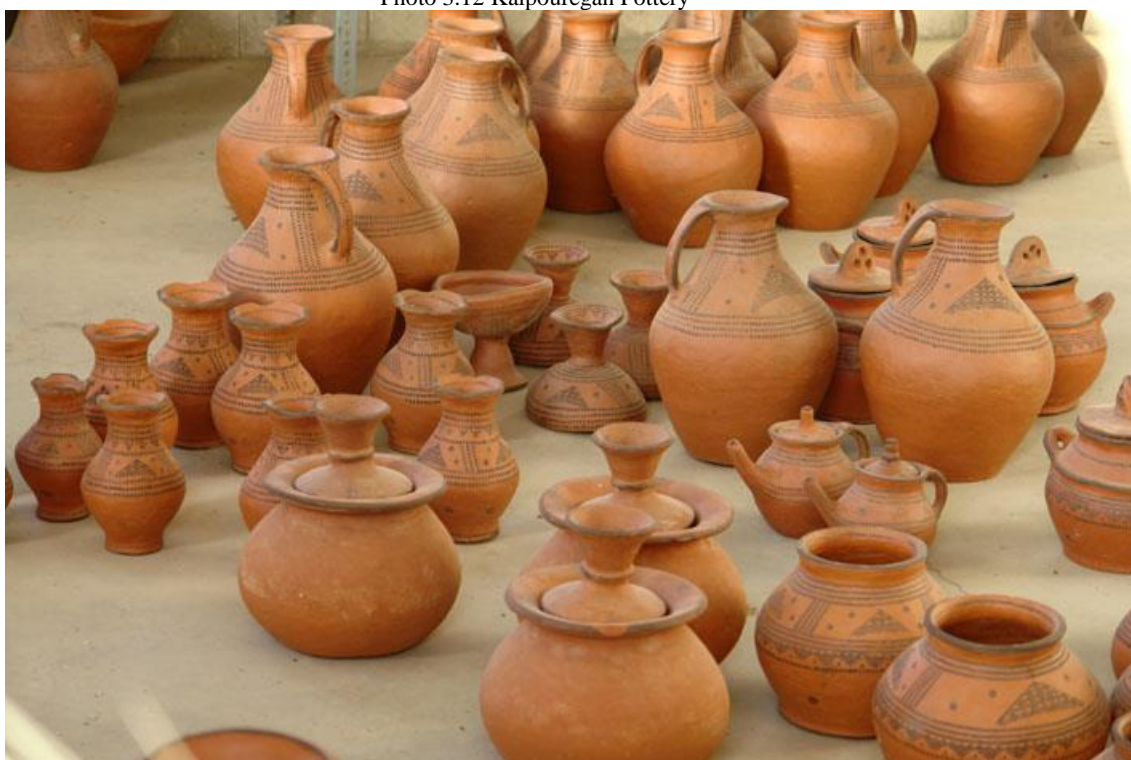
Source: Picture by Marziyeh Ebrahimi

Indeed, this pottery in Kalpouregan of Iran Baluchistan only producing by Baluch women and through this art is the only way could be seen the footprint of Baluchis women in community and in tourism industry.

3.7.8.3 Needlework

This art has an old history and counts as combination of talents, thoughts and abilities of Baluchis artistic hand and eye. Mostly women and girls make these products and basically, use as trimmings of dresses. Today, different kinds of needle-lace are made like: table cloth, prayer rug, praying seal cloth cover, pillow

and cushion, napery for marriage ceremony, women's dress, cover and bed light (Photo, 3.13).

3.13 Baluchis women while making needlework handicraft

Source: ICHTO

These productions are presented in shops and galleries and with a flourished market have many admirers among Europeans.

3.7.8.4 Mat weaving

These kinds of handicrafts are usually made of palm leaf or, in local dialects, "Daz & Pish" generally in villages of Iran's Baluchistan. Mat rope, basket, prayer carpet, small rug, pendant, shoe and cap are different products of this art (figure 3.14). Most of these handicrafts are used in the area, except the rope that is used in furniture making (Photo, 3.14).

Photo 3.14 Baluchis women while making handicrafts

Source: ICHTO

3.7.8.5 Rug

Lifestyle of the Baluch ethnic group is talented for sheep and goat breeding and so, rug weaving is counted as one of the ancient handicrafts of the Iran's Baluchistan. Traditional patterns of these high quality rugs are well known (Photo, 3.15).

Photo 3.15 Baluchis Rug

Source: ICHTO

3.8 Summary

Chapter three focuses on the study area of the dissertation which is Iran's Baluchistan. The chapter starts with introducing Iran geographically, demographically, economically, historically and culturally, and then Iran's properties inscribed on the world heritage list are presented in a table.

Moreover, ethnic minorities in Iran have been introduced and their location on different provinces of Iran is presented on the map of Iranian ethnic groups.

Later, natural resources of Iran, tourist arrivals, transportation networks and accommodation establishments are described.

In addition, contemporary history of tourism development in Iran in four different stages is focused. Tourism institutions, tourism activities, domestic tourism and socio-economic profile of Baluch ethnic group in Iran are presented.

Finally, different types of handicrafts of Iranian Baluchis are introduced.

Chapter 4
Research Methodology

4.0 Introduction

Methodology is part of the philosophy of science, and its choices are closely linked to ontological and epistemological choices (Goodson and Phillimore 2004; Pansiri 2005). In other words, choices concerning the mode of inquiry and knowledge production rely heavily on the researcher's vision of reality and of how to learn about it. Chapter four outlines the methodology employed for the research, that is, both the underpinning research philosophy and the specific research methods used to collect and analyse the data. This chapter discusses the methods selected to achieve the objectives of this study. The subject matter, research questions, topic, and objectives of this study all have a bearing on the choice of methodology. The following sections first discuss the data collection procedure, data analysis methods and discuss the quality and limitations of the research in detail. The methodological steps that contributed to knowledge building in this research are outlined.

4.1 Research Methods and Data Collection Procedure

A mixed-method approach using multiple methods (surveys, interviews, informal discussions, and observations) will be adopted in this study, qualitative and quantitative research techniques in order to achieve the best results. Each research method has particular strengths and weaknesses; thus, by applying mixed methods in research, the weaknesses of one method can be minimised by drawing on the strengths of other methods (Babbie, 2001). According to Babbie field research is a social research method that involves the direct observation of social phenomena in their natural settings, which is very useful in this research as far as the case study in Iran's Baluchistan, is concerned. Some parts will be analysed according to the researcher's observation in the field while other results will be analysed with SPSS and content analysis software. Surveys will also be employed to explore how different stakeholder groups perceive and evaluate ethnic products, services and their experiences. Survey research is a suitable method for measuring tourists' attitudes, assessments and satisfactions in a large population

by collecting qualitative and quantitative information. It is believed to be relatively objective.

Research questions being asked should dictate the types of research strategy, methods, or methodology used in a study (Bonoma, 1985; Eisenhardt, 1989). The Research questions of this investigation pertain to:

a) How can planning for ethnic tourism in co-operation with all the key stakeholders provide economic development for the ethnic population?

b) Is it possible to resolve the incongruity between the government and the ethnic groups through economic development?

c) Is it possible to have the ethnic group in line with national politics?

The method used to carry out this research is discussed below:

a) Field research:

From December 2012 to April 2013, with specified planning field research was conducted in Baluchistan, Iran. The familiarity and previous work and research background of the researcher in Baluchistan helped very much to the study. The researcher grew up in Sistan and Baluchistan province and also he is familiar with the local political system, government policies, and Baluch ethnic group. Knowing the local culture and the value system, facilitated in the development of the field research. Indeed the researcher can speak Baluchi and Persian languages and this made researching much easier for contacting to Baluch ethnic group and doing the interviews aimed at gathering real information.

In addition, the researcher has been an expert at Iran's Cultural Heritage, Handicrafts and Tourism Organization (ICHTO) for eight years and knows clearly which system types will work in Baluchistan for ethnic tourism development and creating a flow of tourism in Baluchistan.

During the field research in Baluchistan, the researcher was examining some plans with cooperation of Baluch ethnic group in the context of tourism and focused on ethnic tourism development. In this field study, the researcher tried to gather data from view points of five groups of key stakeholders and this, gave a wide view to the researcher about Baluchistan and ethnic tourism planning in this region.

B) Survey:

The five key stakeholders are a) Baluch ethnic group, b) tourists, c) religious leaders, d) entrepreneurs and e) government officials.

For this case study, two set of questionnaires and three set of semi-structured interviews were conducted. Tourists and local people took part in surveys and tourism entrepreneurs, planners, scholars, religious Leaders and tourism officials answered the interview questions. Observation was also a very important part of the field study and the researcher went through tourism sites and talked directly to tourists and tourism employers. Visiting local artists and handicrafts workshops also was one of the fruitful parts of the research.

In Baluchistan most people speak the Baluchis Language; although most of young and middle-aged people are educated and can speak the national language of the country (Persian), but the everyday language which is spoken daily by people is Baluchis. During the fieldwork, the researcher was able to live with Baluch people and this provided him a good opportunity to closely observe authentic Baluch culture and staged cultural performances. It's somehow hard to get in touch with government officials and local people and they prefer to keep quiet unless they get sure about the researcher and that their information will be kept confidential.

4.2 Secondary data collection

In addition to the primary data that will be collected, secondary data about tourism plans, ethnic policies and tourism flow in the region will be obtained from the Tourism Administration and other government agencies in Sistan and the Baluchistan province. The research began with an extensive review of relevant literature, online information, official documents, and statistics. Then key-informant interviews with government officials (policy makers, planners, and tourism authorities), tourists and Local resident and ethnic community leaders, will be conducted in order to understand their attitudes towards ethnic tourism, and to identify the roles and objectives of the government, tourism entrepreneurs, and ethnic people in ethnic tourism planning and development.

4.3 Interviews

After a review of documents, interviews were conducted to explore the roles and attitudes of different stakeholders towards ethnic tourism more deeply. In this table the officials, tourism entrepreneurs, planners and scholars are those who will be interviewed during the research.

The government officials are divided into national level, provincial level, township level and village level, also interviewing with Imams at Friday-prayers and the heads of the Baluch tribes are included.

Friday prayer Imams play a key role in providing guidance to the people. Members of the Baluch ethnic group are faithful followers of the Friday-prayer Imams; therefore, interviewing them is importance in this research. They are somehow conservative about interviewing therefore the researcher ensured them that the information will be just for academic use and that there would not be used a recorder just the researcher will take notes.

Interviewing the key officials in the tourism industry in Baluchistan, at both the national and provincial levels, is essential in order to examine their points of view

concerning the development of tourism in Baluchistan and to know whether they are interested in ethnic tourism development in this region at all. Additionally, it is important to know what type of opinions they have of the Baluch ethnic group as well as the financial resources available to develop tourism in this region.

Heads of Baluchies ethnic tribes however are welcoming to the interviews. As the researcher is able to speak in the local language, this makes the process of interviewing easier.

Academics also are interested into the topic. They are happy sharing ideas and that they are considered in the planning process. They are hardly ever been considered during plannings and long term programing is what the region needs.

4.4 Observations

Observation is used to understand and interpret the meanings and experiences of a group (Silverman, 1998). The researcher during the field research has gathered his observations from different cities of Iran's Baluchistan and the information about these observations will be accompanying the rest of the data in the dissertation.

The observation process of the researcher during the period of preparing the doctoral dissertation is devided into four separate travels to the Baluchistan:

First travel was on December 2012 to April 2013. The travel was including visiting the cities of Zahedan, Zabol and Saravan. During this visit, the researcher started taking notes about traditions and types of tourism products in the region. Moreover the researcher made a lot of informal chats with local people in order to set his mind about the challenges of tourism planning in the region.

Second travel was done on February 2014 for 15 days. After setting mind from the first travel, this travel was including the visit to the south part of the province mainly Chabahar Free Zone and Sarbaz. Since this area is close to Oman Sea, the

researcher had the chance to interview a number of tourism entrepreneurs and heads of tribes.

Third travel was done on April 2015 for 17 days. This travel was done for two different reasons the first was observing better the situation of women and young people in the job market and society in the region. In this travel Zahedan and Sarbaz were visited.

Fourth which was the final trip was on January 2016 for 20 days. This travel was to make sure that all the details are taken into consideration and to see if there are any considerable changes in the region to maintain an up to date research. In this travel Zahedan, Iranshahr and Khash were visited.

4.5 Research approach

A case study approach was adopted in the research to collect data. Basically, a case study is an in depth study of a particular situation rather than a sweeping statistical survey. It is a method used to narrow down a very broad field of research into one easily researchable topic. Pansiri (2005) observes that quantitative methods have been widely employed in tourism studies; only recently have some scholars become more positive to the application of qualitative methods. They see such an approach as better suited for investigating the dynamics and complexity of the tourism phenomenon (Riley and Love 2000; Jamal and Hollinshead 2001). Seeing the two approaches as complementary, some have also advocated triangulation (Echtner and Jamal 1997; Pansiri 2005).

In any research project it is imperative that the method chosen is appropriate for the goal of the study rather than choosing a method because it is conventional or because it is the one most familiar to the researcher (Phillimore and Goodson, 2004: 216).

Qualitative method is an umbrella phrase that refers to the collection, analysis and interpretation of interviews, participant observation and document data in

order to understand and describe meanings, relationships and patterns. Although qualitative analysis is linked to some disciplinary areas more than to others, it is a research method that is increasingly being used by a variety of researchers across topical areas. Qualitative research is salient for the understanding personal, relational, group, organizational, cultural and virtual contexts in a range of different ways (Tracy, 2013: 8).

Qualitative research has been instrumental for uncovering and elucidating the political dimensions and tensions of tourism among the many tools in the qualitative research toolbox, participant's observation on the context and political dynamics of politics. Though not without its own challenges, participant observation can enable opportunities for observing everyday tourism activities and for in-depth dialogue between researcher and subjects (Belsky, 2004, 273).

Fieldwork will take place in Iran's Baluchistan. The language spoken there is Farsi and Baluchi. During the data collection period, Farsi and Baluchi languages will be used and then all the data will be translated into English by the author to be used in the writing of the thesis.

From December 2012 to April 2013 the data will be collected. A survey will also be conducted to understand the expectations of tourists about an ethnic tourism destination and to find out what they expect from Baluchistan as a tourism destination.

The points of view of the five key stakeholders (government, tourism entrepreneurs, ethnic minorities, religious leader and tourists) will also be analysed in order to better understand the possible development of ethnic tourism in the Baluchistan. Various interview questions will be designed for several groups, including government officials and planners, tourism developers and managers, local residents, religious leader and tourists.

Currently, due to the safety issues in this part of Iran, foreign tourists are only permitted to visit the centre of the Sistan and Baluchistan province. Domestic tourists, however, are allowed to access to the entire area. Therefore the questionnaires for domestic tourists will be distributed in the high season, during Nowruz, the New Year holiday period.

The following topics will be addressed: a) the process of tourism development, b) Baluchistan in general and ethnic tourism in particular, c) the historical background and current status of ethnic tourism, d) the benefits and negative impacts of ethnic tourism.

According to the objectives, this research is both fundamental and applied and the data will be compiled by library studies, survey methods and case studies. This research is considered as a cross-sectional study and the research data will be collected for one year in a limited timeframe. Cities within the study area are the highlighted tourism areas and rural tourism areas in Iran's Baluchistan.

The data collection will be done systematically according to the following criteria:

first, reviewing the previous researches and the use of past experience, second interviewing and distributing the questionnaires among five ethnic tourism stakeholders, third, collecting the questionnaires, Fourth coding and entering data to the SPSS 15 software, fifth reviewing and analysing the data output and finally writing the dissertation.

In light of the current situation in Baluchistan, tourism is limited to only a few special cities such as Chabahar, Sarbaz, Khash, Iranshahr, Saravan, Zahedan, Zahak, Konarak and Nikshahr. Therefore, information on the benefits and effects of tourism in these regions will be collected in the Following aspects:

- Evaluation of impact of ethnic tourism for reducing hostility and increasing hospitalities among ethnic groups with different religion and culture in Iran

- The process of tourism planning, planning goals, objectives and approaches.

- Implementation, monitoring and evaluation of tourism plans.

- Concerns and attitudes towards ethnic tourism planning, and suggestions for planning the future development of ethnic tourism.

- The policies, plans and efforts for promoting ethnic tourism.

- Perceptions of and attitudes towards ethnic tourism, and suggestions for future development.

- Perceptions, attitudes towards and experiences of ethnic tourism.

- Evaluations of ethnic product features.

- Assessments of ethnic attractions.

- Impacts of ethnic tourism, involvement in ethnic tourism, concerns and suggestions for planning future developments.

4.6 Research design

According to Harding (1987), "a research methodology is a theory and analysis of how research does and should proceed" (p: 2-3). Related to a research undertaking, it helps to frame the questions, determine the methods deployed and shape the analysis (Belsky, 2004).

For carrying out this research, the five main stakeholders are analyzed which will be discussed in the following sections. The five key stakeholders are a) Baluch ethnic group, b) tourists, c) religious leaders, d) entrepreneurs and e) government officials.

4.7 Interviews questions designs

Different interview questions were designed for three key stakeholders including government officials, tourism entrepreneurs and religious leaders.

In the interviews with religious leaders, their perceptions about ethnic tourism development, their role in tourism development and their attitudes toward ethnic tourism development in Iran's Baluchistan were studied.

The interviews with government officials were focused on ethnic tourism development to investigate the overall tourism planning process and approaches, and examine how ethnic tourism has been addressed in the plans.

The interviews of tourism entrepreneurs are focusing on the tourism entrepreneur's engagement with ethnic tourism planning in Iran's Baluchistan, the researcher investigated the viewpoints of tourism entrepreneur's regarding the wide range of practices, knowledge, and values influence the current arrangements of the Baluchis involved in ethnic tourism to increasing the connection between Baluchis and Iranian society through tourism with purpose of problem solving.

4.8 Questionnaires designs

For studying the two main stakeholders of tourists and the Baluch ethnic group, questionnaires were used and in this part a detailed description on the process is presented:

The method used to study these stakeholders, is descriptive surveys, which its brief details are provided in the table 4.11.

Table 4-11Methodology used to evaluation the comments of Baluch Ethnic group

Methods	Survey Filed
Geographic Scope	Places of tourist attractions in cities of Baluchistan such as Iranshahr, Chabahar, Khash, Zahedan, Zahak, Saravan, Sarbaz, Konarak, Nikshahr
Range	February and March 2013
Population	One of the family members
Sampling frame	Baluchis in the areas of tourists attractions
Sampling Unit	Residential Units
Sampling Method	Integration of cluster sampling is used to select households Baluch around the tourists area
Sampling element	A Baluchis family members aged 18 and over
Sample Volume	630 households
Coverage	All cities Baluchis inhabitant
Data collection tools	Questionnaire
How to performed	Questionnaire survey
Type of Analysis	Descriptive

To determine the sample size in this study, the following formula was for qualitative traits. To determine the minimum sample size, the formula of sample size of the qualitative characteristics is used.

$$n = \frac{NZ^2_{1-\frac{\alpha}{2}}p(1-p)}{(N-1)d^2 + (Z^2_{1-\frac{\alpha}{2}}p(1-p))}$$

The parameter p is proportion of the number of households in favor of tourism development and given that it is unclear, because the sample size to be a maximum amount it will be considered equal to 0.5. In this formula the parameter q is households whose opinion is opposite to development of tourism and is considered 0.5 too. α, the maximum amount of the first kind error and is considered equal to 0.1 and Z1-α/2 the corresponding level of significance equals 0.5 In the normal probability distribution table 1.96, parameter d the estimated absolute error equals to 0.04 and parameter N, Population of household members were considered 401,904.

Considering the above values and its placement in the formula, the required

minimum sample size got equal to 599 households. Due to the possibility related to lack of cooperation from a number of samples, sample size was considered 650; 630 of them were detected considerable. The instrument used for data collection is questionnaire that it is asked from the members of the household. In order to assess the validity of Questionnaire; the opinions of professors in the field of tourism in Iran, as well as tourism experts were used. Cronbach's alpha coefficient was used to assess reliability.

The following table shows the values of Cronbach's alpha coefficients which were calculated for the question number 10 (By eliminating the question number 10.14) which have been measured in a Likert (table 4.12).

Table 4.12 Cronbach's alpha coefficients

Components	Number of questions	The alpha coefficient
Question No. 10 of the questionnaire	13	0/65

After the questionnaire design, sampling frame was developed at a later stage. Residential blocks within the selected towns in this part of the map are selected for investigating. Given the problem extent and quality traits based formula for determining the sample size, the sample size required for the study was 630 households. Given the problem extent and according to formula for determining the sample size for qualitative traits, the sample size required for the study considered 630 households.

Cluster sampling technique used for selecting the members of sample, for blocks in every city and Selection of housing units and households within each block, systematic sampling techniques were used.

After the determining of tourist centers incities which Baluch people are living in, questionnaires at a later stage were distributed among experts on cultural heritage, handicrafts and tourism related topics. And through justification and organize them, the families were sampled. During the sample the administrative

director of the Cultural Heritage, Handicrafts and Tourism offices were monitoring as well as evaluating of stochastic control to tackle the interviewers.

After the collecting of the questionnaires, the researchers evaluated the questionnaires the ones that are incomplete or contain inconsistent responses were excluded and the process of completing questionnaires were repeated. In the table below, the final sample size used in this study are presented in detail and divided city. Remarkably according to information on Statistical Center of Iran, based on last census data, which were collected from each city, the sample size was going to be in a proportional size, but due to security problems created in some cities, it was not possible to do the appropriate sampling which was predicted. For example, in the city of Zahedan the sample size of 205 households was predicted that due to the security inconveniences, it was not possible to make more than 102 samples (table 4.13).

Table 4.13 Sample sizes taken from families residing in the city of Baluch ethnic group

Row	Cities	Family	The projected sample size for each city based on proportional allocation	The final sample was taken
1	Iranshahr	49555	78	23
2	Chabahar	41591	65	63
3	Khash	32801	51	100
4	Zahedan	131002	205	102
5	Zahak	14702	23	30
6	Saravan	48470	76	30
7	Sarbaz	31513	49	201
8	Konarak	14312	23	30
9	Nikshahr	37958	60	51
Total		401904	630	630

Next, open questions were coded. Coding operations performed thoroughly and as accurately as possible and it was tried to use all the detailed information gathered. What follows is the presentation of descriptive analysis of household data collected from the questionnaires which is produced using descriptive statistics such as frequency tables, drawing diagrams and calculation of statistical

indicators. Reviews and perceptive analysis of the impact of various factors on the risks and threats and will be presented at the summaries of the results of field studies.

4.9 Sampling style and distribution of questionnaires

In the tourists sector, the method used to study this group of the population is the survey and descriptive summary details are provided in the table below (table 4.14).

Table 4.14 Methodology used to evaluate the comments of tourists

Methods	Survey
Geographic Scope	Zahedan Inns, the Museum of East Iran, Hotel Esteghlal of Zahedan
Range	March and April 2013 (coinciding with Spring Vacation)
Population	Tourists (over 18 years old)
Sampling frame	During the period 18 March 2013 to April 2, 2013
Sampling Unit	Traveller families (conventional group)
Sampling	A compilation of random sampling
Sampling element	A families and groups members aged 18 and over
Sample	700 samples
Coverage	Accommodation and Attractions
Data gathering tool	Questionnaire
How to apply	Questionnaires
Type of Analysis	Descriptive

To determine the sample size in this study, the following formula was used to determine sample size for qualitative traits.

$$ n = \frac{NZ_{1-\frac{\alpha}{2}}^2\, p(1-p)}{(N-1)d^2 + (Z_{1-\frac{\alpha}{2}}^2\, p(1-p))} $$

The parameter p is proportion of households who are satisfied with province's tourism, as it is unknown, because the sample size should be on maximum amount therefore it is considered equal to 0.5. In this formula, the parameter q is the number of households in the province who are dissatisfied with tourism and it also

is considered as 0.5. Parameter α is the maximum of the first kind equal error and is equal to 0.1 and Z1-α/2 The significance level corresponding to 0.5 in the normal probability distribution table is equal to 1.96. Parameter d, the estimated absolute error equal to 0.04 was considered.

In view of the above values and its placement in the formula, the sample size of 600 households was obtained but Due to lack of cooperation from a number of samples, 750 samples were distributed in and 700 cases detected considerable.

4.10 Ethical considerations

This research has been approved by the University of La Laguna and the proposal has been accepted at June 12, 2012 with guidance of Professors Agustin Santana Talaverra, Heredina Fernandez and Professor Jafar Jafari. Ethical considerations in this research consisted of ensuring that the field work was conducted in a manner that respects local customs, cultures and traditions. The confidentiality of responses of study participants will be maintained and all documents have been kept in a secure manner. The interview responders and survey participants were made sure that the information they gave are just for academic use and their names would never be recorded.

4.11 Data analysis methods

Qualitative and quantitative analytical methods were used in the research. All collected data were input into the computer. Qualitative data were coded by classifying and categorizing individual pieces of data. The themes and categories of the data were classified and summarized to interpret the data. The four tensions of ethnic tourism were used as a conceptual organizational tool for guiding the interpretation of the qualitative data.

Achieving the science goals not only needs understanding the science but also it requires a good methodology; in other words, this is the methodology which makes research reliable not the topic.

Focusing on research goals, scientific studies are divided into three categories:

1) Fundamental
2) Applied
3) Developmental (Birjandi & Mosallanejad, 2005: 10).

As far as the goals of this research are examining the strengths, weaknesses, opportunities and threats in ethnic tourism development, this research is categorized as applied. The methods of data collection in this PhD thesis are library researching, survey and case study.

This research is encountered as an inter-relational study and the data will be gathered in a limited period of time. Nine cities of Sistan & Baluchistan province are included in the research area and the time cycle to accomplish the field study of the research is for one year after the approval of the proposal in Universidad de La Laguna; during the field study the needed data for writing the PhD thesis will be gathered.

Research Performance Steps

A) Documentary study of the books, articles and previous university researches related to the topic

B) Exploratory research through interviewing the managers and experts in different organizations related to the tourism industry in Iran at village, urban, provincial and national level

C) Qualitative research through interview with gray bearded men in Baluch tribes, Friday prayers Imams and local people live in Baluchistan

D) Identification and extraction of variables

E) Designing two different set of questionnaires for studying the view points of private sector in tourism industry and the tourists

F) Taking validity and reliability pre-test for questionnaires

G) Preparing the sampling plan

H) Performing the field study and the surveys (data collection)

I) Collecting the questionnaires, coding and inputs the data in SPSS 15 software and revising them

J) Extraction of outputs and analyzing the data

K) Writing the thesis

L) Preparing a GIS map for some indexes

Population, Sampling, Sample Volume and Data Collection Tools

In Present research the sample is separated in four different categories:

- In the first sample, managers, heads and experts of tourism industry in national, provincial, township and local level are included. Also governors, mayors, district governors and village assembly members are categorized in research population.
  The sampling technique is non-probability, guided and aimful sampling.

  The sampling framework in this method is the list of governmental organizations. Sampling unit is office and sampling element are the head, manager and senior expert. The structure of the sampling in this method is shown in the table below (table 4.15).

Table 4.15 Sampling structure in government officials' population

Cities	Officials of the government
Tehran	8
Iranshahr	2
Chabahar	10
Khash	3
Zahedan	15
Zahak	3
Saravan	2
Sarbaz	3
Konarak	2
Nikshahr	2
Total	50

In this method, it is predicted that a number of 80 people will be studied, if they all can be coordinated. The tools for data collection from this sample are questionnaire and deep semi-conducted interview or focus group.

For government senior officials like "Social and safety deputy to governor general", "head of tourism deputy" and head of Sistan & Baluchistan ICHTO the deep semi-conducted interview will be used.

For the village assembly members the focus group will be used and for the rest of government officials, the questionnaire (open and close questions) will be employed.

> ➢ In the second part of population the guided Sampling will be used. In this section at first a list will be prepared about the names and locations of Friday-prayers Imams, gray-bearded men and locally highly esteemed old people will be gathered. Then a number of people will be selected from each city to be interviewed in data collection section of the research.

> ➢ In the table 4.16, the sampling structure of each part is shown. In this method the volume of population in not known before hand and the sampling process will be continued until no new information is found in interviewees' words. It is predicted that in this part a number of 40 samples will be interviewed. The tool for data collection in this population is deep semi-conducted interview.

Table 4.16 Sampling structure in Friday-prayers Imams

City	Friday-prayers Imam
Iranshahr	2
Chabahar	3
Khash	1
Zahedan	5
Zahak	2
Saravan	2
Sarbaz	3
Konarak	1
Nikshahr	1
Total	20

➢ Private sector including head of hotels, hostels, travel agencies and tourism complexes in the eight cities will be studied in the third population of the research.

➢ As far as the population of this part of research is limited, the tool selected for data collection in this section is census and there is no sampling.

➢ The population framework in this part is a list including the names of all tourism centers in the research area. The unit and element of study is the manager of each tourism canter. The tool for data collection in this population is questionnaire (table 4.17).

Table 4.17 Sampling structure is tourism private sector population

City	Hotels	Tourism experts	Travel Agencies	Restaurants	Hospitality and Tourism Complexes
Iranshahr	1	-	-	-	-
Chabahar	5	1	4	3	2
Khash	-	-	-	1	1
Zahedan	5	4	5	2	4
Zahak	-	1	-	2	-
Saravan	-	1	-	1	1
Sarbaz	-	1	-	1	1
Konarak	-	-	-	1	-
Nikshahr	-	-	-	1	1
Total	11	8	9	12	10
	50				

4.12 Research challenges and limitations

Carrying out this research has been accompanied by several limitations, however since the researcher has had years of experience working in this region and has been familiar to the regional language has been successful to overcome a number of them. The most problematic limitations were the distance of Baluchistan from center of the country, security approach to research in ethnic societies in Iran from the side of the government, conservative speeches of government officials and censorship of the facts during the interviews, lack of permission for using voice-recorder while interviewing with government officials and religious leaders, Lack of previous research on the issue through cultural approach, lack of reliable statistics about ethnic groups in Iran.

4.13 Summary

From December 2012 to April 2013, with specified planning field research was conducted in Baluchistan, Iran. The familiarity and previous work and research background of the researcher in Baluchistan helped very much to the study. The researcher grew up in Sistan and Baluchistan province and also he is very familiar with the local political system, government policies, and Baluch ethnic group. Knowing the local culture and value system, contributed him to rapidly done the field research. Indeed that the researcher can speak Baluchi and Persian language brought much easier for contact to Baluch ethnic group and done interviews for gathering real information.

In addition, researcher is expert at Iran's Cultural Heritage, Handicrafts and Tourism Organization (ICHTO) for eight years and knows more clear which system will work well in Baluchistan for ethnic tourism development and create flow tourism in Baluchistan with help of main key stakeholders.

During the field research in Baluchistan, the researcher was examining some plans with cooperation to Baluch ethnic group in context of tourism and focus on ethnic tourism development. In this field study, the researcher tries to gather data from view points of five groups of key stakeholders and this, gave an extensive view to the researcher about Baluchistan and ethnic tourism planning in this region. For this case study, 2 set of questionnaires and 3 set of semi-structured interviews conducted. Tourists and local people took part in surveys and tourism entrepreneurs, planners, scholars, religious Leaders and tourism officials answered the interview questions. Observation was also a very important part of the field study and the researcher went through tourism sites and talked directly to tourists and tourism employers. Visiting local artists and handicrafts workshops also was one of the fruitful parts of the research.

In Baluchistan most people speak in Baluchis Language; although most of young and middle-aged people are educated and know the national language of

the country (Persian) but the everyday language which is spoken daily by people is Baluchis. During the fieldwork, the researcher was able to live with Baluch people and this provided him with a good opportunity to observe closely authentic Baluch culture and staged cultural performances. It's somehow hard to get in touch with government officials and local people and they prefer to keep quiet unless they get sure about the researcher.

Chapter 5
Baluch Ethnic Group

5.0 Introduction

In this chapter, the results of the analyses of quantitative data which is gathered from questionnaire surveys are presented in order to examine the Baluch ethnic group's perspectives about ethnic tourism. Ethnic groups are an important stakeholder in ethnic tourism, but they are usually marginalized or disadvantaged economically and politically and they have a low level of control over their resources and tourism activities. The current chapter first introduces the profile of Baluch ethnic group in Iran's Baluchistan and then examines Baluch ethnic group's perceptions as a local community in the context of ethnic tourism. Finally, a chapter summary is provided.

5.1.1 Geographic distribution of data gathering

As described in the chapter three, the target statistical population is the Baluch ethnic group, who live in the cities of Iran's Baluchistan which were selected for the research work. These selections were done because these settlements were the major tourist destinations of the circuit and were receiving the satisfactory numbers of ethnic tourist arrivals. Before presenting the results in this chapter, first the geographical distribution of the sample will be examined, Table 5.18 shows descriptive statistics data on the geographical distribution of the variable of the cities that Baluch ethnic group live in Iran's Baluchistan (Map 5.7). The number of completed questionnaires in different cities in terms of attraction and attractive tourism resources of each city and the local people of their margin is set. Therefore, the city suitable access routes, security and tourism resources are needed, such as customs pristine questionnaires were distributed to a greater extent. Respectively, based on the desired characteristics of questionnaires in the cities of Zahedan, Sarbaz, Khash, Chabahar, Nikshahr, Saravan, Zahak, Konarak and Iranshahr are distributed.

Map 5.7 Iran's Baluchistan

Source: The map is created by the author

Most questionnaires, 31.9% were filled in the city of Sarbaz due to the ethnic characteristics required for tourism development and the lowest number of them were filled in the city of Iranshahr because of the erosion of traditional culture of Baluch ethnic group which is 3.7% of the questionnaires.

For more detailed maps, the following QR code is presented for Iran's Baluchistan province from Google map.

Table 5.18 Descriptive statistics data on the geographical distribution of the variable

Cities	Frequency	Percent
Iranshahr	23	3.7
Chabahar	63	10.0
Khash	100	15.9
Zahedan	102	16.2
Zahak	30	4.8
Saravan	30	4.8
Sarbaz	201	31.9
Konarak	30	4.8
Nikshahr	51	8.1
Total	630	100.0

5.1.2 Profile of Baluch ethnic group

This section examines the demographic characteristics of respondents. These data are first presented in one-dimensional tables and then, in order to provide a clearer picture of the structure of the sample, the findings will be presented in two-dimensional tables.

Table 5.19 shows percentage distribution of respondents by age. As it can be seen in the table, 36.7 percent of the questionnaires were completed by people of the age group between 30 to 40 years old, 29.5 percent of the respondants were in the age group between 20 to 30 years and only 18.3 percent were in the age group of less than 20 years old. It's noteworthy that 15.6 percent of respondents were in the age group of over 40 years old. The main reason that the minimum number of the respondents were in the age group of more than 40 years old is that they are illiterate people. The majority of older people in this region are not academically educated (They are not able to read and write) for this reason, the percentage of older people's participation is very low in this research.

Table 5.19 shows the percentage distribution of respondents according to gender. As it can be seen, males had the highest frequency. In this study, 80.2 % of respondents are male. 19.8 % of respondents are also allocated to the female gender. The women in the context of Baluch ethnic group do not have voice in the community. The Baluch community is still very traditional and tribal in nature. Everything is under the domination of the tribes and major groups of this region (Afrakhteh, 2006). Through ethnic tourism planning, there will become open a window for women in traditional ethnic communities in order to have equal life opportunities and appearance in the public sphere. Ethnic tourism can be introduced as a vehicle for gender equality by increasing social interactions and cultural exchanges, leading women to hold greater awareness of their human rights (Sheikhi, 2015).

In addition, table 5.19 shows percentage of the distribution of respondents by marital status. As it can be seen in the table, 58.6 percent of respondents are married and 40.8 percent of the respondents are single.

Moreover, table 5.19 shows percentage distribution of respondents by education level. As it can be seen, highest frequency level of education, with 24.9% of respondents were high school diploma graduates and the lowest frequency level of education were 0.3% for master's or doctoral degrees.

Furthermore, table 5.19 shows the distribution of respondents according to employment. As it can be seen, 73.3% of the respondents are employed and only 26.7% of respondents are unemployed.

The other part of the table 5.2 shows the distribution of respondents according to employment. As it can be seen, 45% of respondents had incomes of less than $ 300 and 42.8% have income between $ 300 to 500, 6.3% more than $ 1.200, 4.3% between $ 600 to 900 and only 1.6% of respondents between $ 900 to $ 1.200.

Therefore, small percentages of the people in the Iran´s Baluchistan have high income (maybe through fake jobs), and most people are below the poverty line.

Table 5.19 Demographic characteristics of Baluch ethnic group sample

Categories		Frequency (N)	Percent (%)
Gender	Male	505	80.2
	Female	125	19.8
	Total	630	100.0
Marriage	Single	259	41.1
	Married	371	58.9
	Total	630	100.0
Age	Under 20 years	115	18.3
	Between 20 to 30 years	186	29.5
	Between 30 to 40 years	231	36.7
	Over 40 years	98	15.6
	Total	630	100.0
Education	Illiterate	5	.8
	Literacy movement	18	2.9
	Primary School	45	7.1
	Guidance School	146	23.2
	High School and Less	139	22.1
	Diploma	157	24.9
	Associate degree	51	8.1
	Bachelor	67	10.6
	Master and Doctoral	2	.3
	Total	630	100.0
Income	Less than $ 300	222	45.0
	Between $300 to 600	211	42.8
	Between $ 600 to 900	21	4.3
	Between $ 900 to 1.200	8	1.6
	More than $ 1.200	31	6.3
	Total	493	100.0
	Missing	137	
Job Status	Employed	462	73.3
	Unemployed	168	26.7
	Total	630	100.0

In the table 5.20 demographic characteristics of respondents presented in the form of two-dimensional tables. The following table shows that 53.1 percent of survey

respondents were male and 82.4% of female respondents are married and has families and children. In total, about 59 percent have families and are living independently. In contrast, 46.9% of men and 17.6% of women in this study are single.

Table 5.20 demographic characteristics of respondents

Gender \ Marriage	Single	Married	Total
Male	237	268	505
	46.9%	53.1%	100.0%
Female	22	103	125
	17.6%	82.4%	100.0%
Total	259	371	630
	41.1%	58.9%	100.0%

In the table 5.21 marital status and age of the respondents is presented. It is important because it offers a clear and detailed structure of the community situation to plan for the future. As it can be seen in Baluch community, there are no single individuals over 40 years, and only 30% of unmarried people are between 30 to 40 years old. Results of this table show that the Baluch ethnic community is formed by young families and families have given a greater importance to livelihoods security.

Table 5.21 Marital status and age of the respondents

Marriage \ Age	Under 20 years	Between 20 to 30 years	Between 30 to 40 years	Over 40 years	Total
Single	109	72	78	0	259
	42.1%	27.8%	30.1%	.0%	100.0%
Married	6	114	153	98	371
	1.6%	30.7%	41.2%	26.4%	100.0%
Total	115	186	231	98	630
	18.3%	29.5%	36.7%	15.6%	100.0%

In the table 5.22 the education level of respondents has been compared to their gender. As it can be seen, in the Baluch ethnic population sample, 7.1% of men and 25.6 percent of women and in total 10.8 percent of respondents are illiterate or are only able to read and write. 48.3% of men and 32.8% of women had unfinished education at secondary school or guidance school or have dropped out education. 26.7% of men and 17.6 percent of women and 24.9 percent of the total sample have high school diploma. Approximately 16.8% of men and 24 percent of women and total of 19 percent of respondents are college-educated. This comparison shows that the percentage of illiteracy among women is higher than men. And dropping out of school, and failure in education can be considered as a serious threat to the inhabitants of Baluch ethnic group.

Table 5.22 education level of respondents'

Gender / Education	Male	Female	Total
Illiterate	4	1	5
	.8%	.8%	.8%
Literacy movement	2	16	18
	.4%	12.8%	2.9%
Primary School	30	15	45
	5.9%	12.0%	7.1%
Guidance School	129	17	146
	25.5%	13.6%	23.2%
High School and Less	115	24	139
	22.8%	19.2%	22.1%
Diploma	135	22	157
	26.7%	17.6%	24.9%
Associate degree	38	13	51
	7.5%	10.4%	8.1%
Bachelor	50	17	67
	9.9%	13.6%	10.6%
Master and Doctoral	2	0	2
	.4%	.0%	.3%
Total	505	125	630
	100.0%	100.0%	100.0%

The table 5.23 compares the employment situation in the different age groups. As it can be seen in different age groups, a significant percentage of respondents are unemployed. This indicates the unemployment among Baluch ethnic group. As it can be seen, in the sample, 35.7 percent of the respondents who are younger than 20 years old, 31.7 percent of the respondents who are between 20 to 30 years old, 16 percent of the respondents who are among 30 to 40 years old and 31.6 percent of the respondents who are above 40 years old are unemployed.

Table 5.23 compares the employment situation in the different age groups

Job Status \ Age	Between 18 to 20 years	Between 20 to 30 years	Between 30 to 40 years	Over 40 years	Total
Employed	74	127	194	67	462
	64.3%	68.3%	84.0%	68.4%	73.3%
Unemployed	41	59	37	31	168
	35.7%	31.7%	16.0%	31.6%	26.7%
Total Percent of Column	115	186	231	98	630
	100.0%	100.0%	100.0%	100.0%	100.0%
Total Percent	18.3%	29.5%	36.7%	15.6%	100.0%

The table 5.24 compares the employment status of men and women and it shows that 20% of men and 53.6% of women and in total 26.7 % of the sample are unemployed. The results show that for various reasons, including low educational level of women, cultural and religious context and attitudes of men about women and women's lack of permission for working out of home has caused the fact that the unemployment rate for women is higher than men.

Table 5.24 compares the employment status of men and women

Job Status \ Gender	Male	Female	Total
Employed	404	58	462
	80.0%	46.4%	73.3%
Unemployed	101	67	168
	20.0%	53.6%	26.7%
Total	505	125	630
	100.0%	100.0%	100.0%

5.2 Understanding of the capabilities and potentials of Baluch ethnic group about tourism in Baluchistan

Evaluating the knowledge and understanding of the Baluch ethnic group about conditions and capacity of their tourism potential, is the first thing to know in order to plan for Iran's Baluchistan; because the most important thing for doing the planning is a good understanding of one's properties. To answer this question that what understanding and capabilities do Baluch ethnic group have about the potentials of tourism in their region, five questions were asked in the questionnaire which are presented in the following results.

The responses to question one of the questionnaires are based on their subjective assessment of tourism resources in Baluchistan and image understanding, descriptive statistics are presented in table 5.25 and it shows that 95.7% of the population is aware of their local tourism resources and only 4.3% do not know about it. This can result in that Baluch ethnic group should be encouraged to collaborate and engage in ethnic tourism to improve local community.

Table 5.25 Descriptive Statistics of the Baluch ethnic groups' evaluation of tourist attractions

Question one	Answer	Frequency	Valid Percent
If you will be asked about the attractiveness of your city for the tourists, what would be your answer?	Yes	601	95.7
	No	27	4.3
	Total	628	100.0
	Missing	2	

In response to question number five of the questionnaire, to assess the security situation in Iran's Baluchistan, the Baluch ethnic group identification, descriptive statistics are presented in table 5.26 and it shows that 81 percent of the population believe that Iran's Baluchistan is a safe and secure regions while 15.7% say that the region is safe but also acknowledge that on occasion, the problem of instability arises, only 1.7 percent believe that instability and insecurity problem often occurs in the region and 1.6 percent say that the area is always unsafe.

In response to the question that if you have been asked about the attractiveness of your city or village for tourists, among 601 people who have confirmed the attractiveness of their town and village in the sample, 374 people, equivalent to 59.3 percent of respondents, have cited the reasons of considering their town or village as an attractive place. 66.0 % have pointed out to the existence of natural attractions, 3.7 % mentioned historic attractions, 3.2% stated economic potential and 27% said cultural characteristics of the Baluch ethnic group and the hospitality of the inhabitants. In other words, most respondents have considered visible physical items but cultural characteristics have received less attention.

Table 5.26 investigating the positive opinions of respondents

Statements	Responses	Frequency	Percent
Natural Attractions	Because it has many interesting natural and beautiful places and it is a wonderful unknown destination.	122	66.05%
	Because it is interesting, attractive, charming and beautiful.	60	
	The sea and the beautiful beaches of Oman Sea	16	
	Because it has beautiful gardens, rivers, forests and mountains	14	
	Our region got good weather and agricultural fields	14	
	Because it has different mountain	6	
	Because it has tourism zones	6	
	Martian mountains and beautiful coast of Chabahar	4	
	Because of the palm trees	2	
	There are Mango and lemon orchards and rivers around our village	1	
	Because there is garden of nuts In our village and it's interesting	1	
	Because it has tropical fruit all year round	1	
Historical Attractions	Because of the historical and archaeological monuments	9	3.74%
	It has historical castles	2	
	Our city is a city rich in history and spectacular nature so it is interesting	2	
	has greenhouses	1	
Economic Characters	The region is on borderline and prices for foreign products is good	12	3.21%
Cultural Characters	Because it has friendly and hospitable people	85	27.00%
	It's a region with amazing culture	10	
	Baluch customs is really more attractive than other races	2	
	Because the security is sufficient	2	
	Because reputed to be Little India	1	
	Visiting Baluch fine arts	1	
Total		374	100%

In the table 5.27 the opinions of respondents who said their town or village is not attractive for tourists investigated, six people pointed to the lack of tourist attractions, six people considered lack of facilities and infrastructure, one person

pointed to having an insecure area and one person have pointed to the weather conditions.

Table 5.27 investigating the negative opinions of respondents

Statements		Frequency
Lack of Attractions	No tourist attractions	6
Lack of infrastructure	No sufficient infrastructure	2
	No facilities	3
	No hotels	1
Region's security problems	No security	1
Weather status	Hot weather	1
Total		14

In fact security is the first and foremost criteria for tourists and visitors to a tourism destination. For instance, Iran - Iraq war and the insecurity that happened after that effected the entrance of international tourists to Iran and the tourism industry faced a recession. In addition, during the Iran's revolution, the international tourists who were coming to Iran regularly from Egypt reduced in an eye-catching rate. In the table 5.28 the Baluch ethnic group understanding of security in the area for tourists has been studied. The following table shows the evaluation of the respondents about safety of tourists in the region.

Table 5.28 Descriptive Statistics of variables related to the safety of Iran´s Baluchistan

Items	Frequency	Percent
It's calm and secure	510	81.0
It is relatively safe, but occasionally problems arise insecurity	99	15.7
It is relatively unsafe and often there are problems	11	1.7
It is often unsafe	10	1.6
Total	630	100.0

In continue, respondents' attitudes about tourist attractions potential in the Baluchistan will be examined. Research findings for the answers to questions number 1, 11, 27 and 29, are shown in the following table:

Table 5.29 Crosstabulation

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Baluchistan is a suitable region for ethnic tourism development in Iran	6	3	42	171	408	630
	1.0%	.5%	6.7%	27.1%	64.8%	100.0%
Resources and potential for development of ethnic tourism in Iran's Baluchistan has not been used so far as well.	72	9	48	132	365	626
	11.5%	1.4%	7.7%	21.1%	58.3%	100.0%
Baluchistan can achieved through cooperation Baluchis become highlight tourist destination in Iran	4	2	40	117	466	629
	.6%	.3%	6.4%	18.6%	74.1%	100.0%
Providing security for tourists in Iran's Baluchistan by Baluchis	6	13	55	95	459	628
	1.0	2.1	8.7	15.1	72.9	99.7

- 91.8% of residents in Baluchistan believe that the Iran's Baluchistan area is a suitable place for tourism development in Iran.
- 79.4% of respondents believe that Iran's Baluchistan's resources and potentials for tourism development have not been used well so far.
- 92.7% of respondents believe that Iran's Baluchistan can be introduced in the country as a tourist destination hub through achieving cooperation of the Baluch ethnic group.
- 88% of the study populations are eager to have cooperation in order to provide security for tourists.

The main step in planning for tourism development in the region is reviewing the acceptance and welcoming of the tourists by the local community. Therefore, in this section the amount of welcoming of tourists by the Baluch ethnic group is

examined. In response to research question number 2, the variable of Baluch ethnic group to welcome tourists in Iran's Baluchistan can be seen in the table 5.30. Descriptive Statistics show that 97.5% of the study population is willing to welcome and reception of tourists in the Baluchistan region of Iran and only 2.5% of the study population, were opposed to accepting tourists in Baluchistan.

Table 5.30 Descriptive Statistics of variables related to Baluch ethnic groups' reception of tourists

Question	Answer	Frequency	Valid Percent
Do you and your family members like tourists to come to your city?	Yes	612	97.5
	No	16	2.5
	Total	628	100.0
	System	2	

The table 5.31 shows the reasons for agreement or disagreement of the Baluch ethnic group with the presence of tourists in the region.

Table 5.31 Agreement or disagreement of the Baluch ethnic group with the presence of tourists

Statements		Frequency	
Development and prosperity in the region	Because the economy will boom with tourists and city business as well.	98	42.53%
	Create jobs and increase employment opportunities	17	
	Because it will develop our region	16	
	It will help the economy of our village	7	
	tourists generate Spiritual and economic income	7	
	Tourists bring goodness and luck	1	
	Our city will be attracting investment	1	
	Has special handicrafts	1	
Introducing the Baluch ethnic group and creating a positive image among other ethnic groups	Because our culture and customs are transmitted to other regions of the world	40	41.09%
	Because with their visit, the Baluchistan region will be introduced much better and the Baluchis customs and traditions will be presented nationally	39	
	Because they get familiar with Baluch customs and introduce our culture to other regions	34	
	Because tourists will get familiar to our culture directly	18	
	Because of their familiarity with the Baluch culture and eliminating the negative thinking about Baluchis	10	
	It is rumoured that people in our region are dangerous because of the reason we love the tourists to come and see the friendly people with their own eyes.	2	
Cultural exchange and promoting the culture of Baluchis	It promotes the region's culture	15	12.36%
	Cultural exchange will be created	10	
	Because we are more familiar together	9	
	Because these travels have effect both in our and travellers' life	3	
	We want to get familiar with the customs of tourists and learn from them	3	
	It will help our direct relationship with other cultures	3	
Guest place in Baluch Culture	Because people are very hospitable in our city and our citizens would like tourists to come to our town	11	4.02%
	The region has the honour of traveling tourists	3	
Total		348	100%

Reviewing the reasons of opposing of a number of Baluch ethnic group members that make up a small percentage of disagreement with presence of tourists in Iran's Baluchistan, they have mentioned the following points: insecurity in the region, we do not like the tourists, we cannot help tourists, we do not like

strangers in our region, name of our province will be worse than this, and there is no infrastructure.

In the table 5.32 the respondents' opinion as an example of the amount of hospitality of Baluch ethnic group toward tourists is presented, as it can be seen:

Table 5.32 Hospitality of Baluch ethnic group toward tourists

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Baluchis are eager to communicate with tourists.	6	7	117	104	396	630
	1.0%	1.1%	18.6%	16.5%	62.9%	100.0%
Baluchis welcome tourists to their area.	6	8	90	92	434	630
	1.0%	1.3%	14.3%	14.6%	68.9%	100.0%
Baluchis welcoming tourists as their guests a hearty treat.	5	3	26	74	522	630
	.8%	.5%	4.1%	11.7%	82.9%	100.0%

- %79.4 of respondents believes that Baluch people are eager to communicate with tourists.
- %83.5 of respondents believes that Baluch people would welcome the arrival of tourists to the area of their residence.
- 94.6% of the sample stated that Baluch people behave with tourists as of their guests with a hearty treat.

5.3 Baluchis attitudes toward tourism impacts in Iran's Baluchistan

This section examines the attitude of the Baluchis on the economic, cultural, social and political impact of tourism to the region.

5.3.1 Impacts of tourism on the local economy

To measure respondents' attitudes on the economic impact of tourism 4 question were raised that research findings in the table 5.33 shows the answers to these questions which on the questionnaire are questions number 3, 7, 25 and 29:

Table 5.33 Baluchis attitudes on the economic impact of tourism

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Tourism development in Iran's Baluchistan will create jobs for unemployed youth	14	12	60	149	394	629
	2.2%	1.9%	9.5%	23.7%	62.6%	100.0%
Tourism development helps to economic growth in Iran's Baluchistan.	3	7	38	80	502	630
	.5%	1.1%	6.0%	12.7%	79.7%	100.0%
Tourism development is a good opportunity to sell traditional handicrafts and other products of iran's Baluchistan.	5	6	40	119	458	628
	.8%	1.0%	6.4%	18.9%	72.9%	100.0%
Baluchis do not have enough knowledge of the rates and the economic impact of tourism.	15	41	215	198	159	628
	2.4%	6.5%	34.2%	31.5%	25.3%	100.0%

- 86.3% of study population believes that tourism development will create jobs for unemployed Baluch youth.

- 92.4% of respondents believe that the development of tourism helps the economic development of Iran's Baluchistan.

- 91.8% of respondents believe that tourism development is a good opportunity to sell traditional handicrafts and other products of Iran's Baluchistan.

- 56.8 of respondents believe that Baluch ethnic group does not have a correct understanding about positive effects of tourism on the economy of the region.

Summarizing the content of this section about views of respondents on the economic impact of tourism development, it can be said that, although impacts of tourism development is clear for the respondents, but generally about 57 percent of tourists believe that Baluch ethnic group does not have a correct understanding about positive effects of tourism on the economy of the region and this require

awareness and information to prepare the local community in order to deal well with tourism development.

5.3.2 Impacts of tourism on the Baluchis culture

To measure respondents' attitudes about the cultural effects of tourism, 4 questions were raised and the research findings for the questions number 6, 20 and 21 are shown in the table 5.34 as below:

Table 5.34 Evaluation of cultural impact of tourism development

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Tourism development increases tourists' awareness about the local culture of Baluchis	4	11	31	94	489	629
	.6%	1.7%	4.9%	14.9%	77.7%	100.0%
Tourism development is a great opportunity to introduce hospitality culture of Baluchis to tourists.	1	5	29	82	511	628
	.2%	.8%	4.6%	13.1%	81.4%	100.0%
Tourism development helps protecting the authenticity of the Baluchis culture.	4	8	99	115	402	628
	.6%	1.3%	15.8%	18.3%	64.0%	100.0%

- 92.6% of respondents believe that the development of tourism, increases awareness among tourists about the local culture of the people of Baluchistan
- 94.5% of respondents believe that tourism development is a great opportunity to introduce the hospitable culture of Baluchis to tourists
- 82.3% of the participants have stated that tourism helps to preserve the authenticity of Baluchis local culture.

5.3.3 Evaluation of Baluchis attitudes towards social impacts of tourism

To measure respondents' attitudes toward the social impacts of tourism, 5 questions were asked and the answers to the questions number 18, 22, 23, 24 and 26, are shown in the table 5.35:

Table 5.35 Baluchis attitudes towards social impacts of tourism

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Tourism development in Iran's Baluchistan will increase prosperity and quality of life	3	14	105	101	406	629
	.5%	2.2%	16.7%	16.1%	64.5%	100.0%
Tourism development will increase the national pride of the Baluchis	24	13	40	100	449	626
	3.8%	2.1%	6.4%	16.0%	71.7%	100.0%
Tourism development, foster a sense of collaboration with government and the Baluchis	6	11	55	104	452	628
	1.0%	1.8%	8.8%	16.6%	72.0%	100.0%
Tourism development provides appropriate situation for Baluchis women's participation in social activities	27	5	101	112	382	627
	4.3%	.8%	16.1%	17.9%	60.9%	100.0%
Tourism development offers greater participation in the social, political and economic integrated systems for Baluchis	3	10	97	125	394	629
	.5%	1.6%	15.4%	19.9%	62.6%	100.0%

- 80.6% of respondents believe that tourism development in Iran's Baluchistan increases welfare and quality of life.

- 87.7% of respondents believe that the development of tourism affects the national identity and national pride of the natives and it increases the national pride.

- 88.6% of respondents believe that the development of tourism will strengthen the cooperation of government and Baluchis.

- 87.7% of respondents believe that tourism development provides Baluchis women's participation in social activities.

- 80.5% of respondents believe that the tourism development provides Baluchis with further participation in integrated social, political and economic system.

5.3.4 Evaluation of Baluchis attitudes towards tourism impacts on the political issues

To measure respondents' attitudes about the political impact of tourism, three questions were asked; the answers to the questions number 17, 19 and 28, are indicated in the following table:

Table 5.36 Baluchis attitudes towards tourism impacts on the political issues

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Development of tourism in Iran's Baluchistan will convert bordering threats into opportunities.	7	17	98	108	398	628
	1.1%	2.7%	15.6%	17.2%	63.4%	100.0%
Tourism development brings greater attention of national officials to Iran's Baluchistan.	5	7	21	124	461	618
	.8%	1.1%	3.4%	20.1%	74.6%	100.0%
Development of tourism in Iran's Baluchistan will strengthen South East borders of the country.	6	8	35	121	457	627
	1.0%	1.3%	5.6%	19.3%	72.9%	100.0%

- 79.6% of respondents believe that tourism development in Baluchistan will become an opportunity to cross-border threats.
- 94.7% of respondents believe that the development of tourism causes the country's authorities to pay more attention to the Baluchistan region of Iran.
- 92.2% of the participants have stated that tourism development in Baluchistan will be strengthening its border with the South East.

5.4. Evaluation of Baluchis perception regarding the tourist's image

To study the respondents' attitudes about the impacts of tourism on the image of the tourists, two questions were asked that the answers to questions number 4 and 5 are indicated below:

Table 5.37 Evaluation of Baluchis perception regarding the tourist's image

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
People in other parts of the Iran's have a good image about Baluchis	79	88	131	117	214	629
	12.6%	14.0%	20.8%	18.6%	34.0%	100.0%
Tourism Development in Baluchistan gradually decreases the negative image about the area	13	20	111	89	396	629
	2.1%	3.2%	17.6%	14.1%	63.0%	100.0%

- 52.6% of respondents believe that people in other parts of the country have a good image about Baluchistan region while 26.6% disagree with this and believe that people in other parts of the country do not have a positive image.

- 92.6% of respondents believe that tourism development in Baluchistan gradually reduces the negative image about the region.

5.5. Evaluation of Baluchis interest in the tourism businesses

So far the local community's attitude towards tourists and welcoming them, as well as effects of tourism on economic, cultural, social, political issues and tourists' image were studied. In this section with 14 questions, readiness and willingness of Baluchis in order to participate in tourism activities is identified and the results can be seen in the table 5.38:

Table 5.38 Descriptive Statistics Variable related to Baluchis interest in the tourism businesses

Statements		Frequency	Percent
Do you and your family members like to have a job related to tourists? (Working in a restaurant, hotel, and hostel or as a tour guide, making handicrafts, selling souvenirs and etc.)	Yes	601	95.4
	No	29	4.6
	Total	630	100.0
Do you wish that you and your family in your house prepare accommodation for tourists? And familiarize them with your culture of hospitality and earn money?	Yes	590	93.9
	No	38	6.1
	Total	628	100.0
	Missing	2	
Do you and your family members wish to earn money with preparing local food for the tourists?	Yes	578	91.7
	No	52	8.3
	Total	630	100.0
Do you and your family would like to produce and sell products and handicrafts to tourists for earning money?	Yes	582	92.4
	No	48	7.6
	Total	630	100.0
Do you and your family members wish to cooperate with planners to develop tourism in your city and introduce your culture to tourists and also create job for people in Baluchistan?	Yes	615	97.8
	No	14	2.2
	Total	629	100.0
	Missing	1	
Do you think your tribe would accept to cooperate with develop tourism in your city and introduce your culture to tourists and also create job for people in Baluchistan?	Yes	604	97.6
	No	15	2.4
	Total	619	100.0
	System	11	
If unsure of your area security, your tribe can do to solve these problems and provide security for tourists?	Yes	587	93.3
	No	42	6.7
	Total	629	100.0
	Missing	1	

- In response to the question number 3 of the questionnaire on a variable related to the interest of Baluch people to careers related to tourism business, table 5.38 shows the descriptive statistics: 95.4% of the study population, agree that they and their family members involve in tourism

220

businesses. Only 4.6% of the study population had negative responses in order to have activities in tourism businesses.

- In response to question number 7 of the research on a variable related to evaluating the interest of Baluchis to offer local services and accommodation for tourists in Iran's Baluchistan region, table 5.38 shows the descriptive statistics: 93.9% of the study population, are eager to do the work with full satisfaction and only 6.1% of the population are opposed to this.

- In response to question number 8 of the research on a variable related to evaluating the interest of Baluchis to offer local services and local food for tourists in Iran's Baluchistan region, table 5.38 shows the descriptive statistics: 91.7% of the study population, are eager to do the work with full satisfaction and only 8.3% of the population is opposed to this.

- In response to question number 9 of the research on the variable related to evaluating Baluch people interested in producing and selling handicrafts and other traditional products in the Baluchistan region of Iran, table 5.38 shows the descriptive statistics: 92.4% of the study population, are eager to do the work with full satisfaction and only 7.6% of the population is opposed to this.

- In response to question number 10 of the questionnaire on the variable related to evaluating Baluchis willingness to cooperate with ethnic tourism planners in the Baluchistan region of Iran, table 5.28 shows the descriptive statistics: 97.8% of the study population is eager to do the work with full satisfaction and only 2.2% of the population is opposed to this.

- In response to question number 11 of the questionnaire, for those who gave positive responses to the question number 10, asking that if they think their tribe would also accept to cooperate with the program, table 5.38 shows the descriptive statistics; 97.6% of the study population, answered that their tribe announced that they will cooperate with community tourism planners and only 2.4% gave a negative response.

- In response to question number 6 of the research on a variable related to evaluating Baluch people's tendency to cooperate on providing security for tourists in the Baluchistan region of Iran, table 5.38 shows the descriptive statistics: 93.3% of the study population, are eager to do the work with full satisfaction and only 6.7% of the population were opposed to this.

In response to question number 4 of the questionnaire on a variable related to measure interest in employment in ethnic tourism among Baluchis, table 5.39 shows the descriptive statistics:

**Table 5.39 Descriptive Statistics of the variable related
to measure Baluchis interest in employment in tourism**

Statements	Frequency	Valid Percent	Cumulative Percent
Extremely Low	8	1.3	1.3
Low	6	1.0	2.3
Somewhat	85	14.1	16.5
High	174	29.0	45.4
Very High	328	54.6	100.0
Total	601	100.0	

- 601 people of the respondents mentioned that they are willing to have a job related to tourism industry.

Researching the amount of readiness and willingness in participating in activities related to tourism are presented in the table 5.40:

Table 5.40 Descriptive Statistics of the variable related to Baluchis willingness to cooperate with the government and tourism officials for the development of tourism

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Baluchis willing to cooperate with the government and tourism officials for the development of tourism.	6	7	99	130	387	629
	1.0%	1.1%	15.7%	20.7%	61.5%	100.0%
Collaboration with Baluch tribal chiefs and local authorities, local people can hold festivals to the province through which visitors become familiar with the local culture.	7	10	35	98	479	629
	1.1%	1.6%	5.6%	15.6%	76.2%	100.0%
I'd like to be familiar with professional skills of hospitality.	9	13	38	187	383	630
	1.4%	2.1%	6.0%	29.7%	60.8%	100.0%
I am willing to participate in training hospitality.	10	15	100	115	390	630
	1.6%	2.4%	15.9%	18.3%	61.9%	100.0%
I'm willing to cooperate to provide security for tourists in the region.	8	7	41	104	469	629
	1.3%	1.1%	6.5%	16.5%	74.6%	100.0%
Baluchis can provide security for tourists to their area.	6	13	55	95	459	628
	1.0%	2.1%	8.8%	15.1%	73.1%	100.0%

- In response to the 10th section of the question number 12 of the questionnaire on a variables related to, Baluchis willingness to cooperate with the government and tourism officials for the development of tourism, table 5.40 shows the descriptive statistics; 61.4% of the study population, strongly agree that they are willing to cooperate with government and tourism officials for the tourism development. 20.6 % agreed and only 15.7% somewhat agreed. 1.1% disagreed and 1 percent strongly disagreed to cooperate with the government and tourism officials for the development of tourism.

- In response to the 12th section of the question number 12 of the research on a variables related to, planning festivals in cooperation with head of Baluch tribes and local government in order to introduce Baluch local culture, table 5.40 shows the descriptive statistics: 76% of the study population, strongly agreed. 15.6% agreed and only 5.6% somewhat agreed. 1.6% disagreed and 1.1 percent strongly disagreed to plan festivals in cooperation to the heads of Baluch tribes and local government in order to introduce Baluch local culture.

- In response to the 13th part of the question number 12 of the questionnaire on the variables related to, evaluating the rate of interest for understanding hospitality skills in the Baluchistan region of Iran table 5.40 shows the descriptive statistics: 60.8% of the study population, strongly agree to be familiarized with hospitality skills, 29.7% agreed and only 6% somewhat agreed. 2.1% disagreed and 1.4% strongly disagreed to learn hospitality skills.

- In response to the 14th part of the question number 12 of the research on a variable related to, evaluating Baluch people's willingness to participate in training courses about hospitality, table 5.40 shows the descriptive statistics: 61.9% of the study populations strongly agree to participate in training courses about hospitality. 18.3% agreed and only 15.9% somewhat agreed. 2.4% disagreed and 1.6% strongly disagreed to participate in training courses about hospitality.

- In response to the 15th part of the question number 12 of the research on a variables related to, Baluchis willingness to cooperate with the government and tourism officials for providing security for tourists in Iran's Baluchistan, table 5.40 shows the descriptive statistics: 74.4% of the study population, strongly agreed. 16.5 percent agreed and only 6.5%

somewhat agreed. 1.1% disagreed and 1.3 percent strongly disagreed to any cooperation for providing security for the tourists.

5.6 More review on research results

In this section the components are presented in summary and describing tables will be compared. Then in order to extract the surplus information, using a peel test, results will be compared between different groups.

The following procedure is done in order to collect and over view the results. They can be seen in the table 5.41 as following:

Table 5.41 Average of variables

Statements	Very low	Low	In average	High	Very high	Total
The local community attitude about welcoming and accepting tourism and tourists	1	6	24	194	405	630
	.2%	1.0%	3.8%	30.8%	64.3%	100.0%
Tourism impact on creating a positive image on tourists	13	20	111	89	396	629
	2.1%	3.2%	17.6%	14.1%	63.0%	100.0%
The local community attitudes about the positive economic impact of tourism	1	7	32	135	455	630
	.2%	1.1%	5.1%	21.4%	72.2%	100.0%
The local community attitudes about the positive social impacts of tourism	1	3	45	239	341	629
	.2%	.5%	7.2%	38.0%	54.2%	100.0%
The local community attitudes about the positive cultural impacts of tourism	0	7	15	208	400	630
	0%	1.1%	2.4%	33.0%	63.5%	100.0%
The local community attitudes about the positive political impacts of tourism	1	7	25	233	362	628
	.2%	1.1%	4.0%	37.1%	57.6%	100.0%
The desire to participate in tourism activities	2	6	27	233	362	630
	.3%	1.0%	4.3%	37.0%	57.5%	100.0%

- Average of three variables, consist of 2, 8 and 9 titled as acceptance and welcomed by the local community about tourists and tourism were calculated, and estimated variables were re-coded on a Likert.

- Average of three variables, consist of 3, 7 and 25 titled as community attitudes about the positive economic impact of tourism was calculated, and estimated variables were re-encoded on a Likert.

- Average of five variables, consist of 18, 22, 23, 24 and 26 titled as Community attitudes about the positive social impacts of tourism was calculated, and estimated variables were recoded on a Likert.

- Average of three variables, consist of 6, 20 and 21 titled as Community attitudes about the positive cultural effects of tourism was calculated, and estimated variables were re-encoded on a Likert.

- Average of three variables, consist of 17, 19 and 28 titled as community attitudes about the positive political effects of tourism was calculated, and estimated variables were re-encoded on a Likert.

- Average of six variables consist of 10, 12, 13, 14, 15 and 16 titled as the desire to participate in tourism activities was calculated, and estimated variables were re-encoded on a Likert.

To answer the question of how much local community welcome tourism development, their positive attitudes toward tourism impacts on economic, social, cultural and socio-political of the region, the amount of creation of positive image and the willingness of Baluch ethnic group to participate in tourism activities, single-sample "Student's t-test" was used for the components of the results which are presented in the table below.

The statistical hypotheses for each of the components can be written as follows:

$\{H_0: \mu \leq 3.5 \; H_1: \mu > 3.5$

As you can see, according to the one-sided test variables, to reject or accept the hypothesis of the study, through the comparison with the Student's t-test statistic and t-test table, the maximum Type I error 0.05 = α and degrees of freedom (n-1) are used.

Given that in the one by one of the components t> t (α, n-1) therefore the statistical null hypothesis was rejected for each of the component and the assumption has been accepted. Accepting the default assumption means that:

Table 5.42 One-Sample Test

Statements	N	Mean	Std. Error Mean	Test Value = 3.5 t	Df	t(α,n-1)	Result
Welcoming Tourists	630	4.5460	.02525	41.430	629	1.645	t> t(α,n-1)
Economic.Impacts	630	4.5812	.02408	44.902	629	1.645	t> t(α,n-1)
Cultural.Impacts	630	4.6161	.02150	51.910	629	1.645	t> t(α,n-1)
Political. Impacts	628	4.5531	.02290	45.978	627	1.645	t> t(α,n-1)
Social.Impacts	629	4.4420	.02575	36.584	628	1.645	t> t(α,n-1)
Positive. Image	629	4.33	.040	20.614	628	1.645	t> t(α,n-1)
Willingness to participate	630	4.5107	.02275	44.428	629	1.645	t> t(α,n-1)

● The amount of acceptance and welcoming of tourists by ethnic Baluch is much.

● Through the attitude of the Baluch ethnic group, the positive economic impact of tourism on the economy of the Baluchi ethnic groups' region is much.

- According to the Baluch ethnic group, the development of tourism will have much positive cultural impacts.

- According to the Baluch ethnic group, the development of tourism will have much positive political impacts.

- According to the Baluch ethnic group, the development of tourism will have much positive social impacts.

- According to the Baluch ethnic group, the development of tourism will eliminate the negative image about the Baluchistan region.

- The willingness to participate in tourism activities in the Baluch ethnic group is much.

In order to do an analytic investigation among the men and women residences of local community about the mentioned components that is there a significant difference, a two-sample Student's t-test was used for the results presented in the tables below. Pre-test for equality of variance was performed for each variable. The results show that the assumption of equal variances for each of the components, except the political and cultural, effects had been confirmed.

Moreover, the test of equality of averages was used. The results show that only for the component of the local community attitudes towards political effects, there are significant differences between men and women Baluchis; the women have estimated more political effects than men. However, for other variables, because the average of the test significance level for each variable ($0.05 = \alpha$) is greater, therefore, assumption of equality of men and women ideas between the two groups is rejected.

Table 5.43 Analytic investigation among the men and women

Statements	Group Statistics	Mean	Std. Error Mean	Levene's Test for Equality of Variances	Sig.	t-test for Equality of Means (2-tailed)	Df	Sig.
	N			F		T		
The local community and welcoming and accepting tourists	Male	505	4.5465	.02851	.672	.413	.040	628	.968
	Female	125	4.5440	.05428					
Tourism impact on creating a positive image on tourists	Male	505	3.8990	.04148	2.243	.135	-.094	628	.925
	Female	125	3.9080	.09218					
The local community attitudes about amount of positive economic impact of tourism	Male	505	4.5690	.02713	2.948	.086	-1.022	628	.307
	Female	125	4.6307	.05204					
The local community attitudes about amount of positive social impact of tourism	Male	504	4.4357	.02941	.238	.626	-.488	627	.626
	Female	125	4.4672	.05235					
The local community attitudes about amount of positive cultural impact of tourism	Male	505	4.6122	.02554	12.912	.000	-.473	289.457	.637
	Female	125	4.6320	.03319					
The local community attitudes about amount of positive political impact of tourism	Male	503	4.5288	.02716	16.186	.000	-2.756	293.284	.006
	Female	125	4.6507	.03488					
The amount of desire to participate in tourism activities	Male	505	4.5140	.02616	.936	.334	.292	628	.770
	Female	125	4.4973	.04460					

For analytical studies in this regard to know whether there are significant differences in the components of the opinion of the employed and unemployed individuals in Baluch ethnic groups, a two-sample Student's t-test was used for the results presented in the tables 5.43. Pre-test for equality of variance was

performed for each variable and the results show that assumption of equal variances for the three components of tourism interest rates, the impact on the image, the economic impact of tourism and the desire to participate in tourism activities have been rejected and the four other components are accepted. In this way, the variables mean equality test were used that the results show:

Table 5.44 Analytical studies with regard the employed and unemployed

Statements		Group Statistics	Mean	Std. Error Mean	Levene's Test for Equality of Variances	Sig.	t-test for Equality of Means(2-tailed)	df	Sig.
		N			F		T		
The local community and welcoming and accepting tourism and tourists	Employed	462	4.4870	.03116	38.827	.000	-4.527	404.949	.000
	Unemployed	168	4.7083	.03767					
Tourism impact on creating a positive image on tourists	Employed	461	4.29	.048	9.906	.002	-1.812	336.788	.071
	Unemployed	168	4.44	.070					
The local community attitudes about amount of positive economic impact of tourism	Employed	462	4.5844	.02612	14.168	.000	.197	246.724	.844
	Unemployed	168	4.5724	.05486					
The local community attitudes about amount of positive social impacts of tourism	Employed	462	4.3978	.02982	.083	.774	-2.867	627	.004
	Unemployed	167	4.5641	.04991					
The local community attitudes about amount of positive cultural impacts of tourism	Employed	462	4.6035	.02411	.504	.478	-.972	628	.331
	Unemployed	168	4.6508	.04588					
The local community attitudes about amount of positive political impacts of tourism	Employed	462	4.5224	.02570	.675	.411	-2.244	626	.025
	Unemployed	166	4.6386	.04844					
Amount of desire to participate in tourism activities	Employed	462	4.4968	.02574	10.955	.001	-.965	270.446	.335
	Unemployed	168	4.5490	.04763					

- There are significant differences between employed and unemployed individuals to accept and welcome the tourists and unemployed, with an average of 4.70 are more welcoming towards tourism development than employed individuals with average of 4.48.

- There are significant differences between employed and unemployed local community attitudes about the social impact of tourism on local community. And unemployed people with an average 4.56 considered the impact of tourism on the social conditions more positive than employed people with a mean of 4.39.

- There are significant differences between employed and unemployed local community attitudes about the impact of tourism on better political situation in local community. And unemployed people with an average 4. 63 considered the impact of tourism on the political conditions more positive than employed people with a mean of 4.52.

For other variables because the average of the test significance level for each variable (0.05 = α) is greater than the assumed equality between them, employed and unemployed component is accepted.

For analytical studies to know whether there are significant differences between the employed and unemployed opinions in the components mentioned or not, a two-sample Student's t-test was used for the results presented in the tables 5.44.

Before testing, equality of variances was performed for each variable and the results show that with assumptions of equal variances for the two components of welcoming for the tourists and the impact of tourism on the image have been accepted and for five other components was rejected.

In this way, the variables mean equality test were used and the results show that there are significant differences between the attitudes of unemployed and employed individuals about the positive impact of tourism on local economic conditions in local community.

Married people with average of 4.68 considered more positive about the impact of tourism on economic status of local community than single people with a mean of 4.42.

For other variables because the average of the test significance level for each variable ($0.05 = \alpha$) is greater than the assumed equality of opinion between individuals employed and unemployed is accepted.

Table 5.45 Student's t-test (Single and Married)

Statements	Group Statistics	Mean	Std. Error Mean	Levene's Test for Equality of Variances	Sig.	t-test for Equality of Means(2-tailed)	Df	Sig.
	N			F		T		
The local community and welcoming and accepting tourism and tourists	Single	259	4.5779	.04211	.121	.728	1.053	628	.293
	Married	371	4.5238	.03120					
Tourism impact on creating a positive image on tourists	Single	259	4.30	.068	2.175	.141	-.549	627	.583
	Married	370	4.35	.049					
The local community attitudes about amount of positive economic impact of tourism	Single	259	4.4279	.04596	79.950	.000	-5.026	395.966	.000
	Married	371	4.6882	.02388					
The local community attitudes about amount of positive social impact of tourism	Single	259	4.5386	.03913	26.128	.000	-2.872	442.944	.004
	Married	371	4.6703	.02387					
The local community attitudes about amount of positive cultural impact of tourism	Single	257	4.4715	.04292	38.091	.000	-2.795	419.402	.005
	Married	371	4.6096	.02451					
The local community attitudes about amount of positive political impact of tourism	Single	258	4.3678	.04582	14.408	.000	-2.304	460.488	.022
	Married	371	4.4935	.02960					
amount of desire to participate in tourism activities	Single	259	4.4497	.03977	7.293	.007	-2.163	475.513	.031
	Married	371	4.5533	.02669					

In order to assess the type and amount of the influence of age, education and income of the sample on the amount of being welcoming for the development of tourism by the local community, attitude to the positive impact of tourism on economic, social, cultural and political community and the region, amount of

creation of a positive mental image and the desire to participate in tourism activities, Fisher Z test were used for significance of Spearman correlation coefficients between the variables and the results are presented in the table 5.45. The statistical hypotheses for each of the components can be written as follows:

$\{H_0: \rho_{1,2} = 0 \; H_1: \rho_{1,2} \neq 0$

Table 5. 46 Correlations

Statements	Test	Age	Education	Income
Welcoming the tourists	Pearson Correlation	.160(**)	-.169(**)	-.065
	Sig. (2-tailed)	.000	.000	.147
	N	630	630	493
Positive Image	Pearson Correlation	.264(**)	-.115(**)	.136(**)
	Sig. (2-tailed)	.000	.004	.002
	N	629	629	492
Economic.Impacts	Pearson Correlation	.426(**)	-.102(*)	.173(**)
	Sig. (2-tailed)	.000	.010	.000
	N	630	630	493
Cultural.Impacts	Pearson Correlation	.385(**)	-.089(*)	.179(**)
	Sig. (2-tailed)	.000	.026	.000
	N	630	630	493
Political.Impacts	Pearson Correlation	.385(**)	-.162(**)	.083
	Sig. (2-tailed)	.000	.000	.066
	N	628	628	492
Social.Impacts	Pearson Correlation	.350(**)	-.206(**)	.040
	Sig. (2-tailed)	.000	.000	.370
	N	629	629	493
Desire to participate	Pearson Correlation	.349(**)	-.184(**)	.096(*)
	Sig. (2-tailed)	.000	.000	.034
	N	630	630	493

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Research findings in the following table show that:

- There is a positive and significant relationship between the age of respondents and all under investigation components. This means that the more the age of the respondents is, the more they are welcoming to tourism development, the more positive attitude they have toward positive impacts of tourism on economic, social, cultural, political and social aspects of the region, more welcoming for creating a positive mental image and more willing to participate in tourism activities.

- There is a significant but in contrary relationship between the education of the respondents and all under investigation components. This means that the more the education of the respondents is, the less they are welcoming to tourism development, the less positive attitude they have toward positive impacts of tourism on economic, social, cultural, political and social aspects of the region, less welcoming for creating a positive mental image and less willing to participate in tourism activities.

- There is a positive and significant relationship between the income level of respondents and four under investigation components. This means that the more the age of the respondents is, the more positive attitude they have toward positive impacts of tourism on economic and cultural aspects of the region, more welcoming for creating a positive mental image with tourism development and more willing to participate in tourism activities. There is no significant relationship between the level of income and the amount of welcoming tourism development, as well as social and political impacts.

5.7 Summary

This chapter presents an analysis of surveys of Baluch ethnic group in Iran's Baluchistan regarding tourism development. The profiles of Baluchis and their perceptions about tourism attractions, security and the levels of satisfaction with tourism activities have been provided.

After introducing the demographic characters of Baluch ethnic group sample, the geographical distribution of data gathering through the 9 different cities of Iran's Baluchistan is presented in a table and it is accompanied by a map created by the researcher.

Then the understanding of Baluch ethnic group about tourism is depicted. This part is based on the issues like their evaluation of tourist attractions, presence of tourists in their exotic region, hospitality toward tourists and economic impact of tourism were analysed.

In addition to the economic impacts, Baluchis attitude about cultural, social and political impact of tourism are presented. Then the Baluchis interest about engaging themselves with tourism businesses got evaluated. Moreover the willingness of Baluchis to cooperate with government and tourism officials for the development of tourism in the region is evaluated.

Finally an in-depth statistical analysis on the variables is added to the chapter.

The results of the viewpoints of Baluch ethnic group in Iran's Baluchistan provided useful information for ethnic tourism planning. The results of analytical studies of Baluchis perception clearly confirmed that through tourism, it is possible to bring Baluch ethnic group in cooperation with the government for mutual goals for developing Iran's Baluchistan.

Chapter 6
Tourists

"Before the trip my mind was full of stories about drug trafficking and insecurity in Iran's Baluchistan; but after travelling I changed it with friendliness and genuine hospitality of the people who are painstaking and noble."

One of the

passengers

6.0 Introduction

In this chapter, the results of the analysis of the quantitative data which were gathered from questionnaire surveys are presented to examine perceptions of tourists and their attitudes toward ethnic tourism in Iran's Baluchistan. Indeed tourists are one of the main stakeholders in ethnic tourism, and their perspectives are central to examining ethnic tourism. Their assessments of the ethnic attractions, perceptions of ethnic product features, and satisfaction with their experiences are important indicators of the success of tourism. Their motivations, perceptions and feedback are very helpful for ethnic tourism planning.

This chapter first introduces the profile of tourists in Iran's Baluchistan, and then examines tourists' perceptions in the context of ethnic tourism. Finally, a summary of this chapter is provided.

6.1 Profile of tourists

As indicated in chapter four, surveys of tourists generated 700 complete and valid questionnaires. The demographic information and the distribution of the respondents are presented in the Table 6.47. The proportion of males (57.0%) is higher than females (43.0%). Based on the observation of the researcher, normally tourists travel to Iran's Baluchistan by family or friends groups. The questionnaires were distributed to each person within groups and families; however some families or friends groups preferred to complete one copy together. The majority of tourists ages ranged from 20 to 40 (69.4%), followed by the age of 40 and more which made up (27.4%) and from 18 to 20 ages (3.1%)

239

respondent. In summary, the majority of respondents are highly educated people (52.9% B.A, 15.1% Associate, 12.9% College, 12.1 M.A and PhD and only 7 % High school, Secondary School, Primary School or Only able to read).

Table 6.47 Demographic characteristics of tourists' sample

Categories		Frequency (N)	Valid Percent (%)
Gender	Female	301	43.0
	Male	399	57.0
	Total	700	100.0
Age	Between 18 to 20 years	22	3.1
	20-30	264	37.7
	30-40	222	31.7
	40 and more	192	27.4
	Total	700	100.0
Education	Only able to read	18	2.6
	Primary School	7	1.0
	Secondary School	9	1.3
	High school	15	2.1
	College	90	12.9
	Associate	106	15.1
	B.A	370	52.9
	M.A and PhD	85	12.1
	Total	700	100.0
Tourists Monthly Expenditure in Iran's Baluchistan	Less than 300 U$	590	97.0
	Between 300 to 700 U$	9	1.5
	Between 700 to 1000 U$	9	1.5
Total		608	100.0
Missing		92	

Table 6.48 Amount of attracted domestic tourists in Iran's Baluchistan
(In case of province where they live and born)

Distance To Province Center	Province	The province you're living in		The province you were born in	
		Frequency	Percent	Frequency	Percent
2262	Azerbaijan East	8	1.1	8	1.1
2085	Ardabil	0	0	2	.3
1824	Kermanshah	11	1.6	18	2.6
1819	Gilan	9	1.3	9	1.3
1816	Zanjan	6	.9	4	.6
1744	Mazandaran	7	1.0	16	2.3
1639	Ghazvin	10	1.4	10	1.4
1639	Hamadan	7	1.0	7	1.0
1634	Khuzestan	4	.6	12	1.7
1499	Tehran	195	27.9	183	26.1
1490	Alborz	2	.3	2	.3
1466	Markazi	9	1.3	9	1.3
1440	Golestan	53	7.6	45	6.4
1284	Fars	10	1.4	32	4.6
1283	Chahar Mahal and Bakhtiari	8	1.1	9	1.3
1251	Isfahan	89	12.7	63	9.0
1224	Bushehr	1	.1	1	.1
1209	Khorasan North	30	4.3	12	1.7
950	Khorasan Razavi	199	28.4	196	28.0
868	Yazd	1	.1	1	.1
511	Kerman	35	5.0	41	5.9
454	Khorasan South	6	.9	20	2.9
Total		700	100.0	700	100.0

Tourism is not simply an industry, but an open, dynamic and complex system. The structure of the tourism system has been conceptualised from different perspectives. Therefore, taking a geographical point of view about domestic tourists in Iran regarding traveling to Iran's Baluchistan tourism destination is very suitable for ethnic tourism development. Leiper's model (1979) looks as a whole tourist journey from the homes of tourists to the attractions they are going to visit. This system incorporate three intimate components (Figure 6.1): (i) tourist generating regions where tourists originate, (ii) tourist destinations which may have certain services with distinct attractive features that attract tourists, and (iii) transit routes which allow tourists to 'flow' through the system.
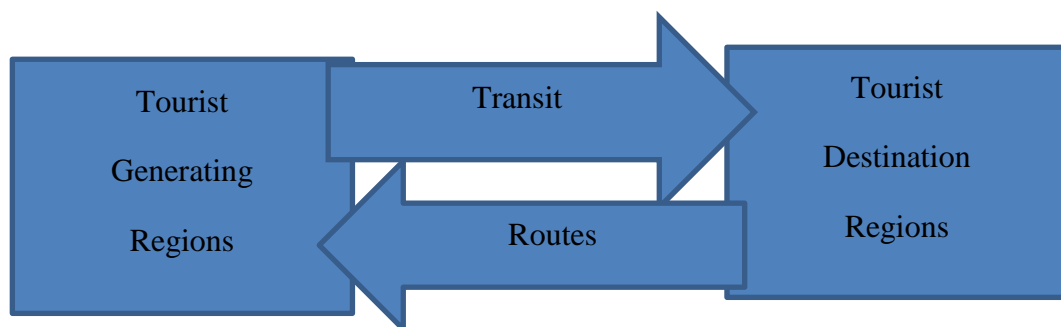
Figure 6.3 the geographical components of tourism (Leiper; 1979).

According to figure 6.3, results of this research in the table 6.48 show, domestic tourists travelling to Iran's Baluchistan tourism destination are not only from the neighbouring provinces but also from all the 23 provinces with more than 2000 kilometers apart therefore the amount of attractiveness of this area for attracting tourists can be considered as positive. It is worth mentioning that this table is arranged according to the distance from the capital city of the province. According to the data in the above table, the top tourists receiving cities in Iran are Tehran (Iran's capital city), Mashhad and Isfahan. This research is a clear indication that Iran is known for tourists but is not considered a main tourism destination. The weighted average distance of the tourist's hometown area to the

city of Zahedan is (capital of Sistan & Baluchistan province), 1256.1 km. This represents the average radius of tourist attractions of different parts of the country.

Map 6.8 Iran

Source: The map is created by the author

Tourists' image of the Iran's Baluchistan region is presented in the following table 6.49. Given that some tourists had more than one point in their replies, in the table 6.49 the number sum of the frequencies is more than the sample size which is 700. In the calculated values are also two types of action. In the third column, the percentage of the total number of responses for each item, i.e. (1059 responses) is calculated and in the fourth column the percentage have been calculated according to the number of respondents (700 tourists).

In table 6.49, it can be seen, 53.74% of the tourists travelling to the Iran's Baluchistan region had a negative mental image and 40.39% had positive mental image and for 5.82% of tourists it was indifferent. In comparison to the responses regarding the mental images, it is observed that most of the tourists to the area have pointed to rich traditional culture, hospitality and friendliness of the Baluch ethnic group. And natural attractions such as the beautiful desert and Taftan Mountain were of particular interest. On the contrary, about 12 percent of the respondents have stated that economic poverty and deprivation of facilities in the area contributed to their negative image. Approximately 22 percent have mentioned the dangers of bandits and insecurity which is a confirmation of the hypothesis that tourists mental image of the Iran's Baluchistan region are undesirable and negative.

Destination perceptions and images of tourists, influences travel decision-making and behaviour towards a destination as well as satisfaction levels and recollection of the experience. In this regard, perceived images are the basis of tourist's evaluation and selection process and thus provide the link between their motivations and destination selection (O'Leary and Deegan, 2003). This research evaluates the strengths and weaknesses of Iran's Baluchistan through the mental images of tourists in order to develop ethnic tourism. Indeed, to understand tourists' differences in perceptions, mental images and motivations toward Iran's Baluchistan, tourist destination is essential to be comprehended and predict tourism demands and its impact on the tourism location. In fact, this understanding of destination image and visitors' perceptions is critical to a destination and provides the basis for more effective and efficient ethnic tourism planning of the destination. In practical terms, this implies that mental image studies are a prerequisite to a successful marketing strategy.

Table 6.49 mental image of tourist about the Iran's Baluchistan tourist destination

	Dimensions of Mental image	Tales of Mental Image	Number	Percentage in proportion to total replies	Percentage in proportion to total respondents
Negative Mental image	Geographical Environment	Sand and Dust Storm	32	3.02%	4.57%
		Warm and dry climate	14	1.32%	2.00%
		Dry desert city	9	0.85%	1.29%
	People Economy	Economic poverty and deprivation	124	11.71%	17.71%
		The extent of State and deprivation in facilities of large cities	8	0.76%	1.14%
		Deprived Regional and out of reach	2	0.19%	0.29%
	People Culture	Cultural poverty	46	4.34%	6.57%
	Facilities	Locating in borderline and lack of amenities	76	7.18%	10.86%
	Security	Trafficking and distribution of drugs	109	10.29%	15.57%
		Bandits, danger and insecurity	121	11.43%	17.29%
		Terrorism violence and suicide attacks	20	1.89%	2.86%
		insecure roads	8	0.76%	1.14%
	Total Items of Negative Mental Image		569	53.73%	81.29%
Positive Mental image	Geographic area attractions	Desert and full of stars sky at night	34	3.21%	4.86%
		The mountain Taftan	31	2.93%	4.43%
		Desert and sea	17	1.61%	2.43%
		Pristine nature	10	0.94%	1.43%
		Mud Volcanoes	10	0.94%	1.43%
		Miniature Mountains	10	0.94%	1.43%
		vast province	8	0.76%	1.14%
	Economy and Shopping	Handicrafts	7	0.66%	1.00%
		Handicrafts and Textiles of foreign countries	1	0.09%	0.14%
		Shopping from Rasouli intersection	19	1.79%	2.71%
		Shopping cheap foreign godos	14	1.32%	2.00%
	People Culture	Dancing with stick	20	1.89%	2.86%
		Folk costumes	20	1.89%	2.86%
		Iranian genuine culture, and pristine unknown Baluch Ethnic group	70	6.61%	10.00%
		The cradle of civilization and rich culture	41	3.87%	5.86%
		Simple life of local people and very hardworking	23	2.17%	3.29%
		People are sincere, honest and hospitable	35	3.31%	5.00%
		Ethnic diversity	9	0.85%	1.29%
		Indian and local Baluchi clothes	19	1.79%	2.71%
		Shia and Sunni unity and solidarity	12	1.13%	1.71%
		Truth and honesty, courage and fairness	7	0.66%	1.00%
		Pristine and the local customs of nomads	1	0.09%	0.14%
		Local dialects, dress and traditions	1	0.09%	0.14%
		South-East Iranian border guards	1	0.09%	0.14%
	Facilities	Cultural, historical and archaeological sites	8	0.76%	1.14%
	total Tales of positive Mental image		428	40.42%	61.14%
	Without a Mental image		62	5.85%	8.86%
	Total		1059	100.00%	-

Below the perception of tourists visiting the region of Iran's Baluchistan is presented. The data reveals that, 94.1% of the tourists, found themselves to have a more positive mental image, after visiting the area and only opinions of 4.6% did not change and became even more negative. In fact, 1.3% of tourists that visited Iran's Baluchistan had negative connotations about the area. However, ethnic tourism plays an important role for Iran's Baluchistan development. Growth in this sector contributes to increased export diversification. The development of ethnic tourism also has important backward linkages to the domestic economy, contributing significantly to growth and employment in the Baluchis community. It also provides inputs into other activities through business travel and also reduces negative perceptions of Iran's Baluchistan. In fact, ethnic tourism facilitates innovation and discovery of new entrepreneurial activities in other parts of the Iran's Baluchistan economy.

6.50 Frequency distribution of mental image of tourists after their visit to Baluchistan

Statements	Frequency	Percent
Is worse and more negative	9	1.3
Unchanged	32	4.6
It is better and more positive	659	94.1
Total	700	100.0

In the following, table 6.50 shows image of travellers who visited Iran's Baluchistan for the first time; their perception/image of the destination has been studied before and after the trip. As it can be seen, among 393 people who have travelled to the Iran's Baluchistan for the first time, 60.6 percent have a negative image and 33.1 percent of the Iran's Baluchistan has a positive image. The survey results show that 56.2 percent of tourists travelling to the Iran's Baluchistan for the first time have a negative image, however after they travel to Iran's Baluchistan their image of the destination converts to a positive one.

Also, 4.3 percent of all tourists who didn't have any image before the visit to display and 30.8 percent of tourists who had a positive image before the trip have had a positive image after the trip. In total, it is revealed that 91.3% of the tourist images, after visiting Iranian Baluchistan have changed into positive. Accordingly, it can be concluded that direct visits to this tourist destination have had a positive impact on changing perceptions and attitudes toward the Iran's Baluchistan tourism destination.

In contrast, 2.3 percent of the tourists who had a positive image before the trip, found a negative attitude after travelling. 6.3 percent of tourists, who travelled with negative or neutral images, have kept the negative image on the destination.

6.51 Combined frequency distribution of before and after images of domestic tourists travelling to Baluchistan

After Before		Become Negative or Unchanged	Become Positive	Total
Negative	Count	17	221	238
	% of Total	4.3%	56.2%	60.6%
Neutral	Count	8	17	25
	% of Total	2.0%	4.3%	6.4%
Positive Image	Count	9	121	130
	% of Total	2.3%	30.8%	33.1%
Total	Count	34	359	393
	% of Total	8.7%	91.3%	100.0%

6.2 Pattern of domestic tourists travelling to the Iran's Baluchistan

This section examines the pattern of tourists travel deals to Iran's Baluchistan. It is important to study this area because according to the limitations of the available resources in the region, it enables better planning for services provided to tourists. First of all, the purpose of the trip, how to choose a travel destination, the travel companions and programs are considered to be important and then, the model which is intended for travel and accommodation are important.

The findings of the last row of table 6.52 shows that 56.1 percent of tourists has travelled to this destination for the first time, 11.3 percent for the second time and 23.4 percent for three or more times. As it can be seen, there is a difference on the tourists' purpose of travel according to the number of visits to the region. For example, among 393 tourists who have travelled to this region for the first time, 39.2 percent announced their purpose was to get familiar with the local culture, 33.6 percent for entertainment and spending Nowruz holidays, 20.9 percent for visiting historical attractions and just 4.3 percent has travelled to get familiar with the ethnic group and 2 percent for shopping. Among the 128 tourists who visited the region more than 3 times, the purpose of visit is as follows: 40.6 percent for visiting relatives and friends (VFR), 34.4 percent for visiting historical monuments and 14.1 percent for entertainment and spending Nowruz holidays.

6.52 The frequency distribution of number of travels and reason of travel to Baluchistan

Statements	Once	Twice	Three times	four times	More than four times	Total
Visiting relatives and friends	17	2	1	25	52	97
	4.3%	2.5%	1.6%	69.4%	40.6%	13.9%
Recreation and spending New Year holidays	132	20	7	9	18	186
	33.6%	25.3%	10.9%	25.0%	14.1%	26.6%
Shopping and business	8	1	47	0	0	56
	2.0%	1.3%	73.4%	.0%	.0%	8.0%
visiting historical places	82	7	2	1	44	136
	20.9%	8.9%	3.1%	2.8%	34.4%	19.4%
Getting familiar with the culture of the province	154	49	7	1	14	225
	39.2%	62.0%	10.9%	2.8%	10.9%	32.1%
percent of column	393	79	64	36	128	700
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Percent of Total	56.1%	11.3%	9.1%	5.1%	18.3%	100.0%

In response to the question about the reason for selecting the Iran's Baluchistan as a travel destination, the research findings showed that, there is a difference between choosing Iran's Baluchistan as a tourism destination and the way of traveling with a tour or without a tour. Results show among the 128 tourists who have travelled to the region with a tour, 76.6 percent have chosen this destination based on the recommendation of friends and 10.9 percent because of being familiar to the region or having previous experience.

While among 572 people who travelled to this region without tour, 49.1 percent travelled due to being familiar to the region or having previous experience, 32 percent according to the recommendation of friends and 12.2 percent because of advertisements on television and radio.

This indicates that the positive image created between friends and acquaintances of tourists, has had a significant impact on the presentation of Iran's Baluchistan as tourist destination.

6.53 Frequency distribution of tourists visiting Iran's Baluchistan separation in two groups

Statements	Knowledge and previous travel experience	Recommendations of friends and family	Through radio and television programs	Through magazines and newspapers	Fairs and festivals inside the country	Total
In a tour	14	98	9	7	0	128
	10.9%	76.6%	7.0%	5.5%	.0%	100.0%
Without a tour	281	186	70	23	12	572
	49.1%	32.5%	12.2%	4.0%	2.1%	100.0%
Total	295	284	79	30	12	700
	42.1%	40.6%	11.3%	4.3%	1.7%	100.0%

The findings of the table 6.53 show that most trips taken by tourists with family accounts for 83.3 percent and the other are 12.1 percent which include trips with friends. As it can be seen, a very low percentage of tourists have travelled to this region alone. In general, it is observed that the dominant pattern of passengers travelling to Iran's Baluchistan is without a tour, and only 18.3 percent took trips through the tours. This issue could be very useful for tourism planning of the region. In addition, due to the interest of local people of the region to tourists travelling with family, ethnic tourism will have a great chance to be created and promoted. Families are more acceptable in this region than alone travellers and mostly this type of traveling is done with family members involving the Baluchis community. In fact, this kind of tourism create opportunity for host and guest engage in close interaction, exchange information which contributes positively by Baluchis women being exposed to different cultures through contact with female tourists.

6.54 Frequency distribution of tourists travel companions to Baluchistan

Statements	In a tour	Without a tour	Total
With family	70	513	583
	10.0%	73.3%	83.3%
With friends	51	34	85
	7.3%	4.9%	12.1%
Alone	7	25	32
	1.0%	3.6%	4.6%
Total	128	572	700
	18.3%	81.7%	100.0%

In analysing the vehicles that tourists choose to visit Iran's Baluchistan, the results show that, 58.6 percent of tourists travel with their personal cars, 21.6 percent with train, 10.9 percent with airplane and 9 percent with bus. The main reasons for these statistics show that, 1) Iranian's tourists are interested in using personal cars, 2) infrastructural problems of the region which has ended in limited number of flights and train operating in this destination. The number of flights coming to Iran's Baluchistan tourism destination from all the other provinces is two flights per day and in terms of the trains only one passes through the destination daily. In fact, access to Iran's Baluchistan is limited due to the infrastructure problems. Transport if is not 'the' most important factor in determining the successful development of ethnic tourism, is closely linked to the quality and availability of infrastructure. Relevant infrastructure aspects include accessibility of this tourist destination via air, water or road and the quality of internal infrastructure in order to access different destinations within the country.

6.55 Frequency distribution of tourists visits to Baluchistan according to vehicle

Statements	Frequency	Percent
Personal car	410	58.6
Bus	63	9.0
Train	151	21.6
Air plane	76	10.9
Total	700	100.0

Indeed, knowing the motivation of Iran's Baluchistan tourists will be useful for tourism planners to plan for this destination in the most sustainable way that best serves and includes the local ethnic group in tourism planning. In the table 6.55 the main purpose of Iranian domestic tourists for visiting this destination are presented. Since each tourist was allowed to choose more than one item in the questionnaire, the sum is more than the number of responders who are 700 domestic tourists.

As it can be seen, 83.7 percent selected the item getting familiar to the Baluch ethnic culture, 80.3 percent, visiting ethnographic museums, 78.3 percent tasting Baluchis foods, 76.9 percent buying souvenirs and seeing the nature, 76.6 percent seeing the handicraft workshops and 70.3 percent visiting traditional local houses. Among the sample, 43 tourists who are equal to 6.1 percent said they didn't have any special plan for their trip. For completing the results of this table, it should be added that, as mentioned in chapter 3 of this thesis, Iran's Baluchistan has a very ancient and valuable history therefore there are a variety of tourism attractions in this destination. Moreover, during the ages, the exotic culture of Baluchis has not changed much, and it has a more untouched culture than other Iran's ethnic group's cultures. Traditional music and dance of the Iran's Baluchistan destination, handicrafts such as Kalpouregan pottery, Needlework and Mat weaving is produced by Baluch ethnic group which has added to the attractions of this destination.

6.56 Frequency distribution of tourists travel experiences to Iran's Baluchistan according to the type of tourist attractions

Statements	Frequency	Percentage in proportion to total replies	Percentage in proportion to total respondents
Getting familiar with the culture of local people	586	11.83%	83.70%
Visiting museums introducing ethnic culture	562	11.35%	80.30%
Eating local food	548	11.06%	78.30%
Buying souvenirs	538	10.86%	76.90%
Touring the nature	537	10.84%	76.70%
See Making Handicrafts	536	10.82%	76.60%
Visiting traditional houses of local people	492	9.93%	70.30%
Observation and participation in traditional music	473	9.55%	67.60%
Visiting villages and getting familiar with local culture	366	7.39%	52.30%
Other	272	5.49%	38.90%
No special program	43	0.87%	6.10%
Total	4953	100.00%	0.00%

In table 6.57 the combined frequency of acceptance or rejection of the suggestion of residing in the houses of local people is presented. The purpose of this question is to find out if tourists are willing to change their residence pattern in order to stay in the houses of local people or not. As it can be seen, the acceptance or rejection of this suggestion is different according to their current residence pattern in the destination. While comparing the results, 68 percent of the tourists residing in hotels and hostels, 66.7 percent of tourists staying in the houses of friends and relatives, 60 percent of tourists residing in apartment hotels and 51.5 percent of tourists staying in camps are willing to stay in the houses of local people if they receive a suggestion.

In general, it can be seen that 63.8 percent of all tourists are willing to stay the night in the homes of local people. This is a good opportunity for developing

ethnic tourism and makes the tourists familiar with the customs of the ethnic group and the interaction between host and guest. In fact, direct interaction reflect direct tourist spending on tourism services, for instance, stay in Baluchis traditional accommodation will have positive impact for economic growth in Iran's Baluchistan. Ethnic tourism also has significant indirect impacts that are generated when tourism spending flows into non-tourism sectors in the local economy, for instance, through purchases of local handicraft and food locally.

6.57 Frequency Distribution of Tourist Accommodations in Baluchistan

Willing to stay in local house Existing accommodation	Agree	Disagree	Total
Hotel or Hostel	168	79	247
	68.0%	32.0%	100.0%
Home of relatives or friends	104	52	156
	66.7%	33.3%	100.0%
Tent or camp	17	16	33
	51.5%	48.5%	100.0%
Schools	62	61	123
	50.4%	49.6%	100.0%
In traditional homes of Baluch Ethnic Group	18	0	18
	100.0%	.0%	100.0%
Hotel Apartments	57	38	95
	60.0%	40.0%	100.0%
Others	7	0	7
	100.0%	.0%	100.0%
Total	433	246	679
	63.8%	36.2%	100.0%

In table 6.58 the combined frequency of acceptance or rejection of the suggestion of staying in the houses of local people is presented according to gender. The purpose of presenting this table is to find out if there are any differences between male and female tourists for staying the night in local people's houses. As it is presented, acceptance or rejection of the suggestion is different according to the gender. Female tourists with 72.1 percent are more willing to stay in local houses than male with 57.9 percent. According to the results, this analysis shows that women are more willing to stay in local houses. Perhaps the reason is that men do not have much feeling towards the issue.

6.58 Combined frequency distribution of tourists' interest to stay at home of the local people in Iran's Baluchistan by gender

Statements	Yes	No	Total
Female	202	78	280
	72.1%	27.9%	100.0%
Male	230	168	398
	57.8%	42.2%	100.0%
Total	432	246	678
	63.7%	36.3%	100.0%

6.3 Tourists' Evaluation about general conditions

In this part, at first the viewpoints of travellers who have travelled to Iran's Baluchistan for the first time are discussed and then the perspectives of the entire tourists toward facilities and attractions in the region are studied. Considering that the planned trips with the tours have different circumstances than the trips that are done without planning, this section addresses the comments of the two segments of tourists. It should be noted that in the following tables, the number of tourists travelling for the first time is 393 passengers therefore the total frequency is equal to 393. In the table 6.59 the perceptions of tourists about tourism attractions of the destination is presented according to their type of travel with tour or without tour. As it can be seen, there are not many differences between their viewpoints. 90.9 of the tourists traveling with tour and 94 percent of tourists coming without tour, believe that the tourist attractions of the region are unique, attractive, untouched and worth seeing. In general 93.4 percent of the tourists who have visited the region for the first time maintain an exceptionally positive perception.

**6.59 Combined frequency distribution of tourists' attitude about
Iran's Baluchistan attractions divided in two parts of with tour and without tour**

Statements	Without special attractions	Usual	Attractive and worth seeing	Unique, pristine and very attractive	Total
In a tour	7	1	39	41	88
	8.0%	1.1%	44.3%	46.6%	100.0%
Without a tour	1	17	90	197	305
	.3%	5.6%	29.5%	64.6%	100.0%
Total	8	18	129	238	393
	2.0%	4.6%	32.8%	60.6%	100.0%

In the table 6.60 the frequency of mind image of tourists about the tourism facilities according to their type of travel, with tour or without tour is presented. The purpose of presenting this table is to find out if there are any differences on the viewpoints of tourists about tourism facilities among those traveling with tour and those traveling without tour.

As it can be seen there are differences between the two groups. About 60 percent of the tourists coming on tour said that the tourism facilities are bad, unsuitable and not enough and 30.7 percent of tourists have considered them as normal. While among tourists visiting without tour, 42.9 percent have considered the tourism facilities bad, unsuitable and not enough and 43.9 percent have considered them as normal. In general, the perceptions of 46.8 percent of tourists traveling to the region for the first time is bad and negative and 41 percent consider it as normal.

6.60 Combined frequency distribution of tourists about the facilities in Iran's Baluchistan

Statements	Very poor and inadequate	Poor	Usual	Fairly adequate	Excellent	Total
In a tour	43	10	27	0	8	88
	48.9%	11.4%	30.7%	.0%	9.1%	100.0%
Without a tour	34	97	134	33	7	305
	11.1%	31.8%	43.9%	10.8%	2.3%	100.0%
Total	77	107	161	33	15	393
	19.6%	27.2%	41.0%	8.4%	3.8%	100.0%

In table 6.61 the perception of the tourists about the behaviour and interaction of local people is presented. As it can be seen, the viewpoint of the tourists coming with tour and those without tour on this issue is slightly different. 71.6 percent of tourists coming on tour consider the behaviour of local people very good, warm and hospitable, 20.5 percent good and 8 percent considered it bad and unsuitable. While tourists visiting the region without tour, 82 percent considered the behaviour of local people very good, warm and hospitable and 12.8 percent as good. In general the mind image of tourists traveling to the region for the first time about this issue is 94.1 percent positive and just 1.8 percent negative.

6.61 Combined frequency distribution of tourists' attitude about Baluch ethnic group in comparison to other Iranian ethnic groups

Statements	Poor	Usual, like other people in the world	Good	Very nice and friendly	Total
In a tour	7	0	18	63	88
	8.0%	.0%	20.5%	71.6%	100.0%
Without a tour	0	16	39	250	305
	.0%	5.2%	12.8%	82.0%	100.0%
Total	7	16	57	313	393
	1.8%	4.1%	14.5%	79.6%	100.0%

In table 6.62 the frequency of mind image of tourists about security in destination according to their type of travel with tour or without tour is investigated. As it can be seen, there is a considerable difference between the two groups. Among those travelled by tour, 30.7 percent considered Iran's Baluchistan an insecure region, 17 percent normal and 52.3 percent perceived the region as

safe. While 68.2 percent of tourists travelled without tour have considered the safety of the region excellent and suitable, 22.1 percent normal. In general perceptions of 64.7 percent of tourists that travelled for the first time to this destination considered the security of this region excellent and suitable and 13.2 percent mentioned unsafe and bad for tourists.

6.62 Evaluation of tourists about the safety of the Iran's Baluchistan

Statements	Very unsafe	Relatively not safe	Usual	Relatively safe	Excellent	Total
In a tour	6	21	15	38	8	88
	6.8%	23.9%	17.0%	43.2%	9.1%	100.0%
Without a tour	0	25	72	134	74	305
	.0%	8.2%	23.6%	43.9%	24.3%	100.0%
Total	6	46	87	172	82	393
	1.5%	11.7%	22.1%	43.8%	20.9%	100.0%

According to the initial evaluation to assess the tourism situation in Iran's Baluchistan according to tourists perspective, 4 questions were presented/asked , the sum of these four variables titled "Evaluation of the tourists first travel to the province" was calculated and the following table of results is supplied. As can be seen among the 393 tourists who have travelled to the Iran's Baluchistan for the first time, 31% evaluated average and relatively satisfying, 66.9% good and 2 percent have evaluated as quite good. A comparison between the results of the evaluation of travellers through tours and without tours indicates that the overall analysis of the both groups (with/without tour) show that tourists travelling without tour have a more positive image towards the Iran's Baluchistan tourism destination than those visiting on a tour.

According to the observations of the researcher in the field, tour guides always have mentioned to tourists to take care and they have never allowed tourists to have contact with Baluch ethnic groups. In fact, the majority of tour guides are not

member of the Baluchis community and they come with tours from other Iran's cities and not being familiar with the rules of the Baluchis community. For this reason, it is difficult for them to have contacts with local people and they provide very formal services to tourists. The researcher also observed the lack of professional tour guides in Iran's Baluchistan tourism destination.

6.63 Frequency distribution of combined

Primary Assessment / Type of trip	Very Bad	Bad	In Average	Good	Very Good	Total
In a tour	0	0	46	42	0	88
	.0%	.0%	52.3%	47.7%	.0%	100.0%
Without a tour	0	0	76	221	8	305
	.0%	.0%	24.9%	72.5%	2.6%	100.0%
Total	0	0	122	263	8	393
	.0%	.0%	31.0%	66.9%	2.0%	100.0%

The table 6.64 shows the comparison results between the two groups of men and women. In this table the perceptions of male and female tourists who have visited Iran's Baluchistan tourism destination for the first time is compared. It is evident that the image of both groups about the region is positive and normal and none of them have a negative image about the destination. Comparing the two groups, 76.9 percent of men and 58.3 percent of women have a more positive image about the destination.

6.64 Frequency distribution of combined for two groups

Primary Assessment / Gender	Very Bad	Bad	In Average	Good	Very Good	Total
Female	0	0	80	123	8	211
	.0%	.0%	37.9%	58.3%	3.8%	100.0%
Male	0	0	42	140	0	182
	.0%	.0%	23.1%	76.9%	.0%	100.0%
Total	0	0	122	263	8	393
	.0%	.0%	31.0%	66.9%	2.0%	100.0%

In order to investigate whether the analysis about the initial assessment between the two groups of tourists visiting with tour and tourists visiting without tour, men and women tourists, there is any significant difference or not, a two-sample T-Student test was used for the results presented in the tables below. Before the test, equal variance was performed for each variable, the results obtained show that assumption of equal variances for each of the variables considered, were rejected. As a result, equal mean test was used with the assumption of unequal variances variables, results show that because the significance level of the equality mean test for each variable of the test ($\alpha = 0.05$) is smaller than the level of the test, therefore equality in evaluation of passengers on the tour and off the tour which was assumed, was rejected. The mean values of the two groups shows that:

- Tourists visiting the destination without tour, have a more positive image about tourism attractions with an average point of 4.58 from the total of 5 points, while tourists coming on a tour, and have an average point of 4.30 from the total of 5 points. The reason to this result might be because of the limited number of tours visiting untouched attractions while there is no

limit for tourists without tour since they are free to visit a variety of attractions that they decide.

- Tourists without tour have a more positive image about tourism facilities of the destination and they have an average point of 2.61 from the total of 5. While tourists visiting on a tour have an average point of 2.09 from the total of 5 about this issue. In general, tourists´ travels on tour have higher expectations about tourism facilities than those who travel on their own. The considerable point is that the average point of both groups about the tourism facilities of the destination are low and under average.

- Tourists traveling without tour have a more positive image about security of destination with an average point of 3.84 from the total of 5 point. While tourists travel on a tour have an average point of 3.24 of total of 5 point. It is noteworthy to mention that the average point of the both groups regarding the security is above the average.

- Tourists traveling without tour have a more positive image about the behaviour of local people with an average point of 4.77 from the total of 5 point. While tourists coming on a tour have an average point of 4.56 from the total of 5 point. The reason to this result might be because the local people interaction with tourists visiting on a tour is very limited while for those tourists traveling without tour, there is no limitation with interaction with local people.

- In general, tourists coming without tour have a more positive image about the destination with an average point of 3.95 from the total of 5 point, while tourists traveling on tours have an average point of 3.54 from the total of 5 point.

Independent Samples Test
6.65 Student t test on the mean of two independent samples test about tourism infrastructure in Iran's Baluchistan

Statements		Group Statistics			Levine's Test for Equality of Variances		t-test for Equality of Means(2-tailed)		
		N	Mean	Std. Error Mean	F	Sig.	t	df	Sig.
Tourist attractions	In a tour	88	4.30	.090	7.474	.007	-2.977	114.54	.004
	Without a tour	305	4.58	.035					
Facilities	In a tour	88	2.09	.136	26.558	.000	-3.592	113.40	.000
	Without a tour	305	2.61	.052					
Local people behaviour	In a tour	88	4.56	.091	24.289	.000	-2.187	107.20	.031
	Without a tour	305	4.77	.031					
Security	In a tour	88	3.24	.120	17.948	.000	-4.641	119.83	.000
	Without a tour	305	3.84	.051					
Primary Assessment	In a tour	88	3.5455	.03170	9.125	.003	-10.090	204.34	.000
	Without a tour	305	3.9516	.02482					

In order to investigate whether the analysis about the initial assessment between the two groups of men and women tourists, if there is any significant difference or not, a two-sample T-Student test was used for the result which is presented in the tables below. Before the test, equal variance was performed for each variable, the results obtained show that assumed equal variance is approved only for the variable of the behaviour of local people and for the rest of the variables is rejected. In the following equality average variables test, the results show that because the Significance level test of the Equality Mean for the two variables of tourist attractions and the initial overall assessment is smaller than that of the test levels (α= 0.05) The assumption of equality of men and women in

evaluation for these two variables is rejected but it will be confirmed for the rest of the variables. On the other hand, taking a look at the mean values of the two groups shows that male tourists have better initial assessment than female tourists. For example, the male tourist evaluated tourist's attractions with more average value than females, with a mean value of 4.62 in comparison to 4.43.

6.66 Student t test on the mean of two independent samples test of men and women Tourists about tourism infrastructure in Baluchistan, Iran

Statements		Group Statistics			Levine's Test for Equality of Variances		t-test for Equality of Means (2-tailed)		
		N	Mean	Std. Error Mean	F	Sig.	t	df	Sig.
Tourist attractions	Female	211	4.43	.054	25.923	.000	-2.850	371.4	.005
	male	182	4.62	.039					
Facilities	Female	211	2.42	.080	27.764	.000	-1.599	375.5	.111
	male	182	2.58	.060					
Local people behaviour	Female	211	4.71	.044	.037	.847	-.314	391	.754
	male	182	4.73	.045					
Security	Female	211	3.64	.073	13.316	.000	-1.609	389.5	.108
	male	182	3.79	.064					
Primary Assessment	Female	211	3.7998	.03260	8.839	.003	-3.025	390.0	.003
	male	182	3.9313	.02877					

In response to the question about the behaviour of local people to tourists, the results in the table 6.67 show that among 682 received responses, 29.6 percent considered the behaviour of local people as good and 70.4 percent as very good and hospitable. 18 people didn't respond to this question. Indeed, the availability of workers with appropriate skills is a key requirement for the successful development of ethnic tourism. As tourists, have direct contact with many

employees in the ethnic community in ethnic tourism activities, in particular with those at the lower end of the hierarchy. The way those employees perform their jobs and relate to visitors is one of the main determinants of the services quality experienced by visitors. Therefore, ethnic tourism environment in Baluchis community and low labor skills as the main difficulties and need to pay attention to empower the Baluch ethnic group through ethnic tourism development in a sustainable way. In fact, labor skills play an important role in ethnic tourism activities in ethnic community to provide authentic services to ethnic tourists.

6.67 Frequency distribution of tourists' evaluation about Baluch ethnic groups' hospitality

Statement	Frequency	Valid Percent
Trouble	0	0.0
Bad	0	0.0
Usual	0	0.0
Good	202	29.6
Very nice and hospitable	480	70.4
Total	682	100.0
Missing	18	

In response to the question about how much generally are you satisfied with facilities and possibilities in the tourist destination, the research results show that 8 percent of tourists are not satisfied at all, 26.1 percent of tourist have little amount of satisfaction and 47.6 percent of tourists are somewhat satisfied. The table 6.68 shows that the infrastructure and facilities of this tourist destination are not enough and suitable for tourists and this issue is considered one of the problems and weaknesses of the Iran's Baluchistan in tourism development.

6.68 Frequency in relation to evaluation the facility for tourists in Iran's Baluchistan

Statements	Frequency	Percent
Not at all	56	8.0
Few	183	26.1
Somewhat	333	47.6
Much	100	14.3
Very Much	28	4.0
Total	700	100.0

In table 6.69 the amount of attractiveness of tourism attractions is surveyed from the tourists and the results are presented in the table below:

- Each city in Iran's Baluchistan has its own customs which is well represented in all aspects (gastronomy, food keeping, clothes, women jobs, man jobs and etc.) of their life. The local customs and culture of Baluchis people have been highly attractive for 96.5 percent of tourists.

- In the Sistan and Baluchistan provinces, there is a local dance called sword dancing which is done with traditional music and male dancers. The dance style can be seen in picture 6.1. This dance is usually for festivals and happy events. Local music and the dance have been highly attractive for 90.1 percent of the tourists.

- Baluchis men and women in Iran's Baluchistan have special local clothes which is different from the clothes of other Iranian ethnic groups. The results of the study show that for 84.1 percent of tourists reveal that they perceive the clothes of local people (men and women) is highly attractive.

- According to the different life styles of Baluch ethnic group comparing to the rest of Iranian citizens, the people of this tourism destination have their own unique local foods which is mostly fresh meat which is prepared in a special way which giving a distinctive taste to the meat.

- The result of the research shows that for 92.7 percent of tourists the local food has been considered as extremely delicious.

- Mostly the handicrafts of the province are colourful ceramics with exceptional soil, fabrics and embroidery threads, mat weaving and needlework which are unique to this region. For 95.4 percent of the tourists the handicrafts of Iran's Baluchistan have been considered as highly attractive.

- For 85.3 percent of tourists visiting this tourism destination, the historical myths of this region is highly attractive.

- According to the beliefs and the ancient history of the Baluchis ethnic group, guest is considered as highly important and local people have exceptional hospitable customs which are known throughout the country. The results of the research show that for 91.1 percent of the tourists, the hospitable customs of the local people is highly attractive.

- Indeed, the Sistan and Baluchistan provinces have a variety of museums particularly ethnographic museums, 92.7 percent of the tourists expressed they found these museums highly attractive.

- According to the ancient history of Iran's Baluchistan, this region has many historical and archaeological sites such as Bampour which is globally recognized. The results of the research show that for 91.6 percent of the tourists the historical and archaeological sites are highly attractive.

- Based on the geographic location of the Sistan and Baluchistan provinces are there are a variety of natural attractions such as volcanic mountains, natural rivers, ponds, pristine beaches, gardens and the Oman Sea. For 86.4 percent of the tourists, natural attractions of the destination are considered as highly attractive.

- Since there are different climates in this region the architecture of the houses in follow unique styles and most heritage buildings are made with mud bricks following traditional architecture. For 92.6 percent of tourists these architectural styles are highly attractive.

- Iran's Baluchistan has economic and business free zones and since it has frontiers to other countries; it is deemed a good environment for tourists to do shopping. 82 percent of the tourists have considered shopping in this tourist destination as highly economical and rewarding.

- In addition to the tourism attractions, tourists' accommodation and the attractiveness of travel facilities were surveyed from tourists. The results of the research show that 21.7 of tourists have considered accommodation facilities of the tourist destination as not suitable and not attractive. Moreover, 50.8 percent of the tourists did not consider the domestic travel facilities as attractive.

6.69 Frequency distribution about the amount of attractiveness of tourism attractions of Iran's Baluchistan according to tourists' viewpoint

Statements	Very few	Few	Somewhat	Much	Very Much	Total
Customs and culture of the Baluch ethnic group	7	0	17	283	393	700
	1.0%	0%	2.4%	40.4%	56.1%	100.0%
Music and traditional dance	0	0	69	248	383	700
	0%	0%	9.9%	35.4%	54.7%	100.0%
Local dress	0	23	88	250	339	700
	0%	3.3%	12.6%	35.7%	48.4%	100.0%
Local food and services	0	1	50	256	393	700
	0%	.1%	7.1%	36.6%	56.1%	100.0%
Handicrafts	0	0	32	232	436	700
	0%	0%	4.6%	33.1%	62.3%	100.0%
Historical Myths	17	13	74	178	418	700
	2.4%	1.9%	10.6%	25.4%	59.7%	100.0%
Hospitality of the Baluch ethnic group	0	2	60	226	412	700
	0%	.3%	8.6%	32.3%	58.9%	100.0%
Baluchistan Museums	0	11	40	208	441	700
	0%	1.6%	5.7%	29.7%	63.0%	100.0%
Archaeological sites	4	7	48	229	412	700
	.6%	1.0%	6.9%	32.7%	58.9%	100.0%
Natural Attractions	11	7	76	129	470	693
	1.6%	1.0%	11.0%	18.6%	67.8%	100.0%
Traditional Architectural style	0	13	39	207	441	700
	0%	1.9%	5.6%	29.6%	63.0%	100.0%
Shopping	29	28	69	168	406	700
	4.1%	4.0%	9.9%	24.0%	58.0%	100.0%
The availability of suitable and affordable place to stay	33	119	294	70	184	700
	4.7%	17.0%	42.0%	10.0%	26.3%	100.0%
Attractiveness travel facilities	180	176	127	111	106	700
	25.7%	25.1%	18.1%	15.9%	15.1%	100.0%

In order to measure the attractiveness of the Iran's Baluchistan tourism attractions, 14 questions were asked, the sum of these 14 variables titled as "the rate of attractiveness for tourists" and is calculated and the results are presented in the table 6.70.

The findings of the research in comparison to the results among tourists coming with tour and without tour in the table 6.70 shows that both groups has considered the tourism attractions of the Iran's Baluchistan as very attractive and there is no significant difference among their viewpoints. Among all tourists visiting the destination just 2.3 percent have considered the tourism attractions of the destination somewhat attractive, while 78.4 percent considered the tourism attractions very attractive and 19.3 percent considered as attractive.

6.70 The frequency distribution of the amount of attractiveness of tourism attractions through the attitude of tourists divided in with tour and without tour

Attractiveness / Type of trip	Very Low	Low	In Average	High	Very High	Total
In a tour	0	0	0	109	19	128
	.0%	.0%	.0%	85.2%	14.8%	100.0%
Without a tour	0	0	16	440	116	572
	.0%	.0%	2.8%	76.9%	20.3%	100.0%
Total	0	0	16	549	135	700
	.0%	.0%	2.3%	78.4%	19.3%	100.0%

Similar to the previous table, comparing the results among the two groups of men and women tourists, in the table 6.71 show that women are more attracted to the tourism attractions of the Iran's Baluchistan. In fact, 24.3 percent of female tourists and 15.6 percent of men tourists have considered the tourism attractions of the destination very attractive.

6.71 Combined frequency distribution of the amount of attractiveness
of tourism attractions through the viewpoint of men and women tourists

Attractiveness / Gender	Very Low	Low	In Average	High	Very High	Total
Female	0	0	12	216	73	301
	.0%	.0%	4.0%	71.8%	24.3%	100.0%
Male	0	0	4	332	62	398
	.0%	.0%	1.0%	83.4%	15.6%	100.0%
Total	0	0	16	548	135	699
	.0%	.0%	2.3%	78.4%	19.3%	100.0%

A question that arises here is which of the cases considered is more attractive to tourists; therefore, non-parametric Friedman test was used to examine the variables average equity that the results show that The Friedman test with the significance level (0.00) is smaller of the test level (type I error $0.05 = \alpha$) so it can say with 95% confidence that the average rate charisma that there are significant differences about the appeal of tourist attractions to the tourists. The test results also show the same results separately for male and female tourists.

6.72 Rating results for attractions' attractiveness of
Iranian Baluchistan separated for men and women tourists
Test Statistics (a)

	Total	Women tourists	Men tourist
N	693	301	391
Chi-Square	1758.649	563.626	1320.437
df	13	13	13
Asymp. Sig.	.000	.000	.000

A Friedman Test

A result of Friedman Test rankings in the table 6.73 shows that tourism attractions attractiveness for male and female tourists is different. As it can be seen, for women tourists the following issues are important in the coming order: Hospitality of local people with average ranking of 8.71,

handicrafts with average ranking of 8.32, local gastronomy with average ranking of 8.23, local customs with average ranking of 8.14 and local dance and music with average ranking of 8.10. While for male tourists the ranking of the attractions come as follows: Natural attractions with average ranking of 9.32, handicrafts with 8.91, museums of the province with 8.86, traditional architecture with 8.77 and historical and archaeological sites with 8.34

6.73 Rating results comparison for attractions' attractiveness of Iranian Baluchistan separated for men and women tourists

Statements	Total		Women Tourists		Men Tourists	
	Mean Rank	Rank	Mean Rank	Rank	Mean Rank	Rank
Handicrafts	8.64	1	8.32	2	8.91	2
Natural Attractions	8.42	2	7.25	12	9.32	1
Province's Museums	8.41	3	7.84	9	8.86	3
Traditional architectural style	8.39	4	7.89	8	8.77	4
Customs and culture of ethnic group	8.19	5	8.14	4	8.21	6
Hospitality of the local people	8.18	6	8.71	1	7.78	9
Historical and Archaeological Sites	8.16	7	7.90	7	8.34	5
Local food	8.12	8	8.23	3	8.03	7
Historical myths	7.94	9	7.84	10	8.01	8
Music and traditional dance	7.86	10	8.10	5	7.67	10
Shopping	7.66	11	8.07	6	7.35	11
Locals dress	7.29	12	7.61	11	7.06	12
The availability of suitable and affordable place to stay	4.41	13	5.30	13	3.72	13
Attractiveness travel facilities	3.33	14	3.80	14	2.98	14

6.4 Desirability of the Iran's Baluchistan for tourists

In response to the question that whether you would like to visit Iran's Baluchistan again in the future, the results show that 93.3 percent of respondents expressed desire travel again to the destination, while 6.7% have a negative response. In addition, in response to the question about will you recommend travelling to this tourist destination to your friends, the results show that 91.3 percent of tourists will recommend it and just 8.7 percent would not do offer recommendation. According to the responses to these two questions it is possible to say that visiting Iran's Baluchistan tourist destination had a positive effect on tourists and they have found a positive image about the tourism attractions of the destination.

6.74 Frequency distribution of willingness to travel again to Iran's Baluchistan or recommendation to friends

Statements		Frequency	Percent
Willing to travel again to the Iran's Baluchistan	Yes	653	93.3
	No	47	6.7
	Total	700	100.0
Recommendation to friends	Yes	639	91.3
	No	61	8.7
Total		700	100.0

6.5 Strengths and weaknesses from tourists' viewpoint

In response to the question, does the Iran's Baluchistan has the potential to become a tourist destination in the country or not, the results of the research in the table 6.75 show that 91.7% travellers believe that Iran's Baluchistan has the potential to become a tourist destination, while 8.3 percent are opposed to the idea.

6.75 Frequency in relation to Iran's Baluchistan become
Tourist destinations from view point of tourists

Statement	Frequency	Percent
Yes	642	91.7
No	58	8.3
Total	700	100.0

Studying the reasons of becoming a tourist attraction or in a better sense, changing the strengths of the Iran's Baluchistan for becoming a tourist destination; the table 6.76 show that among 361 mentioned strength points, 44.61 percent of tourists agreed on natural attractions, 32.69 percent on rich and attractive culture, 9.97 percent on historical attractions, 8.86 percent on hospitable local people and 3.38 percent mentioned other strong points and mentioned that this tourist destination has the potential to become a popular/recognisable tourist destination. In other words, the strong points of Iran's Baluchistan tourist destination are natural attractions, rich and attractive culture, historical attractions, hospitable people, and also other points like improving the level of security in the destination.

6.76 Frequency distribution of strengths pointed out by tourists in Iran's Baluchistan

Statements	Strengths	Frequency	Per cent	Per cent
Natural Attractions	• Because of the pristine places	43	11.91%	44.60%
	• Due to the pristine nature and extent of the province	34	9.42%	
	• Has very nice pristine attractions	18	4.99%	
	• It is close to the open sea	10	2.77%	
	• Due to the varied attractions	9	2.49%	
	• Due to numerous resources	9	2.49%	
	• Has spectacular pristine places	8	2.22%	
	• There are many untapped areas in the province	8	2.22%	
	• Because it is a pristine area	7	1.94%	
	• The province is unknown	7	1.94%	
	• Is very attractive and interesting	7	1.94%	
	• It has very attractive potentials which have not been realized	1	0.28%	
Historical Attractions	• The historical and cultural sites and pristine nature	15	4.16%	9.97%
	• It has touristic places of interest and seeing	9	2.49%	
	• Rich resources and past ancient monuments and culture	7	1.94%	
	• It has historic potentials	4	1.11%	
	• Because it is very historic and interesting	1	0.28%	
Iran's rich and genuine culture	• Unknown and untapped cultural attractions	20	5.54%	32.69%
	• Has its own specific Nature and culture	17	4.71%	
	• Because of the rich culture it has	15	4.16%	
	• Because of an ancient and honourable history	8	2.22%	
	• Because of history and civilization it has	8	2.22%	
	• Due to rich traditional culture and monuments and ancient cities	8	2.22%	
	• Because This area has cultural wealth	8	2.22%	
	• Has cultural authenticity	7	1.94%	
	• Iranian true culture can be seen in this region	7	1.94%	
	• It has Iranian culture and civilization	7	1.94%	
	• Has ancient civilization and rich pristine culture	7	1.94%	
	• A vast province with different cultures and dialects	6	1.66%	
Friendly people	• Because it is a beautiful city with very interesting people with local costume	15	4.16%	8.86%
	• Due to the friendly people	9	2.49%	
	• Many people are noble and honourable and hospitable	8	2.22%	
Other	• State can be converted into a tourism hub Because it has all kinds of resources	8	2.22%	3.88%
	• has the Required capacity	2	0.55%	
	• Because it is beautiful	1	0.28%	
	• Due to excessive size and capacity in the region	1	0.28%	
	• Because the region security is much better than in the past	1	0.28%	
	• Due to the border it has high capacity of becoming a destination	1	0.28%	
Total		361	100.00%	100.00%

On the contrary to those strengths mentioned, the weaknesses of the Iran's Baluchistan tourist destination which are mentioned by tourists are in the following table 6.31 provided: lack of facilities or few facilities, security problems and lack of advertisement. Therefore, availability and quality of infrastructure plays a key role for the development of the ethnic tourism because of its role in bringing tourists to the Iran's Baluchistan tourist destination and in allowing them to travel through the destination. A coordinated approach between development policies targeting tourism and infrastructure could therefore have significant payoffs. A similar argument can be made regarding education and training policies in Iran's Baluchistan. Ethnic tourism is a fundamentally community-centred. Personal interactions between individuals working in ethnic tourism and travellers take place at all levels. One particularity of the ethnic tourism activities is that those interactions are particularly frequent for employees at the lower level of a company structure. Ensuring that those employees have the skills necessary to offer high quality services may play an important role in increasing the attractiveness of Iran's Baluchistan as tourist destinations. These and other elements like stability and security are fundamental inputs in order for the ethnic tourism in Iran's Baluchistan to grow by participating Baluchis community. In order to maximize its spillovers to the rest of the economy, other inter-linkages matter, like the possibility to source food from the local economy, to offer other leisure services or to sell direct local products such as Baluchis handicrafts to ethnic tourists. For the sustainability of the ethnic tourism in Iran's Baluchistan, aspects like the Baluch ethnic group engagement in resource efficiency and mitigation of environmental impacts are important.

6.77 Frequency distribution of weaknesses pointed out by tourists in Iran's Baluchistan

Weaknesses	Frequency	%
● If the region's security problem will be solved, it can be converted into countries tourism hub	24	18.05%
● Security problems	22	16.54%
● Failure to advertise properly	15	11.28%
● Provided that health and amenities facilities increase	15	11.28%
● lack of facilities and poor management	15	11.28%
● Poor facilities	9	6.77%
● Failure to address locations where can be tourist attractions	9	6.77%
● Because it does not have adequate facilities and infrastructure	7	5.26%
● Government officials and representatives Attention to the region is low	7	5.26%
● Drinking water is no good and hot	7	5.26%
● There are very few facilities	2	1.50%
● Due to the lack of facilities	1	0.75%
Total	133	100.00%

6.6 Summary

This chapter presents an analysis of surveys of tourists in Iran's Baluchistan tourism destination. The profiles of tourists and their perceptions of ethnic product features, assessments of ethnic attractions, security and the levels of satisfaction with their experiences for first time travel by gender have been provided.

This analytical chapter has an in-depth look into the perception of tourists about Iran's Baluchistan as an ethnic tourism destination. The chapter gives very detailed information which was extracted from the questionnaires which were received back from 700 tourists and through this chapter their view points are presented and examined in the context of ethnic tourism.

There are several tables available in this chapter giving information about the mental image of tourists and its changes before and after the trip. Moreover the travel patterns of tourists to this area is analysed to see with which vehicle tourists

are more willing to travel to this are and if it is the matter of interest or infrastructure.

In addition ethnic accommodation for tourists and staying with local tribe members was questioned to see how willing are the tourists to stay with locals and a gender comparison table prepared to see the differences of ideas between male and female tourists.

Tourism facilities, tourism structure and hospitality are among the other themes that the tourists of this region were questioned about. They were also answered a question about how likely they are to travel to Baluchistan again.

Maps and figures are accompanying the tables wherever necessary for the better presentation of the information.

Chapter 7
Religious Leaders

7.0 Introduction

This chapter examines perceptions of religious leaders, their role in tourism development and their attitudes toward ethnic tourism development in Iran's Baluchistan. In fact, religious leaders are powerful and influential in Baluchis community, therefore, in this investigation, their points of view as religious stakeholders, regarding developing ethnic tourism in Iran's Baluchistan was considered. The perspectives of religious leaders examines through interviews with twenty religious leaders, including Friday-prayers Imams in the cities of Zahedan, Iranshahr, Khash, Saravan, Nikshahr, Chabahar, Konarak and Sarbaz. Indeed, all religious leaders who were interviewed are Sunni and members of Baluch ethnic group. In addition, by focusing on the religious leaders' engagement with ethnic tourism planning in Iran's Baluchistan, the researcher will investigate the viewpoints of religious leaders regarding the wide range of encouragement for Baluchis to involve in ethnic tourism and cooperate with planners to make Iran's Baluchistan a national ethnic tourism destination.

This chapter first introduces religious leaders in Iran's Baluchistan, and then examines tourism religious leaders' perceptions in the context of the ethnic tourism in Iran's Baluchistan. Moreover, a supplemental section addresses planning issues is described. Finally, a summary of the chapter is presented.

7.1 A brief review about Baluch Sunni religious leaders

A hundred years ago, for the sake of religious education, some of the Baluch youths went to *Deoband* School in India, which is a prominent theological school and could best serve the purpose of these fascinated Baluchis young people. They spent approximately 15 to 18 years gaining Islamic education. After graduation, they returned to Iran's Baluchistan, where they gifted the Baluchi society with a religious scholarly movement. They brought with themselves the knowledge that was taught to them by the well-known Sunni Hanafi Scholars of *Deoband*. Thus, they began to indoctrinate and promote *Shah Waliollah Dehlavi's* thoughts in

Baluchistan of Iran. It is asserted that around 43 renowned Baluch religious scholars have been educated from *Deoband* school of India (Taheri, 2012). *Abdol Hamid Ismaelzahi* (the current religious leader of the Sunni Baluch people), *Ghamarodin Mollazehi* (the principal religious leader of *Shamsol Olom* School of Iranshahr), *Mohammad Ghasem Ghasemi* (a mufti, means a Sunni religious leader who can issue decrees), and *Mohammad Yousef Hossinpour* (the principal religious leader of Einol Olom School of Gosht), are among the major Baluch Sunni religious leader working under the Islamic Republic of Iran policy. In addition, among those who have been educated in Saudi Arabia are Allahverdi, Abdol Samad Saadati and so forth (Jahani, 2013). This account indicates that the presence of these Sunni religious leaders in Iran's Baluchistan had been a facilitative factor, which found its way to influence the largely illiterate Baluchi community of Iran. In fact, the Islam sized environment of Baluchistan owes its progress to the efforts of these people who developed a number of Sunni religious schools in there. These schools developed by Baluch religious leaders to such an extent that today for the sake of religious studies, rather they tend to stay in, for theological education, while in the pre-Islamic Revolution period, the number of Sunni theological schools in Iran were handful and Baluchis used to go and pursue their studies in countries like Pakistan, India, and the Persian Gulf states.

In the pre-Islamic Revolution Iran, Baluch religious leaders were, to some extent, under the influence of their tribal chiefs and this was because of economic dependency on the chieftainship. Few of Baluch religious leaders had maintained their relationship with Shah's regime, however, that did not allow them to enjoy a stable status. The most prominent Baluch religious leaders were Molavi Abdul Aziz who lived in Zahedan. It has been asserted that religious leaders Abdul Aziz had tried to establish a constructive relationship between Baluch and the monarchical regime, but he had failed to do that, mainly because the regime did not regard him as a reliable person. Nevertheless, religious leader, Abdul Aziz, succeeded in enhancing the social prestige of Baluch religious leaders in Iran's

Baluchistan. One of his major works for the interest of Baluch religious leaders was the establishment of some Sunni religious schools affiliated to the Maki Religious School of Zahedan (Taheri, 2012).

Strictly speaking, because of the fundamental ideational differences, majority of Baluch Sunni religious leaders under the Islamic Republic are politically passive and have remained indifferent towards the Islamic Republic of Iran. Hardly, a few of Baluch religious leaders can be considered as the real supporters of the Islamic Republic. However, in order to survive and keep satisfactory status under the Islamic Republic, most of the Sunni religious leaders expediently have remained as supporters of the Islamic Republic. For example, religious leaders Abdol Hamid Ismalezahi, the religious leader of the Sunni Baluch in Iran, in a number of reports or interviews with the media, has declared that the Sunni work for unity and fraternity and pray for and support the Islamic Republic of Iran. In another instance, religious leaders Mohammad Is-haaq Madani, the official Counsellor of the President in Sunni affairs, more often than other Baluch religious leaders, stands by and supports the Islamic Republic of Iran, as it is evident from most of his formal talks (Taheri, 2014).

The classified Baluch religious leaders working under the Islamic Republic are into the following three major groups: 1) Isolated religious leaders; 2) Oppose religious leaders and 3) partisan religious leaders. The isolated group is in majority. Although this group does not agree with the ruling Shia ideology, it is passive. In case of an open antagonism against the Islamic Republic, this group may seize an opportunity to unleash its anger and attack the government. Most of the religious leaders in this group follow and obey Deobandian ideology. This school holds anti-Shia tendency, thereupon a lack of trust is rooted between the dominated Shia religious leaders of Iran and the Deobandian followers. The opposition group of Sunni religious leaders stays outside Iran. Those who are inside the country usually do not disclose their hostile feelings. It cannot be assessed clearly to what extent they enjoy a popular support within Baluchistan of

Iran. However, in this regard, religious leaders Abdol Rahim, the younger brother of the late religious leaders Abdol Aziz (the first religious leader of the Iranian Baluch), has established a television program in London. On this program from London, he publicly and strongly criticizes the Islamic Republic of Iran and its ideology. Evidences show majority of Baluch in private support his program. With reference to the partisan group, a few of Baluch (Sunni) religious leaders openly support the Islamic Republic. Such a support is based on the personalized oriented interests. Because of their association with the ruling Shia religious leaders, these religious leaders usually do not enjoy a popular support in Baluchistan. Political conditions and developments in Baluchis populated regions of Iran have made many religious leaders dissatisfied with their respective governments, in general led them to hold an antagonistic way of thinking against their central governments of Iran (Taheri, 2014).

7.2 Transfer the power from tribal leaders to religious leaders

The Pahlavi regime pursued to change the political climate in Iran's Baluchistan by eliminating the role of tribal leaders as a channel of communication, which used to exist between the Baluch and central governments. The plan was to substitute governmental institutions such as army and police headquarters instead. Thus, these governmental institutions were set up to look after the social and political issues of the region. However, Pahlavi regime failed to eliminate the influence of tribal leaders in Iran's Baluchistan. Actually, before the Pahlavi establishment, the status of Baluch tribal leaders in Iran's Baluchistan was well defined. They had a great influence over Baluch ethnic group of Iran. The regime of Shah understood this afterwards, which is why, government subsequently concluded that without the presence of tribal leaders, security could not be maintained in Iran's Baluchistan and that no other group except tribal leaders can be helpful in bringing about security in the region. On the other hand, one of the main policies of the regime was to safeguard the area. Indeed, the power and wealth of tribal leaders and chiefs have been derived and collected

from their own resources such as lands and perquisites that established by tradition among the isolated and largely illiterate tribal communities of Baluchistan. Prior to the Islamic Revolution of 1979, one of the most important assignments of Baluch tribal leaders was to establish a link between Baluch ethnic group and the central governments. Hence, in order to fulfil its plans, regime began to show respect towards tribal leaders i.e. with an allocation of insignificant budget to tribal leaders, regime could preserve security in Iran's Baluchistan. Therefore, it was not necessary to allocate huge budget for the sake of security matters in Baluchistan.

With coming Islamic Republic revolution of Iran to power in 1979, the political structure of the country was transformed, namely the monarchic form was replaced by the religious one. Since the Revolution, gradually the political atmosphere made Baluch tribal leaders lose their historical popular bases in Iran's Baluchistan. It is to be noted though the tribal authority declined, religious authority ascended, which is not only spiritually powerful but also politically empowered. In fact, after the Islamic Republic of Iran and rise of the religious leaders as the state, rapidly the power of tribal leaders declined and the power and influence of the religious leaders increased. Indeed, within the Baluchis society of Iran, the power of Sunni religious leaders became more apparent. Therefore, in the course of time, within the Baluchis society of Iran, the power shifted from tribal leaders to Sunni religious leaders. The major reason behind this change is rooted in the policies of the Islamic Republic of Iran. As a result of this, the Baluchis society of Iran till today continues to be a Mullah dominated society, where both religion and tradition together play a vital role in the daily lives of the people.

However, this is not to say that in post-Islamic Revolution the tribal authority entirely faded away. Baluch tribal leaders are still influential in certain parts especially in Sarhad region of Baluchistan. Some of them are strong enough to mobilize different families of their tribes. In recent years, under the Islamic Republic of Iran, most of Baluch ethnic group have developed a greater awareness

of the central authority. In general, the Baluchi society of Iran respects its Sunni religious leader's authority. Indeed, as pointed before, throughout the history of the land the Sunni religious leaders have always played a vital role in the Baluchis society of Iran. During the Pahlavi regime, apart from their religious obligation, their role was to connect Baluch ethnic group with the tribal leaders and to justify the role of tribal leaders. Later on, in post-Islamic Revolution though tribal leaders lost their bases gradually, this did not happen to Sunni religious leaders.

Therefore, Baluch Sunni religious leaders under the Islamic Republic replaced the tribal leaders and become more powerful. Their power and influence can be observed in various fields. For example, when the educated-class Baluchis including politicians and state employees want to make their presence notable they are usually unable to get the support of Baluch ethnic group without the confirmation from Sunni religious leaders. This, in fact shows the great influence of Baluch Sunni religious leaders over the Baluchis society of Iran. And, this is applicable in Iran's Baluchistan. From the Baluch society of Iran whoever wants to enjoy public support first needs to satisfy Sunni religious leaders and comply with their rules, otherwise they cannot receive public support in their own Baluchis society of Iran. The major reason behind this fact is the base of power. The source of power for the tribal leaders was tradition and tradition was dominated in Baluchistan because of the lack of education and modern political awareness. The sources of power for the educated Baluchis are educational institutions and universities, which barley can penetrate the mind-set of the common masses. But, the sources of power for the Sunni religious leaders are stereotyped religious institutions, in which even today they play a vital role in the day-to-day lives of the Baluchis. In struggle between these three sources of power, tradition is more exposed to danger and can be overwhelmed by modernity, but religion hardly can be pushed back by modernity or globalization (Taheri, 2014).

In addition, the Islamic Republic revolution prepared opportunities for Baluch ethnic group in Iran's Baluchistan, regarding political and cultural freedoms, in

the fully open political atmosphere which prevailed in the country during the first eight months of the Islamic Republic. The Baluch found themselves free to express their national sentiments; carry out open political activities; use their national dress in school and public offices, and read, write, and publish in their language for the first time in fifty years. This statement is indicative of the fact that the Baluch for years had been living under the dictatorial regime of Pahlavi. The above-mentioned statement also implies Baluch had not been allowed to express their political views openly, to set up and organize political parties, to publish in their own language, and even not allowed to use their own Baluchis dress, so to speak, in governmental organizations. And, once they come across an opportunity like the Islamic Revolution, they began to unleash their sentiments violently as a sign of protest. This carries no other implication except a thirst for freedom.

In the first decade of the Islamic Republic there were no well-established and well defined channels of political communications between Baluch and the central government. It was due to the fact that the Islamic Republic was a new player in the politics of Baluchistan, and thus was in a dilemma how to deal with the security and political matters in Iran's Baluchistan in the immediate aftermath of the Revolution. All Baluch tribal leaders including the Sardars and Khavanin (old title for the chief of a big tribe) who were associated and had a sense of belongingness to the regime of Shah (previously played the role of a channel of political communication between Baluch and the Pahlavi government), could not be trusted by Shia religious leaders. After the Islamic Revolution, this sense of belongingness started declining, because the previous regime was no more.

Furthermore, the religious leaders did not appreciate such connection. Based on such concept, the policies of the Islamic Republic increasingly alienated Baluch tribal leaders from the mainstream. But, this policy failed to work out properly. So, in the second decade, the Islamic Republic reviewed its policies and pursued the policy of 'absorption'… making the Baluch including tribal leaders dependent

on the Islamic Republic through various methods such as amnesty or through the establishment of different structures like Office of Leadership representative for Sunni Affairs, and so forth. Although the Islamic Republic looked upon this as a success, it seemed to be a one-sided achievement. The Islamic Republic diplomatically failed to integrate the Baluch into a unified political system, as it is evident in the third decade of the Islamic Republic. The reason can be due to the lack of socio-psychological understanding of the Baluch. To many of the Baluchis, their hopes and aspirations even under the Islamic Republic remained mostly unfulfilled.

With regard to religious liberty, Sunni religious leaders demand more religious freedom. Although Baluch Sunni religious leaders are free to practice and propagate their own version of Islam within Baluchistan, they are hardly allowed to propagate Sunniism nationwide. In fact, favouring this demand by allowing a nationwide religious activity to Baluch Sunni religious leaders may expand the scope of Sunniism in Iran, an ideology which is different from the Shia way of thinking.

The main challenge between Islamic republic revelation and Baluch tribal leaders in Iran's Baluchistan began because losing the power. In fact, who once used to play a vital meditative role between Baluch ethnic group and the Pahlavi government, after the Revolution of 1979, gradually lost their popular bases. They are not much active in direct politics of Iran's Baluchistan and whatever they wish is respect and honour. Of course, most of those tribal leaders who gave up to the Islamic Republic and remained loyal to it, received fair treatment from central authority. In this regard, example can be taken of some grandchildren of Baluch tribal leaders such as the Rigi tribe, who live fairly in Baluchistan of Iran.

Since Baluchis religious leaders of Iran because of religious differences between Shia and Sunni, and religious leaders of Baluch intellectual trends abroad, including Saudi Arabia, are linked, the government of the Islamic

Republic of Iran, is trying to control and influence in Iran's Baluchistan, through increase the power of Baluchis tribal leaders and thereby to reduce the power and influence of the Baluchis religious leaders. But, currently, this is not possible because Baluch tribal leaders are following the religious leaders (Taheri, 2014). Good to be mentioned, according to experiences of the researcher in Iran's Baluchistan regarding the power of tribal leaders, it's clear that the influence and power of tribal leaders after the Islamic revolution in 1979 declined considerably, but, they still play an indirect role in preserving security in Iran's Baluchistan (Photos, 7.19, 20, 21, 22).

Photo 7.16 the main religious leaders in Iran's Baluchistan

Source: Website of Abdolhamid, Sonni Religious leader http://abdolhamid.net/persian/

Photo 7.17 Respect of Baluch politicians to Religuios leader

Source: Website of Abdolhamid, Sonni Religious leader http://abdolhamid.net/persian/

Photo 7.18 A screen shot from the interview of Baluch religious leader, which show his request from kidnapers to free the hostage soldiers[4]

Source: Isna

---

4. The Sunni Baluch religious leader, Molavi Abdolhamid in this interview is supporting the national government of Iran by requesting the kidnappers to free Iranian hostage soldiers.

290

Photo 7.19 the meeting of religious leader of Baluchistan with the new president of Iran

Source: Persa News Agancy

Today, the Baluch elites of Iran including the tribal leaders and the educated Baluchis are under the influence of their influential Sunni religious leaders. The strong spiritual presence of Baluch Sunni religious leaders in the entire Baluchistan particularly in its capital Zahedan cannot be denied. Molavi Abdol Hamid Ismaelzahi, the leading Baluch Sunni religious leader has turned into a charismatic figure for many of the Baluch. Via their religious institutions they played a vital and indirect role in the politics of Iran's Baluchistan. The Maki Religious School in Zahedan has turned into a powerful socio-political institution. As stated earlier, neither the tribal leaders nor the educated as the other Baluch elites can enjoy a popular base without the support and justification of the Sunni religious leaders.

7.3 The influence of religious leaders in socioeconomic and cultural aspect of Baluchis

As above mentioned about the power of the religious leaders in Baluchis community, therefore one must not underestimate the influence of religious leaders in socio-economic and cultural aspects in Iran's Baluchistan. The religious leaders oversee every aspect of the Baluch ethnic group. So, ethnic tourism will not be successful without effective planning in cooperation of religious leaders in Iran and especially in Baluchis community. Therefore, ethnic tourism planning with positive relationships between religious leaders in Iran's Baluchistan has positive impacts on the development of the Baluchistan.

The previous works and research backgrounds of the researcher in Iran's Baluchistan and familiarity with the culture and situations helped very much to do interviews without problems with religious leaders in Iran's Baluchistan. In fact, it's hard to make relationship with Sunni religious leaders in the Iran's Baluchistan, because they are under the magnifying glass of the intelligence service of the Iranian government. The Sunni religious leaders in Friday prayers have speech at the mosques in Iran's Baluchistan for Baluch ethnic group every week.

During the field research in Baluchistan, the researcher examined some plans with cooperation to Baluch ethnic group in context of tourism and focused on ethnic tourism development. Therefore, during the researcher´s stay in the field of research, he participated in the mosques with Baluchis clothes and listened to the speeches of religious leaders to know the topic of speech after the Friday-prayers in mosques. It was very useful, because it helped the researcher to find a solution to make relationship with religious leaders (Friday-prayers Imams) and making interviews with them.

When the researcher listened to the speeches of the religious leaders in mosques after Friday-prayers, it was proved that, the Sunni religious leaders are

considering all social, political, economics and religious aspects of Baluch ethnic group. In fact, they try to give knowledge and their guidance to Baluch ethnic group in all fields. While the researcher was at the Sunni mosques, an assistant researcher who was familiar with the attendants came for accompanying. Therefore, when the prayers and speeches finished, the Sunni assistant introduced the researcher to the religious leaders and requested from them to accept the interviews with the researcher and they unbelievably and simply accepted doing the interviews without any insisting.

As the researcher was familiar with the contents of the speeches of the religious leaders in the mosque, it helped him to do the interviews without difficulty and also they answered effectively. Therefore, in the following pages, the interviews with the religious leaders as key stakeholders of ethnic tourism in Iran's Baluchistan, is presented.

Photo 7.20 the main religious leader of Baluch ethnic group

Source: Maki mosque

"*I worked for more than ten years as Friday-prayers Imam in Tis village. The Baluchis habituated in this area have always attended in the religious ceremonies and especially in the Friday-prayers. In fact, Baluchis pay attention to all sermons and are using them in all aspects of life and we are trying to pay*

attention to problems and issues of Muslims. Furthermore, as much as we are able, we try to help them to have a good life in this world and hereafter.

We emphasise that life in this world is a primary stage for a permanent life in the second world as God mentioned in holy Quran. We would like to show religious views to Baluchis to looking for useful life with bread solvent. Religious matters have relevance to all aspects of Muslims' life and they use from religious subjects to guarantee all process of life. We start with religious introduction and then covering the daily subjects, social, economic and cultural matters relevant to the Baluchis situation in Iran's Baluchistan and also Muslims worldwide.

Muslims must be sensitive about difficulties of other Muslims in other places and support each other. Indeed, the situation of Baluchis regarding the economic activities is not good and Baluchis live with difficulties and always we emphasis in our meeting with government and politician, to do as much as they are able for job creation for Baluchis to improve the level of their life.

The Baluchistan is rich and our people have to have good life and develop the area, but unfortunately the view of the government is not a good and sustainable view regarding this region. We have a long history and a rich civilization in Iran's Baluchistan and it can be good to bring tourists to visit and also be our guest. We will be happy to have any guidance about tourism development in Iran's Baluchistan and we think it's our main duty to do for introducing Iran's Baluchistan through encouraging Baluchis. Unfortunately, Baluchis are oppressed and our image is not suitable in Iran and some problems which have happened in our area had lots of negative impact for our culture. Therefore, through tourism we can change it and as much as tourists visit our area, it will have positive impact for changing our image in a suitable direction". (Interviews with religious leaders, 2014).

In fact, interview with religious leaders was useful and shows that the power of religious leaders can be used for developing the ethnic tourism in Iran's Baluchistan. As researcher read all brochures and documents for developing tourism and tourism planning in Iran's Baluchistan, he didn´t find any points that inside them to be mentioned about the role of religious leaders in tourism development; because, they are Sunni religious leaders and from viewpoints of the government and policy makers, they are in margin and red line.

If any planner or Shia manager of the government have a meeting with Sunni religious leaders, it's considered as an abnormal action and will have negative impact in the profile of this manager and he will be changed and will lose his position as soon as possible.

It clearly shows the conflicts between Shia and Sunni Muslim in Iran. Therefore, the researcher with custom of Baluchis attended in Baluchis mosque to be unknowing and after so much advice with the friends in Iran's Baluchistan decides to interview with Baluchis religious leaders in Friday prayers.

In fact interviews with religious leaders were accompanied by lots of stress, fear and sensitivity. The researcher could not ask direct questions in relation to the conflicts, because some Baluchis religious leaders are sensitive regarding these issues, however it was good to know their viewpoints regarding ethnic tourism and evaluate how we can use from this power source for ethnic tourism planning in Iran's Baluchistan.

"*The roots of insecurity in Iran's Baluchistan are unemployment and economic problems. I invite all investors to trust to local management in Iran's Baluchistan and bring all capital from abroad and launch business in Iran's Baluchistan*" (Interviews with religious leaders, 2014).

The Baluch members of such centralized political parties are usually under the influence of their Baluch religious leaders, who are indirectly active in the politics

of Iran's Baluchistan under the umbrella of a few powerful Sunni religious schools such as the Maki Sunni Religious School in Zahedan, which runs by main religious leader *Abdol Hamid Ismaelzahi* and his team.

This religious institution, in fact, has turned into an informal political force within the state system. In fact, after choosing a manager from Baluch ethnic group in Chabahar free zone, the main religious leaders *Abdol Hamid Ismaelzahi* in protocol ceremony for this manger mentioned a key point that shows that it is possible to solve the problems and insecurity issues and bring peace and business in Iran's Baluchistan, through participation and cooperation of Baluchis and religious leaders in solving the issues.

However, it clearly show that religious leaders' intervention in all issues in Iran's Baluchistan have much power and influences in Baluchis, therefore, from a useful strategy, it is possible to convert this power for encouraging Baluchis for participating and putting investments in ethnic tourism activities and protect Baluchis culture and also benefit from this authentic culture in a suitable direction.

7.4 The perception of Baluchis religious leaders in ethnic tourism planning

According to the explanations and also regarding to the power of religious leaders in Iran's Baluchistan, it is good to examine their perception as a key stakeholder in ethnic tourism planning. Compared with other provinces of Iran, Baluchistan's economic and social development appears to face particularly daunting challenges. Iran's Baluchistan starts from a relatively low level in terms of social achievements such as economic development, education, gender equity indicators and physical infrastructure and dedicated equally 11.5 percent of the country's area to itself (Bazzi, 2012: 2366-2367). But interestingly, Iran's Baluchistan's geography might also be its main economic resource, because through this part, have accessibility to free water and Oman sea. In addition, Baluchistan is a gateway of Iran to India subcontinent and social and cultural

relations (Ebrahimzadeh and Sahraei, 2012). Indeed, in Iran's Baluchistan there is a gap between the strategic location, rich culture and poor people. As a result of the investigation of the researcher in documents regarding the process of the development, in this area before and after revolution 1979, this gap always was highlighted. In this regard, through ethnic tourism planning, attempts are made to resolve these conflicts, and also to increase opportunities for understanding different stakeholders each other. So, planning should aim to provide resources for democratic and informed decision-making. Planning is a process, a process of human thought and action based upon that thought, in point of fact, forethought for the future, nothing more or less than this is planning, which is a very general human activity. The aim of action-research is to close the gap between science and practical affairs (Hall, 2008: 85).Yet, in Iran's Baluchistan there is no absolute standpoint in planning, always perspectives and actions shift over time in relation to changing the government and policy maker. These approaches convert the unique opportunities for development of Iran's Baluchistan, over the time of threats. The purpose of researcher is to focus on bringing different stakeholders with different viewpoints together and encourages dialogue between different stakeholders with similar goals. Allow them to find common ground by sharing ideals and empower them to adopt positive ideas from each other for developing the Iran's Baluchistan. In the context those religious leaders are playing the main roles in different dimension of Baluch ethnic group, investigation of religious leader's perception in relevant ethnic tourism planning are very vital.

"Tourism development in our area would be a very positive program and can help us in job creation and economic benefits and introduces our hospitality to tourists. In fact, hospitality is emphasized in Holy Koran. Surely, Baluchis will be happy to have guests; moreover doors of our houses are always open for guests.

We will do our best to use from tourism developments to show our real culture and style of Baluchis hospitality. I believe as a religious person that we cannot achieve success without cooperation and we always in our speeches encourage

people to cooperation with each other and also consult with the wisest person to be successful in all aspect of life. In fact, it's important to start with cooperation for tourism development. So, it is possible to provide economic development through cooperation with all key stakeholders in our area.

Undoubted, economic development and poverty eradication have direct impact in Baluchis view in relation with the government. Always, Baluchis are proud of our country and we participate in all governmental ceremonies and also we want from government to pay attention to our problems and investment in our area to develop the level of Baluchis life.

We for sure will benefit all the opportunities to introduce our area and cooperate in the development of our country. We do not have problems with government; in fact, some enemies of the country try to make the feeling that there are problems between Baluchis and the government. Therefore, some local politicians without any research about these issues or any dialogues with Baluchis accept these matters.

So, the false policy in Iran's Baluchistan helps to flare up the fire of being enemy in the region. We are ready as religious leaders for cooperation in solving issues that are relevant with Baluchis to develop in first hand our area and in second hand from our country.Baluchis people are simple and painstaking, if the government trust to us and with a correct policy plans in our area, for sure, Iran's Baluchistan have the capacity to grow up in the suitable direction.

Tourism development is a useful plan for Iran's Baluchistan, because, Iran's Baluchistan is rich regarding history, culture, nature and environment and these attractions are interesting for tourists. Unfortunately Baluchis are not familiar with tourism industry; they need some education and experiences. We have some tourism complexes, but these complexes are more relevant with Baluchis Taste. Tourism industry and hospitality are interesting for Baluchis, because our culture

is relevant to hospitality and always we emphasize on the rights of the guests. So, Baluchis will cooperate for tourism development in Iran's Baluchistan" (Interviews with religious leaders, 2013).

Indeed, ethnic tourism planning in Iran's Baluchistan have lots of positive impacts including preparing opportunities for Baluchis to have relationship with tourists and to talk with them and also for tourists to get to know the lifestyle of Baluchis and to learn about their culture.

In other words, the hosts (Baluchis) themselves are the key attractions in ethnic tourism, and home-hosted services are perceived by tourists to provide them with an apparently 'back-stage' experience of ethnic life. The motivations that Baluchis would like to have guests, reported in interviews seem social reasons are primary, whilst economic motivations are largely played down. However Iran's Baluchistan are rich in tourist attractions, but Baluchis are poor, therefore, economic income through ethnic tourism will help to push towards and justify the quality of life and also most of Baluchis religious leaders strongly asserted tourism development in Iran's Baluchistan for social motivations and introduce Baluchis culture to tourists in national and international levels. So, they exactly know that through interaction with tourists, they have opportunities to benefits for different aspects. Opening up their homes to tourists and allow them to have chance for interaction with real Baluchis hospitality and also Baluchis will have the chance to be familiar with different cultures and ideas that they might not have part of their daily life in Baluchis community. Many of the Baluchis religious leaders mentioned that Baluchis enjoyed having tourists and meeting different people and sharing idea. Most of them also suggested in interviews that the role of tourists for Baluchis, after get familiar with Baluchis hospitality is seem to being representatives of Baluch ethnic group for introducing them to other Iranian tourists to reducing the negative image of Iran's Baluchistan.

Hospitality is hence a transformation process, wherein the key transformation taking place is that; from a set of strangers into friends. Indeed, most of the Baluchis religious leaders' interviews described this transformation process when discussing their guests. Many Baluchis stated that they saw their guests as 'guests' when they first arrived but as 'friends' when they departed. In the context of ethnic tourism social interaction happen and is the main reason both hosts and guests give for wishing to enter into this relationship in the ethnic tourism destination setting. In fact, the structure of Baluchis culture is so strong and traditionally they do not like to change the lifestyle and tourists must respect to the Baluchis culture and during their stay in Iran's Baluchistan, they have the opportunities to practice this culture. The focal point that Baluchis religious leaders figure out in their interviews emphasis that the most important things to be considered in respect to tourism development in Baluchistan is respecting to issues such as religion and Baluchis culture.

7.5 Religious leaders as a stakeholder in ethnic tourism planning

In the recent tourism literature, more and more researchers argue the need for increased collaboration in the planning process. Collaboration among key players in ethnic tourism is a fundamental ingredient in sustainable development efforts (Jamal and Getz 1995; Sautter and Leisen, 1999). This regards discusses religious leaders as a stakeholder in ethnic tourism planning and their application as a normative planning in Iran's Baluchistan. So, each stakeholder group has a right to be treated as an end in itself, and not as means to some other end, and therefore must participate in determining the future direction of the firm in which it has a stake (Donaldson and Preston 1995:73). Religious leaders played a significant role in Iran after Islamic revolution in 1979 and clearly evident shows that they are main decision makers. So, intentions of religious leaders to participate have positive impact for ethnic tourism planning as a stakeholder.

"Unfortunately until now, any manager or responsible for tourism in Iran's Baluchistan in relation to tourism development did not ask from us to intervention as a stakeholder. We are ready to have cooperation on the subjects that have positive impacts for people and I think tourism is a unique form for economic development and from other side; it introduces our culture, history and so on. Iran's Baluchistan for Iranians is an unknown region and from tourism planning we can make Iranian tourists familiar with our area. We are eager to encourage people through speech in Friday-prayers to have cooperation and also pay attention to tourism planners in our touristic area and also for investment and participating to develop our area. Some Baluchis invested in this industry and they have some complexes and are very satisfy from this activity and the job creation for lots of young people and this kind of action surely have good sense for this world and also the second world and we will support them wholeheartedly.

The lack of training and experiences in tourism in Iran's Baluchistan and also on the other hand the lack of governmental planning in our region is high and we need some plan and model to use and encouragement for participating in the opportunities that tourism is creating for people. We will be happy to have cooperation with tourism planners to design a suitable plan to bring tourists in our area and also we do our best to encourage Baluchis to be sensitive in relation with tourism and accepting strangers as guests and presenting them the Baluchis hospitality. Finally good to mention that hospitality is in the blood of Baluchis and they are eager to doing their job very well" (Interviews with religious leaders, 2013).

Religious leaders played a significant role in controlling the negative impacts of tourism in Muslim societies. In fact, they warn tourism managers and planners about the negative impacts of tourism. In order to protect the cultural and religious values of Muslim society, this should be regarded as a positive thing.

7.6 The view points of Religious leaders about security for tourists in Iran's Baluchistan

The impact of inter-ethnic tension on Iran's foreign policy is profound. The role of external actors in ethnic identity politics has a crucial impact on Iran's national security discourse. The broad implications of these ethnic tensions have emerged as a vital security concern for the country (Saleh, 2013). Baluch ethnic group are territorially located and also they are transnational cross-border. Bordering Pakistan and Afghanistan, the Baluchis have always been perceived by the regime as constituting a potent threat to the territorial integrity to the country. A Baluchis group called "Jundallah" attacked a government convoy and left 22 dead. It also executed six members of the Revolutionary Guards. The regime constantly accuses the United States and the United Kingdom of prompting conflict among its Baluchis ethnic communities. Tehran resists against an acceptance of the fact that the country is confronted with an internally caused ethnic security threat. On the contrary, the regime rejects the notion of the existence of ethnic problems in the country and accuses foreign "agents" of being the sole initiator of ethnic strife in Iran. In his televised confession two days after his arrest, Abdulmalek Rigi, the leader of a militant Baluchi group, stated that he had significant ties to the United States and that he had been supported by the Central Intelligence Agency (CIA) (Saleh, 2013). Indeed, the security issues in Iran's Baluchistan are in relation with foreign policy and also some dissatisfaction inside of Iran. The dissatisfaction between Iranian government and ethnic groups is preparing circumstances for intervention of foreign factors. In fact, the Iranian government does not have any useful plans for convert the threat to opportunities. The main reason of this research is to use from ethnic culture for ethnic tourism development and from impact of ethnic tourism, bringing peace and understanding between Iranian ethnic group (Shia) and Baluch ethnic group (Sunni).

"Iran's Baluchistan usually is a safe place for guests and Baluchis are respecting to guests very well. In fact, there are some security problems in the border with two other countries of Afghanistan and Pakistan but not for guests. We do not remember that anything bad happens in Iran's Baluchistan for tourists or our guests. Undoubtedly, Baluchis can prepare suitable context for tourists, if a planner works in a sustainable way for tourism and have Baluchis as co-operators or responsible for tourism, Baluchis always would be welcoming to strangers as guests and present good services as much as they are able and it is in our culture that we must respect to guests very well. Therefore, Baluchis will be happy to communicate with tourists. Surely, when we have good flow of tourists in Iran's Baluchistan, step by step the negative image will be reduced. Unfortunately, some movie makers are using clothes of Baluchis ethnic group in movies for bad characters and this kind of activity had lots of negative impact on the image of audience about Baluchis. We are ready to show our real culture with lots of history through tourism planning and participating in this industry to bring positive results for our culture. Also good to mention that, as we are ready and eager to respect to tourists and accepting them as guests, we want from tourists to respect our lifestyle and culture. Iran's Baluchistan is a destination that is full of attractions with hospitable people and doors of Baluchis house are always open for guests" (Interviews with religious leaders, 2013).

"A Sunni religious leader who is also director of the "Maki Darul Uloom" in Zahedan believes that the solution for solving security problems in Iran's Baluchistan is possible just with the participation of Baluchis. The main issue regarding the participation is involving more Baluch ethnic group members in the development and advancement. If government pay attention to Baluchis and create the condition that they feel there is no discrimination, it would be the best help to restore security. However, it is good to mention that Baluchis do not have any intervention with these behaviours and actions which are against terrorism. Here is where the place that the Sunnis and Shiites are living together and have

no problem with each other. In fact it must be shown in actions that there is no difference between Sunnis and Shiites. Baluch ethnic group wants to cooperate and be used in the management of local positions in Iran's Baluchistan. Moderation practices must be institutionalized in society. This requires experts and officials to give their views. The principles and methods of discourse in schools or in religious schools and the media can be discussed. Our country and our region in particular have suffered from radicalism" (Interviews with religious leaders, 2014).

In fact, Iran's Baluchistan is a safe destination for tourists and also Baluch ethnic group who are responsible for security of their guests. When Baluchis are the hosts, they are inviting tourists as their guests; therefore, they will be eager to accept tourists. According to the Islam religion values, the Baluchis society is very sensitive for hospitality, because in Islam, giving services to guests is an obligation; Muslims are having a duty to offer hospitality to tourists who are coming (Zamani-Farahani and Henderson 2010).

In conclusion, the main crisis of Iran's Baluchistan is unemployment and tourism industry can create jobs for Baluchis and they will be satisfied with tourists. Considering the view point of both sides, it shows that the goal is achievable through ethnic tourism, just if there would be cooperation for all main stakeholders in the board for ethnic tourism planning. Although some problems exist in this destination but they have easy solution to prepare this context that are culturally rich for ethnic tourists.

7.7 The lack of cooperation between policy makers and religious leaders

Tourism of many sorts is thus compatible with Islam and encourages by its teachings, and Muslims have obligations as hosts and a tradition of offering hospitality to strangers. Religion of Islam is the foundation of public and private life in Muslim nations and its influence extends to politics, especially in theocracies where the state and religion are indivisible. In Islamic Republic of

Iran, society is ordered in conformity with the principles of Islamic law, which directly and indirectly affect recreation and travel. Religion thus influences individual host and guest experiences, but also the operation of the industry, tourism policy-making and destination development (Zamani-Farahani and Henderson, 2010). Indeed, researches about the role of religious leaders in Muslim societies related to tourism are limited. This research seeks to improve understanding and cooperation of religious leaders, policy makers and main stakeholders in relation to ethnic tourism planning with particular reference to Iran's Baluchistan. Comments are derived from analysis of interviews with Sunni religious leaders in Iran's Baluchistan made during fieldwork.

Ethnic tourism is a useful instrument in terms of economic benefit and socio-cultural relation to other stakeholders in the context of multi-ethnic society. Ethnic tourism became popular among both domestic and foreign tourists because of the "primitive," "authentic," "unspoiled," "colourful," etc. images of the highland ethnic minorities. It is because of their distinctive ways of life and the natural circumstances that tourists have been attracted to the region for almost half a century. The growth of the ethnic tourism industry can provide economic opportunities for the state, middlemen and ethnic groups.

In certain contexts, it can become a means for ethnic minorities, as peripheral people, to gain recognition by the state. According to Maneewan at el (2004), the floating market is organized by the cooperation of ethnic groups and influences stakeholders for the purpose of ethnic tourism planning, though the contemporary real life of ethnic groups is no longer practiced in such a way. As mentioned above, regarding the Islam and ethnic group emphasizing to tourism, therefore, it is vital to know the viewpoint of religious leaders in relation to cooperation with policy maker in this subject. However, cooperation with policy makers and religious leaders in the context of ethnic groups in Iran's Baluchistan are very important. As the researcher had interviews with religious leaders in this area and all of them mentioned that unfortunately, until now they did not have any

cooperation with policy makers for planning and development. In fact, lack of cooperation between policy makers and religious leaders made this area a battle field.

 "Cooperation is very important for tourism development in Iran's Baluchistan and it's clearly show that without cooperation with all stakeholders and sectors that have influence in tourism is not possible to putting fundamental step. Therefore, we highly emphasis to all policy maker and planner to intervention all groups that necessary to be in board of tourism. Undoubtedly, the position of religious leaders that are in contacts with all people, are useful for encouraging people to have effectiveness cooperation and benefits from tourism as suitable tool for income and Sales handicrafts and working in opportunities that tourism industry offer to them" (Interviews with religious leaders, 2013).

"The tribal leaders should also help the government. They must use from their influence for solving the problems and take advantage of their assets and helping the government. We should all join hands together. Government alone cannot do a particular job in Iran's Baluchistan. Also, the government should ask for helps so that tribal leaders and Baluchis will participate in various activities" (Interviews with religious leaders, 2014).

In Iran's Baluchistan, Baluchis religious leaders are eager to have cooperation for issues that can create opportunity for Baluch ethnic group. All of the Baluchis religious leaders mentioned that until now there have never been any meetings among them with any planner or government member about Baluch ethnic group issues and had denunciation to the governments. Religious leaders in this context have power for support ethnic tourism program. However, it depends on planners and policy makers that how much they want to benefits from viewpoint of religious leaders to make the flow of ethnic tourism in Iran's Baluchistan in a suitable way. Surely, without cooperation of religious leaders in this destination, it is not possible to reach to goals of ethnic tourism planning. So, knowledgeable

experts in ethnic tourism planning can benefits from approaches of Baluchis religious leaders and lead ethnic tourism development in Iran's Baluchistan.

7.8 Planning issues

Planning is a complicated work in Iran, especially when it comes to tourism planning. Ethnic tourism planning is more than just a planned process in Iran's Baluchistan. Therefore, one of the main reasons that the researcher paid attention to the role of religious leaders as a stakeholder in this research, was difficulty and complexity of ethnic tourism planning. It can be seen as a dynamic, on-going socially constructed and negotiated process that involves many influences of stakeholders in ethnic tourism planning. Because, power is in the hand of religious leaders for controlling the public policy and also encouraging people to have cooperation in ethnic tourism planning. The involvement of religious leaders in the planning process help planners to have high supports to administer the plan documents or decision making about future development.

When planners have intervention of religious leaders as a stakeholder in tourism planning, other stakeholders will trust to the action and will eager to actively participate in the implementation of the plan. As it is shown in the figure 7.1 religious leaders have effectiveness impact in the government and society. Perceiving and responding differently to changing circumstance brought upon them by the development of ethnic tourism, stakeholders align themselves with various normative and Baluchis interest. This means religious leaders will form alliances with different local and external stakeholders to pursue their own benefits sometimes bringing pressure to bear in reshaping and reconstructing the ethnic tourism development process in Iran's Baluchistan.

In summary, as Baluchis religious leaders are connected with all Baluch ethnic group issues, this research brings them connected with ethnic tourism planning for development of the Iran's Baluchistan. Because tourism can change and have positive impact for increasing the quality of life and will brings Baluchis woman

in an approach to be connected them with normal social aspects. In particular, religious leaders were eager to meet tourists and show their ancient heritage to them. Study of religious leaders' viewpoint in the Iran's Baluchistan shows the positive attitude toward global tourism. Economic development and job creation were mentioned as important reasons for their favourable attitudes. As do not willing to make any investments in Iran's Baluchistan, therefore it is good to more decentralized tourism planning framework would motivate the Baluchis in popular tourism destinations in Iran's Baluchistan to take ownership of the issue and increase their efforts and investments to develop their local tourism markets. So, when Baluchis are ownership of tourists' complexes, they will themselves solve security problems for tourists and also all expenditure of tourists will invest for the area and this will be in sustainable direction. Finally, as tourism promotes understanding between people of different nationalities, religious, ethnicities and cultures (Wall and Mathieson, 2006), this research also seek to promote understanding between Baluchis (Sunni) and Iranian tourists (Shia), through ethnic tourism planning and reducing misunderstanding and hostility in Iran's Baluchistan (Figure, 7.4).

Figure 7.4 Influence of religious leaders in structure of society
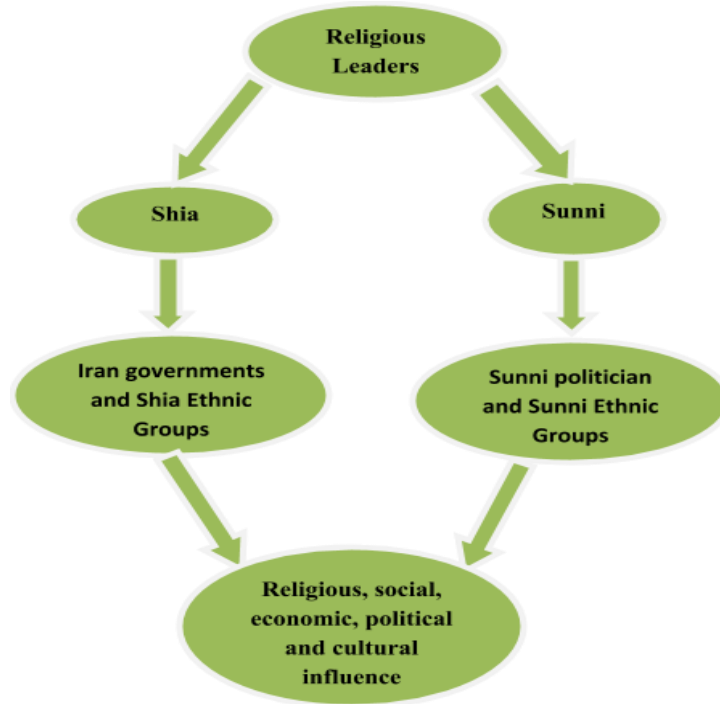
Source: Figure is designed by the auther

This figure shows the power of religious leaders as a main key stakeholder in the structure of the Iran society. This research would like to use from influence of religious leaders as a stakeholders in ethnic tourism for tourism planning in Iran's Baluchistan.

7.9 Summary

Chapter seven is describing the attitude of religious leaders toward ethnic tourism development. Their viewpoints are highly important for planning and policy-making due to their power in the region.

This chapter starts with a brief review about Baluch Sunni religious leaders and the transfer of power from tribal leaders to religious leaders. In addition, the influences of religious leaders in socio-economic and cultural aspect of Baluchis life were analysed.

Moreover, the researcher has done interviews with 15 Baluchis religious leaders to find out about the perception of Baluchis religious leaders about ethnic tourism planning because this research considers religious leaders as a stakeholder in ethnic tourism planning.

The view points of religious leaders about security for tourists in Iran's Baluchistan, the lack of cooperation between policy-makers and religious leaders and planning issues are among the most important topics mentioned in this chapter.

For the better presentation of the information, this chapter is accompanied with a number of pictures and figures.

Chapter 8
Government

8.0. Introduction

This chapter examines perceptions of an important stakeholder group "the government" and its role in tourism development and its attitude toward ethnic tourism. In Iran, different levels of the government are the key players in directing tourism development through policies and regulation of tourism investment, production and consumption. They function as planners, regulators, coordinators, arbiters and even investors in the process of tourism development. Tourism planning and promotion are controlled primarily by the government.

8.1. Iran's constitution and ethnic minorities

The democratic structure of Iran, including its constitution, does not have a long history. The first written constitution in Iran was approved following the Constitutional Revolution of 1906, and went through many challenges without proper implementation and in a revolutionary manner in 1979, following the fall of thousands of years of monarchy, a new one approved. Iran's current constitution was approved on 1st April 1979 through a referendum. It guarantees legitimate rights, justice, equality and the elimination of discrimination through Articles 3, 19 and 20, amongst others. However, the rights derived from it are conditioned on adherence to the official religion of the country, Twelve Imamate Shia. Discrimination is embedded by the need to align all laws with Islamic rules according to Article 43 of the constitution and to accept the principle of Supreme Leadership in the country, with centralised political power and the security forces under his control. Indeed, Iran's constitution emphasized national identity and language and the official line and also emphasized on ethnicity and minority rights. Rafsanjani, head of the expedienty council (2014) pointed out "If Islamic justice is the observance and enforcement of all provisions of the constitution, the rights of all ethnic groups and their demands are not those excesses".

In conclusion, in Iran the equality of the rights of all ethnic groups is mentioned in the constitution, but in the action due to mismanagement, still unsatisfied voice of ethnic minority groups is heard.

8.1.1 Iran regulation versus behaviour to ethnic groups' minority

The strongest legal basis of mutual rights, especially social rights, ethnicity is article 19 of the constitution of the Islamic Republic of Iran "all people of Iran, whatever the ethnic group or tribe to which they belong, enjoy equal rights; and colour, race, language, and the like, do not bestow any privilege". Seems to be the philosophy of the nineteenth insert the Iranian constitution, in addition to consider international law is rooted in the Muslim holy book the Quran. The holy Quran also mentions that any preference based on race, colour, ethnicity and etc cannot be counted among the people of God, but spiritual merit and virtue, the criterion of excellence.

8.1.2 Discrimination against religious group's minorities

The Islamic Republic's constitution is conditioned on adherence to the 12 Imamate school of Shia Islam as the official religion of the people of Iran, as set out in the constitution's preamble and Articles 1, 2 and 12. This condition results in discrimination against religious minorities; However article 13 of the constitution provides certain religious and personal property rights to some minorities such as Christians, Jews, Zoroastrians and non-Shia Muslims. Furthermore, it favours all followers of Twelve Imamate Shia Islam. This makes any religious activity other than Shia somehow difficult, resulting in discrimination becoming a component of the state apparatus.

One of the discrimination against ethnic minorities in the Iranian constitution is outlined in Article 15. Based on this article the official language in Iran is Persian. With this article in place the language, culture and literature of ethnic minority groups are not included. All government offices and even nongovernmental offices in non-Persian speaking regions must use Persian in their correspondence

and communications. While the second part of Article 15 accommodates the limited use of minority languages and scripts in local media and schools alongside Persian. As Article 15 does not guarantee the rights of ethnic minorities, those whose have a first language other than Persian have not been able to use their native tongue in schools.

Some of the key instances and manifestations of discrimination against ethnic minorities based on Iran's constitution are related to language. Language and literature are among the most important tools for human development, so lack of official efforts to promote local languages in regions of Iran with high ethnic minority populations is one of the reasons for the lack of development throughout these parts of Iran.

8.1.3 Ethnicity and cultural exoticism versus national unity

Iran has enormous cultural exoticism and historical assets that have been influenced over its history by invaders and occupiers such as Alexander the Great, the Arabs who introduced Islam to the country, and the Mongols from the east. UNESCO has ranked Iran 10th in the world for its cultural exoticism and tourism attractions. For aficionados of history, culture, and art, Iran is rich and an attractive destination (Eshraghi, Toriman, & Ahmad, 2010; Kalantari, Fami, & Asadi, 2008). These abundant treasures of cultural assets are largely unexploited from the economic development perspective (Bahaee and Saremi, 2014). The role of ethnic settlement patterns at the regional or group level and diversity is not associated with war. When regional ethnic diversity is at hand, no single group is numerically dominant in the relevant geographical area. The opposite of diversity is regional ethnic dominance: the situation when one group is clearly dominant in demographic terms (Melander, 2009). Many scholars of international relations think that with the decline of the Soviet Union in 1991, and decomposing the multiethnic group countries such as Czech Republic into two republics and also the former Yugoslavia into six republics, ethnicity has increasingly been notified

315

as the recent manifestations of identity policy. With the spread of ethnic conflicts and increasing importance in international politics during the 1980s and 1990s we witnessed a growing interest in the issue of ethnicity and nationalism in the various branches of the social sciences. In this respect, the Middle East has attracted many researchers of ethnicity affairs and nationalism due to its diverse religious, linguistic, and racial ethnicity (Salehi, and Sepehri, 2013).

The eruption of ethnic tension and then conflict within the former Soviet Union after the collapse of the Soviet Union and the violent disintegration of the former Yugoslavia Federation brought ethnic conflict to the front page, even though ethnic conflict has been with us for centuries, if not millenniums (Tang, 2011).The Middle East countries, which have experienced conquest attacks, colonization, immigration, etc. during the history, have formed the boundaries of their land not on the basis of various ethnic groups but on the basis of occupation and colonialism at different courses of history. Since long, Iran, as part of a Middle East country, has been a country with various ethnic groups, and rich cultures and ways of living, religion, and language. The examinations of the social and political history and the changes that occurred in the country indicate that the relationship between tribes and the government, especially in the modern history of Iran has faced many ups and downs. Although the central governments sought to create a unified and powerful country by the domination on the other tribes, the attacks of other governments and huge historic migrations in the past have caused Iran to be converted to history events crossway and led to formation of different ethnic groups with various languages and traditions (Maghsodi, 2001; Salehi and Sepehri, 2013).

Indeed in different periods some groups handled the power in Iran; Turkish and Persians have often been the rulers of the country. Up until Qajar rule, the cultural and linguistic characteristics of the government had not been governing in the country, but as Pahlavi rule was empowered the attempt was made for dominating the culture and language of the government in the country. In this new system in

which one of the ethnic groups handles the sovereignty of the government the ethnic characteristics of the dominant group dominate on the country; in contrast, the attempts of the other ethnic group in preserving its culture, language, economy, and other aspects of identity would face the country with different challenges. In such situation, the families that are limited and underprivileged from dissemination of their culture and community in various forms, they would announce their discomforts apparently or latently. The presence of ethnic discriminations, which took practical form by Pahlavi nationalistic government led to some ethnic problems in the country. Since in the new system all the ethnic groups should accept all the cultural and linguistic factors of the ruling group, this issue would undermine the other ethnic groups' identity. In such situations, the other groups, especially in recent decades, have been asking equal rights and respect for their religious, linguistic, and cultural features (Salehi, and Sepehri, 2013). However, many attempts of applying the security dilemma to understand ethnic conflict have been based on an imprecise and often mistaken understanding of the concept.

The Iranian policies regarding the preservation of cultural traditions and customs of ethnic groups, and also biodiversity are weak. In general, the policies are to plan for the convergences of Islamic culture. Because, in somehow the government believes that the diversity ethnic groups' cultures is a threat to national unity. Therefore, the uses from all opportunities are in the way to destroy, and do not pay attention to the exoticism culture of ethnic groups. But, the point is that, the policies in different sections of the government are in an opposite way, for example in ICHTO regarding the diversity of music and customs they respect to products of ethnic groups, but in general, their policy is seeking inside of ethnic groups in way to control if they are a threat to national unity. Another obstacle to planning is lack of understanding of the importance of ethnic tourism planning to benefit from culture diversity as options to benefits from power of exoticism culture of ethnic groups as tourists attractions.

"The government still does not fully recognize the important role of diversity of ethnic culture in directing to ethnic tourism development, and unfortunately in ICHTO there is not any policy to focus on this useful source for tourism development. Although utilizing ethnic resources including ethnic culture, heritages and handicrafts, and developing cultural products such as ethnic souvenirs and village tours have been advocated by some NGO's, but, there is not any special plan related to ethnic tourism planning and we can only find some works without any specialist in some part of Iran" (From interview with an official expert in ICHTO, 2013).

The views of the Iranian government are always negative regarding the ethnic culture diversity, because Iran is facing with conflicts and challenges with diversity of ethnic groups. Therefore, it is normal, but from other side the government never plan or look at the diversity of ethnic groups and their culture to benefit from this unique source as opportunities, and unfortunately it is also mentioned in most documents of researchers, that the diversity of ethnic groups in Iran is a big problem for the national unity, and the government has always tried to improve security services inside of ethnic groups and destroy the exoticism culture of ethnic groups. The interviews with governments' key official also clearly show that there is not any systematic program regarding the implications of the diversity of ethnic groups' cultures in way to convert the threat to opportunities. In fact, ethnic tourism can link ethnic groups to the communities' economic arrangements.

"The preservation of ethnic culture and conservation of ethnic heritage are not important issues for the governments and also the researchers, because most of researchers looked at the ethnic diversity through a political approach and clearly have shown that it is a threat to the national unity. Indeed, ethnic tourism planning is an urgent need to protection and preservation of ethnic resources. Specific ethnic tourism plans need to be developed in order to preserve ethnic

culture and heritage, and improve the marginalized position of ethnic groups"
(From interview with an official expert in ICHTO, 2013).

In literature of ethnic tourism and its experiences in the world, it generally shows that the exoticism cultures of ethnic groups are invaluable instruments for benefiting it in a positive way and reducing the threat. Indeed, ethnic tourism is used by many governments in the world for economic and cultural development (Henderson, 2003; Walsh & Swain, 2004). It also assists ethnic minorities in showcasing their culture and reviving their traditions. However, while ethnic tourism has the potential to bring economic and social benefits, it can also adversely impact the culture and sense of identity of ethnic groups (Oakes, 2005; Picard & Wood, 1997).

Therefore, ethnic tourism planning has been popularized as a powerful tool for achieving sustainable development in the multi-ethnic societies, such as Iran; but, it is still a new concept in Iran. Often, governments in power are indifferent (even antagonistic) toward cultural exoticism of ethnic minorities. It is difficult to implement an ethnic tourism planning approach for encouraging ethnic groups to preserve exoticism culture as a key tourist attraction because of its implications for the distribution of power and resources.

8.2 The approach of government regarding ethnic tourism planning

In Iran, the tourism industry is under the control of the Iranian Cultural Heritage, Handicraft and Tourism Organization (ICHTO). This governmental body is responsible for protecting, preserving, and restoring the country's historical–cultural legacy as well as all matters of tourism development from infrastructure investments to management of the destination sites (O'Gorman, McLellan, & Baum, 2007; Bahaee and Saremi, 2014). The private segments of the tourism industry in Iran include small businesses and entrepreneurs operating the local transportation, travel agencies, and eateries. By far, the central government maintains a primary control in tourism planning for the country (Faghri, 2007).

While the Iranian government has made some investment toward marketing and promotion of tourism in Iran and has established several overseas tourism offices in countries such as China, Turkey, and many Middle East countries, its overall investment in the industry has been minimal (Bahaee and Saremi, 2014). The new president of Iran (2013) declared tourism to be an industry that should be expanded in the national economic interest and developing international relationship with worldwide. Indeed, Iran an urgent need for effective tourism planning and the empirical research that should underpin this tourism development. Indeed, the new government is more serious about the tourism industry and has recognized its role for economic development. In addition, the new government pays a significant attention to the role of ethnic groups and has positive relation with ethnicities. The approach of the government section toward ethnic groups are in a right way during meetings and conferences, but in action the government do not have any plan to use from the source of ethnic groups for bilateral cooperation and economic development.

"*Iran has lack of tourism planning and infrastructure and facilities and we are just starting tourism initiatives for infrastructure and tourist facilities. Enhancement of legislation and regulation of tourism planning is an urgent task in Iran. Tourism planning did not exist in Iran. To date, no specific ethnic tourism plans have been made in Iran, just some festival for customs and music of ethnic groups has been organized. With domestic tourism booming in the Nowruz, tourism planning in Iran has gradually evolved from an orientation to physical design towards market-oriented development. In fact, during the Nowruz, the plan stressed the promotion of tourism development based on the folk culture and customs of ethnic groups and the tropical natural resources of Iran*" (Interviews with a government official in ICHTO, 2014).

Iranian governments (in words) respect to folklores of ethnic groups but this viewpoint, changes in each period of time with new presidential election results. Therefore, some governments respect to ethnic groups and encourage them to participate in elections. In fact, the approaches of the governments are political to ethnic groups and it's not useful for ethnic groups, because, ethnic groups and the country need a sustainable plan.

"*The new head of ICHTO (2014), has actively sought technical assistance from overseas consultants to prepare tourism master plans or tourism development programs. UNWTO consultants have increasingly been involved in tourism planning in Iran*" (Interviews with Iranian official government in FITUR, Madrid, 2014).

"*Lack of consultation among local community leaders, experts, and local people is a frequent problem and those problems lead to incorrect decisions. Tourism is an important mean of regional development. Particularly, in poverty-stricken, marginalized ethnic areas, tourism is regarded as an economic strategy for poverty reduction and revenue generation. Therefore tourism is the best option for economic development in this region and its planning should be done under consultation of all*" (Interviews with official government in ICHTO, 2014).

"*The lack of specialized tourism planners is one of the major problems and limitations to tourism planning practices in Iran's Baluchistan. The relative newness of the tourism sector has led to a shortage of properly trained tourism planning officials and certified consultants. There are few trained planners working in Iran's Baluchistan. There is an urgent need for tourism planners*" (Interviews with official government in ICHTO, 2014).

In fact, few officials in Iran's Baluchistan have either tourism or planning degrees. Interviews with government planners revealed that many planners did not understand planning concepts, theories or principles. Few planners could identify

any recognized planning approaches or methods. For instance, an official who was the main policy maker in ICHTO could not identify any planning approaches or methods he adopted.

Instead, he stated:

"*It does not matter what methods are used as long as the plan reflects our director's vision. I drafted the plan according to the director's intentions, and then revised the plan several times according to comments from my colleagues, associated government sectors and some tourism developers. I do not have much experience in tourism or planning. Frankly, I do not know anything about planning theories or approaches. I do not need to be creative in terms of planning methods. I have a lot of other work to do besides making the plan. I do not know about implementation and monitoring, which are not my responsibility*" (Interviews with the official government planner in ICHTO, 2014).

Interviews with other government planners led to similar comments. They commonly stated that they had many job responsibilities besides planning work, and they were not familiar with planning theories or models. When asked about how plans were formulated, a common response was that plan-making was guided by government policies and considerations of the planners' leaders or the manager. A government planner explained:

"*We are not trained in planning, so we do not know the theories. In our planning practice, we are just technicians to carry out what has been decided by managers and higher officials. The planning process can be very short, which depends on what the government wants. Planning is only a small part of our work and we cannot afford to spend much time on it. Once the plan is formulated, planning work is done and nobody really cares about implementation*" (Interviews with the official government planner in ICHTO, 2014).

His comments reveal that planning is a pragmatic task in ICHTO and political loyalty is valued more than professional qualifications in the government system. Neither the quality of the plan nor its implementation appears to be a concern for planners. In the words of one interviewee, "*Iran's Baluchistan has potentials for ethnic tourism development as this area is rich in cultural heritage and local hospitality. Until now, none of the planers paid attention to the involvement of Baluchis ethnic group to tourism industry and if anyone from Baluch ethnic group would like to establish a complex, we just issue permission according to the regulations and will guide them. In general we never encourage Baluch ethnic group to join tourism activities. As they do not have jobs, surely this kind of work will be interested for them and they will cooperate, but they do not have any skills in this field, at first, it will be useful to train them and then prepare the context to work in ethnic tourism activities in Iran's Baluchistan. Indeed, ethnic tourism planning in collaboration with the Baluch ethnic group and other stakeholders will have a positive impact for economic development in Iran's Baluchistan. As much as Baluchis present local services to tourists, they will step by step convert the image of the area from negative to positive and also government will pay attention to the infrastructures development. Government would like to do some plan in this area and investments in some cities in Iran's Baluchistan and encourage private section to invest in this area, but, it is not enough, in fact, we need a useful plan to do a sustainable planning in Iran's Baluchistan to satisfy all main stakeholders. Unfortunately all the plans in this area was for short time, maybe for some months or at last for one year and we do not have any long term plan for tourism development and somehow we think it is not possible to develop this area, because of the conflicts between ethnic group and other stakeholders*" (Interviews with the official government planner in ICHTO, 2014).

Iran's Baluchistan tourism potentials are really unique for tourism development and especially for ethnic tourism, because Baluchis have traditional lifestyle and customs. "*Baluch ethnic group is willing to involve in tourism activities and*

benefits from this industry for improving its economic level, but the problem is that they do not have any skills in this field and unfortunately there is not any organization responsible for education of Baluchis to participate in ethnic tourism development actively and also Baluchistan have lack of tourism infrastructure. Ethnic tourism planning, in collaboration with the Baluch ethnic group and other key stakeholders will result in economic development in Baluchistan, because those phenomena will be the best context to bring people together to be active and benefit and on the other hand, introduce Baluchis culture and knowing to people from different ethnic groups without involvement of political issues. In fact, ICHTO have some policies to develop this area, but it is not a very sustainable plan, it is a short-term plan and unfortunately our plans are for a day or a week or it is just for events that we consider the role of stakeholders in our plan"
(Interviews with the official government planner in ICHTO, 2014).

8.3 Impact of ethnic tourism for developing Iran's Baluchistan

Iran's Baluchistan has an impressive history, fascinating culture, and incomparable hospitality that keep tourists coming back. Education and training of human resources is critical in Iran's Baluchistan to meet the knowledge and skills requirements of a growing ethnic tourism. These skills most importantly need to be on a level of national and international standards to be effective. Iran's Baluchistan has already opened its doors to investments by offering many incentives in the free-trade zone. The ethnic product in this case is Iran's Baluchistan offering its exoticism Baluch culture and attractions to ethnic tourists from all over the Iran and the world. Tourists will affect Baluchis groups' culture, and quality of life from a community perspective. In fact, Iran's Baluchistan is the poorest region, with the worst indicators for life expectancy, adult literacy, primary school enrolment and access to drinkable water and sanitation. Iran's Baluchi population also complains of ethnic and religious discrimination. Special consideration needs to be given to ethnic groups so that tourism does not deteriorate their culture. There has been more economic and sustainable

development in Iran' Baluchistan areas since the Islamic Revolution of 1979. Major development work was undertaken during the long Iran-Iraq war which had a salutary effect on the situation in the border areas (Nematiniya 2013).

"*Developing ethnic tourism will be having direct impact in economic development of Iran's Baluchistan, because the Baluchis people are the main player stakeholder in this activity and they will help to increase the situation of the area to reaching to national level and this improvement will have positive impact on the quality of life of the Baluch ethnic group. Indeed, ethnic tourism is a unique form to benefit from Baluchis culture and tourism attractions to plan to promote Iran's Baluchistan and change the image of this destination. Unfortunately, the lack of education especially in the field of tourism in Iran's Baluchistan is so much and there is a need for a systematic plan to prepare human resources for the Baluchistan for working in tourism industry. Iran have diversity of ethnic groups and each ethnicity have special culture, language, food, customs and so on, therefore this is related to tourism to plan and implement for this unique source with cooperation of ethnic groups and surely in Iran's Baluchistan this program will change the situation to suitable directions and will increase the economic level and solve the problems that exists in this area through ethnic tourism*" (Interviews with the official government planner in Saravan Government, 2014).

Ethnic tourism development is a systematic impact management strategy which demands an integrated sharing of ideas between ethnic groups and main key stakeholders in order to fulfil quality of life goals that should be marked via a series of indicators. Such a process is not easy as it requires the identification and reconciliation of the different values of stakeholders regarding ideal conditions (Jamal *et al.* 2002). Indeed, conflicts over natural resources are rarely exactly what they seem. What appears to be a simple collision of purposes is usually a combination of issues, past history, personalities, and emotions (Hall 2008: 204). The ethnic tourism planning in Iran's Baluchistan needs to be sensitive to the

needs of the Baluch ethnic group and must, in the long term, be accepted by it if it is to maintain economic sustainability. This requires an understanding of ethnic tourism can become a part of the ethnic society rather than something that is imposed on it. Ongoing collaborative planning between stakeholders in ethnic tourism destination is surprisingly rare, given attention to Baluch ethnic groups.

The involvement of Baluchis in the ethnic tourism planning and decision-making processes that affect Baluch ethnic group is extremely important: such activity is likely to foster sustainable outcomes, as participants will then be more likely to regard themselves as stakeholders in the implementation of ethnic tourism planning. Nevertheless, governments will also need to use a range of instruments by which growth management policies can be implemented; different categories include: policy and assessment, impact analyses and regulatory systems (Hall 2008).

Indeed, developing ethnic tourism in Iran's Baluchistan could help Baluchistan to improve its economic development and make it closer to national level. This part of the country is very rich in history and culture, but in economic activities is poor, therefore, ethnic tourism planning with cooperation of Baluch ethnic group and government, surely will change the situation and will improve our economic level such as other part of the Iran. I think Baluch ethnic group must get educated to raise economic standard of Baluchistan through ethnic tourism and their role must be considered as a main key stakeholder to participate in policy and decision making.

In general in Iran there is not any suitable activity related to ethnic tourism and it is a new platform therefore it is very important to create the domestic tourism flows inside of the country as we do not have foreign tourists and our country is in sanction. In addition, Iran is full of ethnic groups and they do not know each other and this form of economy will prepare suitable opportunities for them to have interactions. "*In fact ethnic tourism planning is a useful platform to create a*

suitable image about the Baluchistan in national level as Iran's Baluchistan has hospital people and they are willing to introduce real Baluchis culture and reducing the image that is created through media and some bad news. All tourists when visited Iran's Baluchistan mentioned that they are willing to come back again and they mention that they did not have true information about this area and they had negative image before arriving, and they feel positive about their travel experiences in Iran's Baluchistan. Unfortunately, Iranian people in general are not familiar with real Baluchis hospitality, because the image of the Iran's Baluchistan is very negative and this is because of political issues" (Interviews with the official government planner in Zahedan Government, 2014).

8.4 The present situation for ethnic tourism planning

Iran is an ethnically diverse country and interethnic relations are generally amicable. Persians form the majority of the population. However, as erroneously as it is, historically the use of the term "Persian" has often included all the various regional dialects, ethnics, and subgroups of Iran and its territories, in its various large empires. The main ethno-linguistic minority groups in Iran are the Azeris, Kurds, Arabs, Turkmens, Armenians, Georgians, Assyrians and Baluchis. The tribal groups include the Bakhtiaris, Khamseh, Lurs, Qashqai, as well as others. When considering the geographical aspect of ethnicity in Iran, it becomes clear that the country is divided among the main ethnic groups, each occupying a particular region (Amanolahi, 2005). While many Iranians identify with a secondary ethnic, religious, linguistic, or regional background in some way, the primary identity unifying virtually all of these sub-groups is their distinctly Iranian language, and/or culture. Though many of the tribal groups have become urbanized over the decades, some continue to function as rural tribal societies. While many of these ethnic groups have their own languages, cultures, and often literature they all native to Iran and majority of Iran's ethnic groups are Iranian people. Despite their overwhelming similarities, in modern times, their differences occasionally emerge as political ambitions, largely as a result of provocation from

outside powers. Some of these groups are also religious minorities. For instance, the majority of Kurds, Baluchis and Turkmen are Sunni Muslims, while the state religion in Iran is Shi'a Islam. Some of these groups however have large Shia majorities and the overwhelming majority of Persians and Azeris are Shi'a.

One of the major internal policy challenges during the centuries up until now for most or all Iranian governments has been to find the appropriate and balanced approach to the difficulties and opportunities caused by this diversity, particularly as this internal diversity has often been readily utilized by foreign powers. Richard Frye (2012), point out "thus the mosaic of peoples living in Iran today reflects the central geographical situation of the country throughout history, frequently described as a crossroads of Eurasia. Although many languages and dialects are spoken in the country, and different forms of lifestyle, the dominant influence of the Persian language and culture has created a solidarity complex of great strength. This was revealed in the Iran-Iraq War when Arabs of Khuzestan did not join the invaders, and earlier when Azeris did not rally to their northern cousins after World War II, when Soviet forces occupied Azerbaijan. Likewise the Baluch, Turkmen, Armenians and Kurds, although with bonds to their kinsmen on the other side of borders, are conscious of the power and richness of Persian culture and willing to participate in it".

Ethnic group's lifestyles are still present throughout Iran and a great attraction for many tourists. Therefore, ethnic tourism planning is a suitable platform to utilization from ethnic group's source as a sustainable manner to also protection of authenticity of ethnic tourism products.

"*Iran is a unique country regarding the diversity of ethnic groups, but in general there is not any professional organisation that would be responsible for monitoring and evaluating the plans for development of ethnic tourism and*

always the approach of the government inside ethnic communities is a political view type and these viewpoints are not useful" (Interviews with the official government planner in ICHTO, 2014).

"*Baluchis are willing to involve in the ethnic tourism planning and developmental process in Iran's Baluchistan. The problem is that the government do not have long term plans to start the process of this program in a suitable way and encourage Baluch ethnic group to invest on this platform to grow up the economic level of the Iran's Baluchistan. As Baluchis do not have any other option to be active in economic activities, they will join the project of ethnic tourism planning 100% without any limitation. But the Baluchis cultural barriers must be considered and respected in order to protect the lifestyle and also introduce the Baluch ethnic group hospitality to ethnic tourists*" (Interviews with the official government planner in ICHTO, 2014).

As the results of the interviews with official government planner show, it's clear that ethnic groups in Iran are willing to involve in ethnic tourism planning and play a role as a stakeholder. The main challenge is that the approach of the government to the issue must change and they must look inside the ethnic communities in a sustainable way and have bilateral cooperation and the platform must be for long term planning not for short term and political options. Therefore, if it happens, surely the all stakeholders will have cooperation for developing ethnic tourism in a suitable direction. In fact, if this platform in Iran's Baluchistan would be successful, then it will be possible to utilize its planning in other ethnic communities in Iran and also other countries as well.

8.5 The main challenges for ethnic tourism planning

Numerous studies have attempted to explain the causes of regional inequality in Iran. Some have figured out lack of natural resources as the main cause. Indeed, ethnic and cultural differences are causes of regional disparity. While a high correlation exists between ethnicity and regional disparity in Iran, ethnicity cannot

explain the widening gap among the regions. Regional variations in ethnicity and culture have characterized Iran for centuries. Thus, Aghajanian (1983), in his study of ethnic inequality in Iran, concludes that: political centralization, domination of Persian language and culture, and centralization of early industrialization contributed much to the development of the interethnic inequality at early stage of the Iranian modernization. In fact, the existing gap was further widened by centralized and urban-biased economic growth.

As mentioned above, the main challenge in history of Iran was in ethnic and religious diversity which had negative impact on the progress of equality in different parts of the country that ethnic groups are habitant. During the kingdom of Reza Shah (1925-1940) regional autonomy was eliminated, and a centralized power structure was established in Tehran. He then attempted to reorganize the economy on a sectoral basis by creating sectoral ministries while changing traditional regionalization, which was based primarily on ethnic and cultural lines, into provincial units dividing people of similar ethnic and cultural backgrounds or consolidating diverse social groupings into one province (Ostan) (Amirahmadi, 1982). These developments also led to a fundamentally different conception of regional administration. Local rulers were replaced by political appointees from Tehran, who often were largely ignorant of local conditions and who ruled by force of law and the police rather than ethnicity tradition. In addition, the relationships between the regions and the central government became further institutionalized on a sectoral basis; the high offices of sectoral ministries were set up in the provinces to regulate such relations. As a consequence, regions lost their bargaining and decision-making power as well as their fiscal autonomy, and the new bureaucracy replaced traditional participatory processes at the local levels. In this way, provinces became politically and economically subordinate to Tehran, where all major decisions were made, including those of local significance (Katouzian, 1981).

Under the kingdom of Mohammad Reza Shah (1941-1978), all these policies and trends were further institutionalized. In particular, the organizations of political centralism and sectionalism became increasingly complex and were placed within a highly bureaucratic administration headquartered in Tehran. The gradual growth in oil revenue, however, initially slowed down the transfer of regional wealth to the central treasury and later led to a reversal of such transfers. Overall, oil revenue intensified centralization and concentration tendencies, speeded up the elimination of regional autonomy, and consequently widened regional disparities (Banani, 1961). By all accounts the departure of the shah from Iran in January 1979 was met by most Iranians with the expectation of greater freedom for both the individual and the group. For a number of minority groups, this included the expectation of greater cultural and political autonomy. Initially, the new regime appeared to be sympathetic to such expectations, but by the summer of 1979 violent conflicts was erupting between the central government and members of several tribal, regional, and ethnic minority groups. While the central government appears to have contained the ethnic and regional autonomy movements, officials and analysts have continued to express concern over the possible fragmentation of Iran, and autonomy movements are viewed by many as a significant obstacle to the consolidation (Horowitz, (1985). Continued concern with this and other minority issues warrants a closer look at how the relationship between minority groups and the central government has changed in Iran since the revolution and the establishment of the Islamic Republic. For the latter purposes, the Iranian Revolution and the subsequent establishment of the Islamic Republic can be seen as a naturally occurring experiment in which the territorial and population boundaries of the state have remained (more or less) the same, while some changes in the organization of the state and in the relationship of the state to external forces have occurred. Structural changes which have influenced minority-group consciousness, mobilization, and relationship to the state may be found to be examples of more generally occurring processes of group formation and not unique to contemporary Iranian society. Indeed, Islamic republic government

from 1978 up to now is faced with challenges of ethnic groups' problems and most of researchers took research and looked to ethnic diversity as a threat. In fact, all the regimes in the history of Iran were not successful for managing and benefits from potential of diversity of ethnic groups in the country. Clearly, shows that such views and structure could not be conducive in Iran.

These historical documents added to the interviews give a clearer vision about the government as a stakeholder in this region.

"*Iran's Baluchistan has a big challenge and that is the security problem, due to this issue the news which is broadcasted or published in the news media is negative about this ethnic group. Therefore, we have few adventure tourists here and also we prefer that this destination won't be promoted for tourists. We are not sure; it is possible to solve security problems through tourism planning. But up to now, we have never thought about this option. I think the positive impact of developing ethnic tourism will be promotion of the Baluchis culture and the negative impact will be losing the traditional culture in the long run. In fact, I think this form of tourism in general will put ethnic groups in direct contact with tourists and it has a good sense for tourists and also for the ethnic groups. We need to test this form of tourism here in Iran's Baluchistan. But, we are faced with lack of expertise and Baluchis participation. The major challenges for marketing ethnic tourism in Iran's Baluchistan, is negative image of this destination and I guess it needs a long time to convert it to a positive direction. We never consider Baluchis as a stakeholder for development of tourism and only we consider tourists attractions in Iran's Baluchistan as the main element for development of tourism. Indeed, the only things that we introduce from Baluchis culture in national and international exhibition are handicrafts and music, nothing not more*" (Interviews with the official government planner in ICHTO, 2014).

"*Lots of researches for tourism planning in Iran's Baluchistan are done through the work of high level researchers in the University of Sistan and Baluchistan, but*

they are not useful in action. Also, we had some assistance from Tehran for doing researches in tourism and heritage. It was very expensive and finally it was not useful in action, because the researchers were not familiar with Iran's Baluchistan. Outside researchers tend to stay in Iran's Baluchistan for a short time and their work is largely depended on secondary data. Insufficient field research often leads to a superficial understanding of local conditions and underlying issues. Also, coordination among the different government sectors and officials in different agencies is not possible therefore there is no harmony for development of ethnic tourism in Iran and especially in Baluchistan" (Interviews with the official government planner in ICHTO, 2014).

On one hand, there is a shortage of professional tourism planners in Iran's Baluchistan, and there are few governmental planners with recognized planning expertise and on the other hand, it is a substantial problem in Iran's Baluchistan that when a new governor or party leader takes power, plans are often redone and new projects are initiated without carefully taking into account local conditions. This has led to a significant waste of local revenue and resources, and has also created more problems for vulnerable local economies. In addition, the plan is difficult to implement in Iran's context because it lacks consideration of political impediments, and socio-cultural and economic constraints, it has influenced provincial and local tourism planning practice to some extent. Tourism planning in Iran occurs at several administrative levels: national, regional, city and site.

8.6 Planning issues

Lack of planning expertise was emphasized by the official government experts. They indicated that very few or none officials in ICHTO are specialized in tourism planning, and few certified planning consultants are available locally. Human resources are a dilemma for the local government in Iran's Baluchistan. On one hand, they recognize that government plans need to be improved, but the lack of qualified government planners constrains the quality of plans. On the other

hand, the involvement of consultants or tourism experts in local planning does not guarantee the production of workable plans either. Moreover, consultants' backgrounds and experiences have also limit the quality of plans. Many consultants who are tourism scholars from professional research institutes and universities may not have adequate training in tourism planning. Interviews with academic planners and private consultants suggested that many planners do not have sufficient knowledge about planning theories and principles, and they approach tourism planning only from the perspectives of their particular backgrounds or what their manager wants. The collaboration among different types of planners would help to improve tourism planning. The shortage of tourism planning expertise needs to be addressed in tourism education.

The lack of collaboration among government agencies, government and the private sector, various levels of administration, planning institutes and the tourism sector, and tourism planners is a significant obstacle to tourism planning.

The lack of collaboration and coordination in the public sector is a major problem in the rigid and sophisticated public administration system in Iran. The problem is caused by the sectoral planning tradition, which allows many government agencies to plan and implement development projects on their own. In fact, planning for tourist zones could be incorporated in overall tourism planning.

However, it is difficult to achieve cooperative planning because no agency is willing to initiate the collaboration. The lack of communication and cooperation strongly hinders the effective formulation and implementation of tourism plans. Effective collaboration would result in more efficient planning and harmonious development between tourism and other economic activities.

8.7 Summary

This chapter is to analyze the viewpoints of the government section as an important stakeholder in ethnic tourism planning in order to present a practical strategy to convert threats of marginalized ethnic groups to opportunities for both ethnic groups and government.

Chapter eight is based on analyzing the interviews with government officials about ethnic tourism development to investigate the overall tourism planning process and approaches, and examines how ethnic tourism has been addressed in the plans. In addition this chapter brings some historical documents from the previous governments to have a landscape of the actions of this key stakeholder for the development of ethnic tourism in Baluchistan.

   Indeed, tourism projects in Iran's Baluchistan have been undertaken without the careful planning, which has led to severe environmental and socio-cultural costs for the local people.

Tourism planning is currently driven by bureaucratic aspirations and the interests of capital rather than communities needs and professional knowledge. Both the communities' voices and planners concerns are essentially ignored in the decision-making process. In many cases, planning is merely a political tool to satisfy power holders at the expense of public benefits. Although the preservation of ethnic culture and the conservation of the natural environment and biodiversity are addressed in some tourism plans, these statements remain as merely nice words in planning documents and no specific actions are recommended to accomplish these goals.

There are large gaps between government policy and planning practice, and between the goals of the plans and the actualization of these goals. More efficient and effective planning should be developed in the future. Since the study was based on a grounded theory approach, the number of interviews was guided by

theoretical sampling. In the final interviews, I sensed the collected interviews were sufficient for the analysis and I decided to stop sampling because I was getting similar responses with the government. The interviews with the official government lasted approximately from 1 to 1 ½ hours, and varied to some extent with the level of engagement that I had with the official government. In order to ensure convenience for the official government, the interviews were conducted at workplaces.

Chapter 9
Tourism
Entrepreneurs

9.0 Introduction

This chapter examines perceptions of tourism entrepreneurs and their role in tourism development and their attitude toward ethnic tourism in Iran's Baluchistan. Tourism entrepreneurs are one of the key stakeholders in ethnic tourism, and their perspectives are crucial for understanding the issues related to ethnic tourism. Tourism entrepreneurs play a powerful role in developing ethnic tourism. The perspectives of tourism entrepreneurs were derived primarily from interviews with thirty entrepreneurs, including managers of the tourism complexes in Iran's Baluchistan, other influential local tourism developers, and managers of travel agencies and hotels. Some entrepreneurs are from Baluch ethnic group members.

In this chapter, by focusing on the tourism entrepreneur's engagement with ethnic tourism planning in Iran's Baluchistan, the researcher will investigate the viewpoints of tourism entrepreneur's regarding the wide range of practices, knowledge, and values influence the current arrangements of the Baluchis involved in ethnic tourism to increasing the connection between Baluchis and Iranian society through tourism with purpose of problem solving.

This chapter first introduces tourism business in Iran's Baluchistan, and then examines tourism entrepreneurs' perceptions in the context of the ethnic tourism in Iran's Baluchistan. In addition, a supplemental section addresses planning issues. Finally, a summary of the chapter is presented.

9.1 Tourism entrepreneurs in Iran's Baluchistan

Tourism is viewed as an increasingly important component of economic potential worldwide. As well as direct spend from tourists, economy benefits from increased awareness of local products, downstream expenditure from tourism businesses, new investment and job creation. Where the tourism industry attracts incomes to start businesses, this also introduces new skills and access to networks beyond the local economy. Despite these potential advantages, however, not all

tourism businesses are strongly entrepreneurial or innovative (Bosworth and Farrell; 2011). Indeed, as a sector, however, it is dominated by low skilled employment, seasonal demand cycles and perceived low levels of innovation and entrepreneurship in Iran and especially in peripheral regions of the Iran's Baluchistan. The valorisation of Iran's Baluchistan resources and awareness of extra-local opportunities are unique for tourism development as businesses. The fact is that the Baluch ethnic group is culturally rich, which in terms of tourism positional is an asset (Theerapappisit, 2009). In fact, Iran's Baluchistan is a uniquely interesting case in terms of the development of ethnic tourism. This region is diverse in both cultural and historical contexts. But, the lack of systematic regional management coupled with ongoing threats to security hampers progress in this region, relatively little investment and attention has been invested in this area's' unique ethnic culture and especially in its potential for tourism (Maghsoudi, 2001).

"Indeed, one of the main reasons that tourism does not development in Iran's Baluchistan is because of the weakness of tourism entrepreneurs. In Iran's Baluchistan, some tourism entrepreneurs are available but they do not have any innovation and productive impact for development of tourism in this area. In recent years some tourist complexes established with support of the heads of Baluchis tribes in some cities in Iran's Baluchistan, for example in Zahedan, capital city of the province, four tourist complexes are available and they present locally services and owners of this complexes are from the Baluch ethnic group. These complexes present traditional services and all workers are working with Baluchis clothes and the design of the space of complexes are relevant with Baluchis culture and this presentation of culture is so much attractive for the guests and they are very satisfied with the services that they receive" (From interview with a Scholar in Sistan and Baluchistan University, 2012).

According to the observations of the researcher and experiences gained while talking with the tourism entrepreneurs in Iran's Baluchistan, it clearly shows that

they do not have any knowledge in tourism and also they have not passed any courses in hospitality. In addition, the researcher understood that when "Brasan tourist complex" first established in Zahedan, other tribes copied this idea and they also established other tourist complexes in Zahedan, Saravan, and Chabahar.

"The main reason that they establish tourist complexes was to celebrate wedding parties and present services to members of the tribe and also some ceremony for the Baluch ethnic group. Afterward they understood that it's interesting for the non-Baluch people to receive Baluchis services and nowadays, all the people of the Zahedan, Saravan and Chabahar if they have any special guests, they will plan their meeting in these tourist complexes. The culture of the Baluchis is interesting for tourists and we encourage all head of the Hotels in province to designs inside of the hotels with handicrafts and show Baluchis culture and present locally services". (From interview with the head of association of Hotels in Sistan & Baluchistan Province, 2012).

As you can see in the data of the table 9.78 information published by Cultural Heritage, Handicrafts and Tourism General Office of Sistan and Baluchistan, tourism facilities in Iran's Baluchistan in all cities are available and there are tourism offices, but they do not have experts for tourism entrepreneurs. In addition, entrepreneurs are very weak in Iran's Baluchistan.

Table 9.78 Statistics of Iran's Baluchistan tourism facilities

	Cities	Tourism Offices	Museums	Handicrafts workshop	Airports	Bus Terminals	Hotels	Inns	Tourist Complexes	Travel Agencies
1	Zahedan	2	4	4	1	1	8	12	5	11
2	Khash	1	1	1	-	1	-	-	3	-
3	Saravan	1	1	1	-	1	-	1	2	1
4	Iranshahr	1	1	1	-	1	2	6	1	1
5	Sarbaz	1	1	1	-	1	-	-	3	-
6	Chabahar	2	2	2	1	1	2	3	2	3
7	Nikshahr	1	1	1	-	1	-	1	-	-
8	Konarak	1	1	1	-	1	-	-	-	1
9	Zahak	1	1	1	-	1	-	-	-	-
	Sum	11	13	13	2	9	12	23	16	17

Source: Cultural Heritage, Handicrafts and Tourism General Office Sistan and Baluchistan, 2016

Since the 1970s[5], the government has actively sought domestic capital to invest in tourism projects in Iran's Baluchistan. This has been coupled with a series of preferential policies for investors. These incentive policies have attracted few entrepreneurs to invest in tourism and have led to the establishment of travel agencies, hotels, handicrafts workshops and tourists complexes. The problems on the way of this issue are refected in the following interviews:

"The barriers of flourishing of the investments in this area are neighbouring with Afghanistan and Pakistan and religious differences between Baluch ethnic group and Persian ethnic group in this province" (From interview with the Head of Association of Travel Agency in Sistan & Baluchistan Province, 2012).

"This diffraction makes sense about the insecurity and non-cooperation among national government and Baluch ethnic group. Baluch ethnic distinction from Iran's government is in religion. In fact, this sense, made much problem from both side, first from the side of the national government, because they do not have any sustainable plan for Baluchis and also the religious extremist leaders of Baluch ethnic group, because they have always connection with Saudi Arabia and they do much effort to keep Baluch ethnic group as separatist group" (From interview with the Manager of Moazen Travel Agency in Zahedan, 2012).

As shown in table 9.1 tourism facilities in Baluchistan supported by government and there is not any innovation and productive actions. The lack of knowledge in tourism and planning made the exotic Baluch ethnic group under the threats.

"The conflicts between Shia and Sunni made Baluchistan like a battlefield. A number of suicide attacks has happened in government official ceremonies and public places like mosques in Shi'a religious ceremonies. When any suicide attack happens, for a long time Iranian government media make propagandas about the

---

5. In this time the *Jahangardi* (Touring) hotels were established in all the cities of Iran.

region that adds to the tension between Sunni and Shia and also foreign media like British Broadcasting Corporation (BBC), and voice of America (VOA) make propagandas among the Baluchis that in Sunni-populated areas like Baluchistan, government makes discriminations between Sunnis and Shia and do not pay attention to the rights of ethnic group minorities" (From interview with a scholar in University of Chabahar, 2012).

In fact, this kind of attacks are not from the side of Baluchis Sunnis, and only happens in this region, because, it's so easy for suicide bombers to enter from the border Pakistan, because of the lack of control in the borders. This theme is reflected in the interview below:

"*Baluch people are in minority, and growing Islamic fundamentalism in the region is seen as a threat to Baluchi culture. Other challenges include violations of basic human rights, psychological warfare, and propaganda in mass media of their modern geography enabled by poverty, illiteracy and inaccessibility to information in the digital age. In this process the only wastage is Baluchis exotic culture. Therefore Baluchistan has few domestic tourists*" (From interview with the Manager of the Iran Baluch Tourist Complex in Zahedan, 2012), because majority of Iranian people living inside the country are Shi'a Muslims (89%) (CSI, 2016).

Tourism entrepreneurs are disappointed about the tourism industry in the Iran's Baluchistan. A review on the documents of tourism offices and some plans which are available for planning and development of tourism in this area clearly shows that the researchers, government and tourism entrepreneurs never pay attention to the role of Baluch ethnic group as a key stakeholder in tourism planning.

According to observations of the researcher during the gathering of the data in Iran's Baluchistan, in travel agencies, hotels and tourism complexes if the investors are not Baluch, often there won't be a member of Baluch ethnic group

working there. In addition, if some Baluchis were working with the tourism facilities they have low positions as cleaners. This situation is also mentioned in the interviews:

"*The managers of tourism facilities do not like to improve Baluchis workers with some tourism courses and training, because, they think if they know something and have knowledge, they have never been working for us and they will copy our ideas for the Baluch ethnic group which is a threat to their business*" (From interview with the diving school manager in Chabahar, 2012).

However, the Baluch managers are offering jobs to local people and members of their tribe:

"*Some tribes' heads of the Baluch ethnic group, have constructed tourism complexes and present local services to Baluchis wedding parties and also all the other tourists. As an example, "Brasan" and "Iran Baluch" are tourism complexes built by the head of the tribes. The Baluch investors are always looking for new ideas to improve their complex in the best way and all people who work for them are members of the Baluch ethnic group and are related to one tribe*" (From interview with the Manager of the Iran Baluch Tourist Complex in Zahedan, 2012),

After a tour operator visit to Iran's Baluchistan in August 2012, he mentioned the potentials of Baluchistan as an opening for the economy and development through ethnic tourism. He said: I found this region as a wonderful place for tourism development and we have to motivate people to visit Baluchistan and know the landscape and exotic culture of Baluch ethnic group. This area is unique in all aspects and tourists will enjoy a lot from the hospitality of the Baluchis. His interview is noteworthy because of the way in which he refers to the Baluch ethnic group in his attempt to support the development of tourism in the area. Stressing their attractiveness as a way of encouraging their economic

development, he emphasised on Baluchis culture as an exotic culture and a unique lifestyle inside the country and Iranian tourists are not aware about this destination (ICHTO, 2012).

Tourism scholars believe that flow of ethnic tourism in the region can make positive image in public about the region:

"*Tourism, it seems, can introduce Baluchis exotic culture and lifestyle to Iranian and transform this ethnic group into Iranian society working on tourism planning. In fact, when tourists travel to Baluchistan and Baluchis be in interaction with Iranian tourists, well knowing each other and can have impact on the Baluchis feeling that they are oneness community*" (From interview with a Scholar in Saravan University, 2012).

By the way, researching the development of ethnic tourism in Baluchis community with participation of tourism entrepreneurs, it became evident that dealing with tourism, economic enhancement and development in ethnic group communities was not so simple, and that it involves multiple dynamics and elements.

"*If examined with enough attention and openness, it is possible to realise that it actually constitutes a complex process, a system where diverse values, knowledge, practices and ontology are interwoven, which demonstrates the existence of other ways to understand and "do" economy and development*" (From interview with a Scholar in Sistan and Baluchistan University, 2012).

But in general, studies of ethnic tourism fail to acknowledge these complexities and tend to understand its economic implications in more limited ways. Tourism is a growing industry, which in the context of the current development focus on poverty alleviation has become to be seen as an important alternative for the promotion of economic growth, income, employment and foreign exchange

earnings to deprived areas and communities (Hall and Page, 2002; Sharpley, 2002).

As explained above, regarding the tourism entrepreneurs in Iran's Baluchistan, it represents the gap and solutions. Therefore, the next step deeply investigates the role of the Baluch ethnic group and tourism industry from tourism entrepreneurs' point of view.

9.2 Iran's Baluchistan tourist attractions

The Iran's Baluchistan has a strong individual character in term of tourism attractions. Its varied landscapes include deserts plains, and mountain. In fact northern Baluchistan is a perfect maze of mountains. The area experiences great fluctuation of temperature caused by extraordinary differences in the elevation of land. It represents oldest civilization dating back 5000 years. Iran's Baluchistan is widely renowned, for its diverse attractions such as historic and cultural monuments, landscapes, climate, customs and the Baluchis lifestyles (Afrakhteh, 2006).

The origins of Baluchi culture and traditions can be traced back to Mesopotamia, which is widely accepted as the origin of the Baluch people. Baluchi customs and traditions are conducted according to codes imposed by tribal laws. These strong traditions and cultural values are important to Baluch people and have enabled them to keep their distinctive ancient cultural identity and way of life with little change to this day. Baluch people have preserved their traditional dress with little change over the centuries (photos, 9.24,25, 26). The Baluch men wear long shirts with long sleeves and loose pants resembling the Achaemenid outfits of ancient Persians; the dress is occasionally accompanied by a turban or a hat on their heads (Maghsoudi, 2001).

Photo 9.20 Interview with the head of a Baluchis tribe in a traditionally designed tent

Source: Photo by M. Ebrahimi

Photo 9.21 the little girls of Baluch ethnic group making handicrafts

Source: ICHTO

The dress worn by Baluch women is one of the most interesting aspects of Baluchi culture. They are of strong significance to the culture of Iran and hold a special place in the society. The women put on loose dress and pants with sophisticated and colourful needlework, including a large pocket at the front of the dress to hold their accessories. The upper part of the dress and sleeves are also decorated with needlework, a form of artistry that is specific to the clothing of the Baluch women. Often the dress also contains round or square pieces of glass to further enhance the presentation. They cover their hair with a scarf. These customs are unique to the people of Iran and the art of this needlework on women's clothing may provide one with a picture of the freedom and high status of Baluchi women in Achaemenid era (Jahani, 2003).

Photo 9.22 Baluchis Kids in local clothes

Source: Photo taken by Ehsani

Gold ornaments such as necklaces and bracelets are an important aspect of Baluch women's traditions and among their most favoured items of jewellery is Dorr, heavy earrings that are fastened to the head with gold chains so that the heavy weight will not cause harm to the ears. They usually wear a gold brooch (tasni) that is made by local jewellers in different shapes and sizes and is used to fasten the two parts of the dress together over the chest (photo 9.27).

Photo 9.23 Baluchi woman hand makeup and jewellery

Source: Photo by Marziyeh Ebrahimi

In ancient times, especially during the pre-Islamic era, it was common for Baluch women to perform dances and sing folk songs at different events. The tradition of a Baluch mother singing lullabies to her children has played an important role in the transferring of knowledge generation to generation, since the ancient times. Apart from the dressing style of the Baluch, indigenous and local traditions and customs are also of great importance to the Baluch people.

Folk music has always played a great role in Baluchi traditions. Baluchi music and instruments belong to the same branch of Persian music performed by many other Iranian peoples including Kurds, Lurs, Tajiks and others. Traditions like the transfer of knowledge from generation to generation by singing lullabies to children and praising warriors also have a significant role in Baluchi music traditions. The fact that both men and women participate in folk music reflects on the pre-Islamic significance of folk music in Baluchi culture. Many years of

invasions, wars and later adopted religious values have prevented Baluchi music from prevailing further in the 21st century.

The *Dohol,* a large cylindrical drum with two skin heads, is the principally accompaniment for the *Surna*, an ancient Iranian woodwind instrument, dates back to the Achaemenid Dynasty (550-330 BCE). The *Ney* is also commonly played, using single or double flutes. The *Suroz*, a Baluchi folk violin, is also commonly played. Other Baluchi musical instruments include the tar and the S*az*. Baluchi music has also influenced Sindhi and *Seraiki* folk music.

The Baluchi language is spoken in Iran, Pakistan, Afghanistan, the Persian Gulf Arab states, Turkmenistan, and as far as East Africa and some Western countries. It is classified as a member of the Iranian group of the Indo-European language family, which includes Kurdish, Persian, Pashto, Dari, Tajik and Ossetian. The Baluchi language has the closest similarities to Kurdish, Avestan, Old Persian and other Iranian languages. The Baluch tribes have several tribes and sub-tribes. Some of these tribes speak Brahui, while most speak Baluchi. Multilingualism is common, with many Baluch speaking both Brahui and Baluchi (Jahani, 2003).

The culture of Baluch is really exotic for tourists and all tourists that travel to Iran's Baluchistan would like to have experiences communicating and receiving locally services and become familiar to the lifestyle of Baluchis.

"*It is interesting for the guests, and when tourists have interaction with Baluchis, they are surprised with the warm hospitality of Baluch ethnic group and authentic services*" (From interview with the local tour guide, 2012).

"*The tourist attractions in Iran's Baluchistan are diverse including historical sites, desert, mountains, Oman Sea, rivers and wildlife. In fact, when tourists visit this region, they are really wonderful with the tourists' attraction*" (From interview with the local tour guide, 2012).

Head of tourism complexes however worry about the image of this region in the media and lack of tourism education; in the following interviews this is reflected:

"*The tourists attractions in Baluchistan are unique for tourism development, if through the help of Media, the image of the Iran's Baluchistan change into positive it will be developed rapidly, because right now media make the image of this destination negative*" (From interview with the head of tourism complex in Chabahar, 2012).

"*The tourist attractions in Iran's Baluchistan are really interesting for the tourists and all tourists when visited, they are deeply satisfied. In fact, the main problem is lack of knowledge to use from this resource for developing this area as a tourist destination*" (From interview with the head of travel agency in Chabahar, 2012).

In summary, the explanation about culture of Baluchis vividly shows that the uniqueness and authenticity of services and lifestyle are the best opportunities for development of ethnic tourists in Iran's Baluchistan.

9.3 Security for ethnic tourists

The Iran's Baluchistan is a region long associated with instability and conflict, straddles the borders of Iran, Afghanistan and Pakistan. In Iran, the Baluchis, who are mainly Sunni Muslims, share the province of Sistan and Baluchistan with ethnically different Persians called the Sistanis. Iranian Baluchistan geography, its rugged mountains and vast deserts, has historically isolated the province from the administrative and economic reach of the central state in Tehran. The people of the region maintain tribal customs. Councils of tribal elders and Sunni clerics play a prominent role in politics, including in local elections. These councils traditionally have been the main conduits for Baluch grievances against the state, which are largely socio-economic (Maghsoudi, 2001).

The Iran's Baluchistan has the lowest Human Development Index ranking an UN-derived number measuring life expectancy, literacy, educational attainment

and percapita productivity among Iran's 31 provinces. It suffers as well from high unemployment, a scarcity of underdeveloped infrastructure. There is no delivery system for natural gas in the province, for instance. In recent years, there has been increasing militancy in Baluchistan, fueled by drug smuggling along the province's 680-mile border with Afghanistan and Pakistan, and by worsening ethnic and sectarian strife.

"Iran's Baluchistan is not able to be a tourism destination. Because, Baluchis are in conflict and usually there is a possibility of some insecurity issues in Baluchistan which may kill lots of people with suicide attack; have you ever heard about them? There is a fight for managerial positions in province among the two different ethnic groups (Baluch and Sistani) available in this province and they always are in conflicts. Therefore, how tourists can travel here with lots of insecurity and problem between ethnic groups?" (From interview with staff of Hotel (non-Baluch) in Chabahar, 2012).

After lots of discussion with non-Baluch and non-Sistani people in Sistan and Baluchistan (immigrants from other cities), the researcher understood that they clearly highlighted the conflicts between the two ethnic groups in the province. In fact, non-origin inhabitant in Sistan and Baluchistan benefit from conflicts between Baluchis and Sistani and they are eager to increase conflicts between these two ethnic groups. Some thinkers of Iran's Baluchistan believed to this matter.

One governmental retired Manager, who currently works in private sector (IBTC) as an advisor and is belonged to Sistani ethnic group, mentioned that Sistanis and Baluchis lived in this province for long times without problems and they were united, but in recent years, some problems happened because of political issues, the problems started when some young managers without any experiences from Sistani ethnic group were appointed, the problems started only for managerial positions. Therefore, most of higher managers pay attention to

sensitivities of the province regarding distribution of the managerial positions between two ethnic groups based on meritocracy.

"*The main reason of insecurity in Iran's Baluchistan is unemployment and illiteracy. Indeed, the regions are unique for tourism development, but the lack of infrastructure and also being far from central decision-makers has made this destination like battle field between Shia and Sunni*" (From interview with the tour guide in Zahedan, 2012).

Baluchis entrepreneurs are willing to step in helping solving security problems, and their words in this regard are reflected in the following interviews:

"*Baluchis are ready to cooperate to change the situation for sustainability, but here there is not any organization for awakening people regarding the development and land use planning. My tribe is ready to corporate for tourism development, if any honest media programs in this subject help us to change regions image through tourism. Always, Baluch people welcome guests and it's in our blood to present warmly services to tourists. Tourists are our guests and Baluch peoples are so sensitive regarding their guest and surely tourists have safe stay in Iran's Baluchistan*" (From interview with the Baluch tourist complex in Saravan, 2012).

"*The tourism complexes of Baluch ethnic group are also located out of the cities and they present services during the nights and never security problems happen for the guests who are receiving traditional services*" (From interview with the Manager of Iran Baluch Tourist Complex in Zahedan, 2012).

"*If Baluchis are eager to have tourists, they will provide security for tourists. We invite tourists from different religious and it's an honor for us to present them good locally services and show our hospitality and try to change the image that always is shown through videos Baluchis as armed people, while it's wrong and*

this is completely opposite the reality" (From interview with the reception in Baluch tourists complex in Saravan, 2012).

The news on media and insecurity has highly reduced the tourism flow to this region and has caused problems to the business of investors. This issue is clearly reflected in the interviews:

"*The media unfortunately broken our culture and has shown us as rough people, but we are oppressed. The nature of our environment is rough, but we are warm people, and the door of our house is open for guests no matter that we know them or not, there are no differences between them, the guests is guest and we will do our best to present good services*" (From interview with the restaurant manager in Baluch tourists complex in Saravan, 2012).

"*If any insecurity happend for tourists in our city, we are responsible and will do our best effort to have our area safe for guests. We know tourists are useful for Iran's Baluchistan and when they will be familiar with us face to face then they will introduce our real culture to other people in different cities or countries*" (From interview with the head of Brasan tourists complex in Zahedan, 2012).

"*The culture of Baluchis is unique, but bringing tourists to Baluchistan is a difficult job, but when tourists reach here and they get familiar with the culture and taste the local food and services, they do not like to leave this destination*" (From interview with the travel agency manager in Chabahar, 2012).

Several of entrepreneurs believe that insecurity and drug trafficking keeps the tourists away.

"*In fact, Baluchis are very hospitable regarding the guests and they always welcome guests and also they take care about the tourists in case of security. The guests always are safe in Baluchistan. Surely some insecurity happens in the Iran Baluchistan, but it's related to conflicts in religion or drag trafficking in the*

borders. The heads of tribes have power to solve insecurity for tourists and if regional program will be designed and with the help of NGOs it is possible to make Baluch ethnic group familiar with tourism and especially with ethnic tourism in details, they will accept and cooperate to solve insecurity problems" (From interview with the professor in geography in University of Sistan and Baluchistan, 2012).

As interviews with different tourism entrepreneurs in Iran's Baluchistan shows, solving security problems in this region is possible through development of ethnic tourism. It's possible to solve the problem with the help of Baluchis. Indeed, ethnic tourism planning with cooperation of all Baluch tribes and stakeholders can be happen practically and for the development of this area through ethnic tourism, tourism investment to developing the Iran's Baluchistan should be encouraged.

9.4 Ethnic tourism; increasing unity and reducing hostilities

Tourism has increased the levels of interaction between people, it has been suggested that contact between Baluch ethnic group and other Iranian ethnic groups make sense of understanding. Indeed, reducing hostilities through ethnic tourism in Iran's Baluchistan between Shia and Sunni religious groups is possible because tourism is a powerful force for understanding and tolerance that is vital for dissipating the hostilities across the divides in the ethnic groups (Higgins-Desbiolles 2005). The main call of hospitality aims to convert a stranger into a friend (Kearney and Semonovitch, 2011). In fact, a number of researchers have postulated that increasing flows between ethnic group destinations involved in some form of hostility may be a positive force, able to reduce tension and suspicion by influencing, relations. Hospitality as a precondition would represent eternal peace, a rid of hostilities.

According to Sonmez and Apostopoulos (2000), increasing contact among individuals from diverse groups creates an opportunity for mutual acquaintances, enhances understanding and acceptance among the interacting group members,

and consequently reduces inter-group prejudice, tension, and conflict. Tourism has been recognized for the opportunities it provides for social contact to occur. Therefore, different groups of stakeholders can be instrumental in free tourist migration, joint tourism ventures, and tourism-based community interaction and collaboration may lead to an alternative and more effective solution to tension and conflict which has existed on the Iran's Baluchistan for several decades. Therefore, this section begins by examining the links between ethnic tourism and economic improvement for Baluch ethnic group community, to later move to a discussion on the increase of unity and reduce of hostility.

Good to mention according to researcher's observation, interaction between the Sunni and Shia in Iran's Baluchistan are few and Baluch ethnic group (Sunni) is not familiar with Iranian people (Shia). Indeed, Iranian Baluchis are familiar with Pakistan more than Iran, because, they are habitant close to the border of Pakistan in south east of Iran. Also, Iranian government do not pay attention to put some facility as cheap flights from Iran's Baluchistan to main cities of Iran, therefore, Baluchis travel more to Pakistan than main cities of the Iran, like Tehran, Mashhad, Isfahan and Shiraz and so on (Afrakhteh, 2006). This research aims to address the call to study from the context to pays attention to Baluchis culture as a unique resource for ethnic tourism planning to show its potential through application of ethnic tourism for reducing conflicts that exist between Baluchis and Iranian society, in other words, reducing conflict between two branches of Islam religion. Sunni and Shia can make opportunities to understand each other. Surely, as showed possible positive impacts of tourism entrepreneurs in Iran's Baluchistan, especially Baluchis tourism entrepreneurs willingness for collaboration with this programs as way to development this area and connected more closely with Iranian society, therefore, can increase the unity and reduce the hostility.

According to researcher's observation, the situation is Baluchistan is in a way to which makes Baluch people further away from Iranian society and increases the

gap, but there is not any plan for making any program in order to reduce the gap and increase the centralism.

"*Ethnic tourism as a tool is a unique method that all stakeholders are willing to participate for development and poverty alleviation in the Iran Baluchistan. It also provides an opportunity to expand the possibilities to recognise and think about "unthinkable" alternatives to the dominant economic and cultural system of Iranian society. In fact, when Iranian tourists travel to Baluchistan and receive local services and are satisfied and Baluchis (Hosts Sunni) are satisfied with income from Persian tourists (Guests Shia) it will step by step reduce the conflicts and increase understanding between the two branch of Islam religious*" (From interview with the head of University in Iranshahr, 2012).

In one part of the Sistan & Baluchistan, Baluchis (Sunni) and Sistani (Shia), two different ethnic and religious groups live in same cities and they are very much in touch together, there is not any sensitivity and they do not have any conflicts, but in major cities of Iran's Baluchistan, Baluch ethnic group only are habitants and they are not in contact and interaction with the other ethnic group especially Shia ethnic group. Therefore, they are in isolation, the people who are working in governmental sectors in this area are only Shia (not Sunni) and the action of the government in Iran's Baluchistan in some period of time wasn't positive and created the sense of misunderstanding between Shia and Sunni. In fact, through ethnic tourism planning it's possible to design a plan and encourage Baluchis to participate and benefits from income of the ethnic tourism and step by step reduce the conflicts.

Always Baluchis welcome guests to home and show Baluchis hospitality and they are eager to be in contact with strangers. Ethnic tourism is a useful strategy that can help Baluchis to introduce their cultures and also put themselves in line with Iranian society and reduce hostility that are highlighted from religious leader's side (From interview with the head of faculty in Chabahar University, 2012).

The following interviews reflects the positive mentality of Baluch entrepreneurs about ethnic tourism flow in the region

It's a pleasure for us to show Baluchis hospitality and culture through ethnic tourism and it's a good opportunity for our ethnic group to introduce our real image to tourists. In this procedure the tourists know us very well and change their negative mind about the region to positive. Baluchis are happy to have guests and tourists that travel in Baluchistan, they are our guests and we will do our best to present them local services and show them the Baluch culture. When tourists receive our services and will be satisfied with our hospitality, we are also happy with tourists that respect to our culture, we will be like friends. All stranger who came to Baluchistan and they are now are our friends. In fact, the first time that they travelled, they didn't know us and have stress for entering to this region, because in all movies and media use from clothes of Baluchis in bad way but when they receive our services and became a bit more familiar with our customs, rapidly they became our friends and I think through tourism it's possible to introduce our real culture (From interview with the manager of Iran Baluch tourist complex in zahedan, 2012).

"All tourists who select Baluchistan for visit as tourist destination, they are our guests and we will do our best to present them Baluchis traditional services and show our customs. We will have dialogues with each other and become familiar with different lifestyle and this helps us to learn" (From interview with the manager of Brasan tourist complex in Chabahar, 2012).

Therefore, with the flow of tourism it's possible to prepare a context for making Baluch ethnic group more familiar with other Persian ethnic groups and try to reduce the hostility between Shia and Sunni. In fact, ethnic tourism can have positive impact for both side and reduce the sensitivities of the Baluch ethnic group.

9.5 Ethnic tourism and opportunities

The opportunity to change is a normal part of the human experience. However tourism, as with much of modernity, may serve to hasten rates of change above those that are comfortable for many people. New buildings, new economic structures and, perhaps most significant of all, influxes of new people- the tourists and the people who serve them – can serve to dramatically alter the web of relations that residents have with place, and therefore substantially affect ethnic tourism development and planning as well (Hall, 2008: 218). Indeed, ethnic tourism can serve as a vehicle for sustainable community development by contributing to equity and social justice. This happens as tourists learn about marginal groups through educational tourism, engage in development projects with host-area residents that bring greater meaning and cohesiveness to an ethnic identity, or encounter stories that transform their view of social injustice and spur further action to reduce inequities. Tourism planning can produce a sense of reconciliation when it brings historically divided groups together.

The researcher first met the head of tribe of Ghanbarzaei[6] in 2012; he is one of the main leaders of Baluch ethnic group in Iran's Baluchistan. He has a very big family three wives and lots of children. He was a big business man in Pakistan's Baluchistan and had factory. His father was so old so he returned to Iran's Baluchistan. He had a good relationship with government and they supported him for establishing Iran Baluch tourist complex (IBTC) near Zahedan, the capital city of Sistan and Baluchistan, and many members of his family and tribe work in this complex with traditional clothing and they present local services and introduce Baluch customs.

In fact, this complex is far from Zahedan city center, but in the night until the midnight it is full of people that they would like to spends time in this place near the mountains and taste Baluchis foods. The meeting was in the best place of the

---

6. Tribe of *Ghanbarzaei* in Baluch ethnic group is powerful in Iran's Baluchistan.

complex with some members of Baluch ethnic group. As I introduce myself as a tourism researcher, he explained his problems with Iran's cultural heritage, handicrafts and tourism organization that they never pay attention to his work as he has created lots of job opportunities, he regretted that he has invited the head of ICHTO to participate in his opening ceremony for establishing IBTC but they didn't participate.

In addition, he mentioned that he has established IBTC in the place that some years ago, there was insecurity and with this tourism complex he converted the insecurity to security and his tribe here is responsible to all insecurity in this area.

However, Ghanbarzaei were favorable to the development of the IBTC and showing all Baluchis customs and traditions in this complex in the future. That meeting was the beginning of a relationship that included many meetings, including a camel riding trip to visits IBTC in Zahedan. Ghanbarzaei was a competent and respectful head of tribe among Baluch ethnic group, and he firmly thought that tourism was an interesting way to improve the economic situation of Baluchis of the Iran's Baluchistan, but also to support their process of Iran's Baluchistan land and other rights reclamation.

Indeed, Baluchis are willing to participate in tourism industry and especially in ethnic tourism, but in Iran's Baluchistan there is not any organization to prepare some training for the Baluchis to make them familiar with the impact of ethnic tourism. Unfortunately they have weaknesses of knowledge in tourism.

"Tourism can create this unique opportunity for the Baluch ethnic group to show their culture and introduce themselves as an Iranian ethnic group to Iranian society and also have income for development of economy and job creation for Baluchis" (From interview with the manager of the Hoshida travel agency in Zahedan, 2012).

Ethnic tourism can create job opportunities for Baluchis. Iran's Baluchistan is unique for developing tourism in all aspects, because this area is full of tourist attraction. "*Surely with this program and cooperation of Baluchis, ethnic tourism will open a highway for development of the region in sustainable way. When this program goes on successful and Baluchis have jobs, they will employ in tourism sector and through this activity will introduce Baluchis culture and attract tourists. Currently Baluchis do not have opportunities for working and they only travel to Pakistan and are looking for some job opportunities or trafficking, they do not have any other options*" (From interview with the manager of the Esteghlal Grand Hotel in Zahedan, 2012).

While interviewing Iran's Baluchistan tourism entrepreneur's authorities that favored this approach to tourism, it became apparent that they also often shared the aspiration to transform Iran's Baluchistan into a tourism destination, competing with important tourist centers in southern Iran to generate large revenues. As this quote from a tourism entrepreneur in Baluchistan shows, their emphasis is on the economic benefits of tourism, and on the need of infrastructure and increased business mentality and skills among the communities:

"*We are interested to the development of tourism in Iran's Baluchistan. We have lots of potential tourists. In fact, here is poverty and lack of knowledge about tourism and Baluchis are not familiar with tourism industry. The main problem is security for tourists in Iran's Baluchistan. Each week and month security problems happen and this makes negative image about this destination. In addition for tourism development it is also necessary to develop touristic infrastructure and also the Baluchis must be taught. Furthermore, it is complicated because you need to know how to resolve insecurity and encourage Baluch ethnic group to participate in ethnic tourism, because, tourists are sensitive and unfortunately the Baluchis from the Iran's Baluchistan do not have positive image*" (From interview with the head of association of travel agencies in Sistan & Baluchistan province, 2012).

In fact, these are some of the key elements that Baluchis tourism entrepreneurs are willing to develop tourism in Iran's Baluchistan. They consider it as a tool for cooperation and presenting the Baluchis culture to Iranian tourists. During my stay in Iran's Baluchistan this view was sustained by a range of Baluchis entrepreneurs from different institutions. They tended to understand tourism as a way to introduce Baluchis culture in national and international level and to facilitate the benefit of outside interests. Therefore, Baluchis would like to find a way to show Baluchis culture in national and international societies and tourism is an easy and useful instrument for this aim.

"*In my opinion, tourists can teach us and increase the social level of Baluchis. The injustice comes from illiteracy and lack of education. When the Baluch ethnic group is in contact with tourists, they can learn from them and know justice. Right now, the Iran's Baluchistan is full of injustice and poverties in Knowledge about social, economical and cultural issues. Surely through tourism it is possible to develop Iran's Baluchistan in all aspects, because when Baluchis are in contact with different guests, this will have a positive impact in Baluchis community*" (From interview with the head of Iran Baluch tourist complex in Zahedan, 2012).

The entrepreneurs focus on sustainable development because they know that with short term programs their businesses in Baluchistan won't grow. Their ideas in this regard are reflected in the following interviews:

"*Ethnic tourism development will have much impact in Baluch ethnic group culture, and it's necessary to pay attention to be in sustainable direction. Ethnic tourism with help of Baluchis is possible and it will bring some opportunities for them to create jobs and improve the economy. But it needs some training to make Baluchis familiar with the benefits of ethnic tourism and so that not to lose the values of Baluchis culture, because if Baluchis lose the exotic culture, then there would be few opportunities to attract tourists*" (From interview with the head of the University in Sarbaz, 2012).

"*Indeed, the international border of Sistan and Baluchistan with Pakistan and Afghanistan is in control and the border is in threat because of the bad situation if the both countries in security and drag trafficking. By the way, the option for developing the Iran's Baluchistan is very limited. Therefore, the unique form and strategy for development this area is investing on the exotic culture of Baluch ethnic groups in contacts of rich culture and hospitality of this group. In fact, ethnic tourism is a way to make this region highlighted and attractive for other investment in the future*" (From interview with the scholar in Chabahar, 2012).

"*Ethnic tourism can be a unique opportunity for Iran's Baluchistan to open a way for developing this area in sustainability form. In fact this form of tourism is very useful for the Baluchis people to show them culture and present local service to tourists. Therefore, with participating Baluch ethnic group as a main key, stakeholders can prepare security for tourists. In addition, ethnic tourism development can be a good tool to present Baluch culture to Iranian tourists and change the image of the Baluchistan as the Baluchis are hospitable people. We encourage and support Baluchis to engage to tourism industry and show our real culture to guests. It doesn't matter who is our guests. We will be happy to present locally service as hosts to guests. I strongly agree with tourism developing we can change Iran's Baluchistan with sustainable development*" (From interview with the Baluch member of Iranian Parliament, 2012).

9.6 Planning issues

Ethnic tourism planning is a very sensitive program and it is very important for it to be in sustainable direction. Right now, Iran's Baluchistan has few tourists and is not a tourist destination at all. Therefore, a small number of studies of the perceived impacts of tourism have been conducted, either prior to development or before, it is seen as a significant economic activity for a region. As Keogh (1990) indicated most studies of host attitudes have taken place in areas where this industry is already well established, and very few studies have examined the

hopes, expectations, attitudes, and concerns of residents prior to the establishment of a tourism development. In fact, currently is time to use from experiences of the ethnic tourism research and try to design a useful strategy for Iran's Baluchistan.

9.7 Summary

Chapter nine studies the perceptions of tourism entrepreneurs toward ethnic tourism planning in Iran's Baluchistan, and the role of the entrepreneurs in tourism development. The body of this chapter is based on the interviews by tourism entrepreneurs in Baluchistan including managers of tourist complexes, diving school managers, local tour guides, managers of travel agencies, hotel staffs, restaurant managers, university scholars and etc.

One of the most important themes in the interviews is the situation of tourism entrepreneurs in Iran's Baluchistan and the attractions and facilities that are saved or managed through the help of entrepreneurs such as handicrafts and tourist complexes. For the better presentation of the facts, this section is accompanied by a number of pictures. Moreover, security for ethnic tourists was a key issue in the interviews and also their opinions were asked about if ethnic tourism can increase unity and reduces the hostility.

The other section of this chapter discusses the opportunities that ethnic tourism can bring for Baluchistan and finally the chapter discusses some planning issues.

Chapter 10
Conclusions

10.0 Introduction

The various discussions and analysis undertaken throughout the dissertation so far reveals new insights into ethnic tourism planning in Iran's Baluchistan. This research had an eye wide open on the situation of the Baluch ethnic group in Iran and the four other key stakeholders who are involved in ethnic tourism planning in Iran's Baluchistan.

Moreover, this research is leading to set several parameters which invite further researchers to work on this area. It can be said that overall, the findings of this dissertation are new and fresh since due to what the databases show, this is the first such study conducted with the focus of looking at ethnic diversity of Iran with positive horizons.

In this chapter the conclusions are described and recommendations relevant to the research objectives and questions are reiterated and implications for tourism planning are identified. Also, recommendations for future planning practice are provided. Contributions and limitations of the research are discussed as well. Finally, directions for future research are suggested.

10.1 Primary research questions, findings, and recommendations

1. Cooperation of ethnic group as a stakeholder in ethnic tourism planning reduces unemployment and security problems in the ethnic region.

Tourism brings job for the young population of the ethnic group, who are suffering from unemployment, when they are invited to work, the head of the tribes will participate in inviting all to peace and the ethnic group will provide the security for the tourists. This cooperation will settle hospitality in the place of hostility.

2. Respecting to the rights of the ethnic group and inviting them as an important stakeholder throughout the ethnic tourism planning process to cooperate with all the other key stakeholders, is the best way to prepare a suitable context for tourism economical activities.

Ethnic tourism planning under such conditions can be a very good start for productive cooperation between the government and the ethnic group, and the ethnic group would not be considered as a threat to the government but an opportunity. Realization of this depends on the degree of sustainability and perspective of the planners toward a sustainable development. Ethnic tourism development is a rather complex activity with multiple linkages into the rest of the economy. The successful development of ethnic tourism activities is therefore likely to require coordination among multiple government agencies at local, regional and national level, private sector actors and Baluchis community stakeholders across a number of areas including trade, transportation, communications, education, sanitation and immigration. A strengthening of the ethnic tourism activity is also likely to necessitate close public/private-sector cooperation and coordination that would benefit from support and possibly oversight by the highest governmental levels. Coordination with the ethnic groups and the government of Iran´s Baluchistan will also be necessary to address possible negative externalities from ethnic tourism activity, for instance on the environment.

3. the most suitable long term planning theory for developing ethnic tourism in Iran's Baluchistan is the participation of all stakeholders in decision making.

The head of provincial government in Iran's Baluchistan as the highest regional decision-maker can play an executive and administrative role. This region needs a sustainable long term plan prepared by planning professionals.

4. Training is the key to active entrepreneurs in Iran's Baluchistan

Tourism entrepreneurs in Iran's Baluchistan have lack of knowledge in hospitality and they need some training facilities to improve the skills of the employment that work in travel agency, Hotel and tourist complexes. In fact, exotic Baluchis culture is not enough for developing ethnic tourism in Iran's Baluchistan, and it needs to have productive tourism entrepreneurs to have sustainable plan to use from resource of the Baluchistan for ethnic tourism developing. The tourist complexes show a successful model in ethnic tourism planning base on the head of the Baluchis tribes. Ethnic tourism is a new institutional field in Iran's Baluchistan and is in a suitable direction, because all employments and investor are from Baluch ethnic group and all income will distribute in Baluchis community. The tourism entrepreneurs that are working in Baluchis tourist complexes are satisfied with income from tourists and they are willing to develop the complexes. The investor and worker are Baluchis and they are located in Iran's Baluchistan and they are responsible for insecurity so they cooperate with government to keep Baluchis in line with Iranian society through this action and creation of lots jobs through tourism activities.

5. The only way to reduce the negative image created by the media about Baluchistan is creating a flow of ethnic tourism in the region

Few Iranians choose Baluchistan as a destination for their holidays but those who have chosen it are highly satisfied with their decision. A light flow of ethnic tourists can bring a new image about this destination through the word of mouth of tourists getting back to their own cities.

There is little understanding of the cultural difference between Baluchis and Iranian tourists. Many Iranian tourists lack basic knowledge of the Iran's Baluchistan region, Baluchis and their value orientations. Iranian domestic

tourists believe that the prosperity of ethnic tourism requires government support. This is a great disadvantage for both Baluchis and Iranian tourists. Even more pertinent to those issue Iranian governments do not place great significance to the role of cultural understanding in promoting domestic tourism. However, Iranian domestic tourists would like the government to regulate the tourism market and promote ethnic tourism development to create sense of understanding between different ethnic groups inside of the country to build a platform to protected diversity of ethnic culture groups and also have unity in national issues.

6. The only way to prevent commoditization of Baluchis culture is planning long term sustainable programs considering all stakeholders and education

Flow of ethnic tourism in an ethnic region without planification can soon changes to commoditization. The local community should be aware of the sensitivity of this issue and the only way to prevent it is planning long term sustainable programs considering all stakeholders and education.

7. Ethnic tourism development reduces inter-religious conflicts between Sunni and Shia Muslims in Iran's Baluchistan

Developing tourism in Iran needs to have satisfaction of Iranian religious leaders, both Shia and Sunni; since Baluchistan is a region which is considered as a religious minority in Iran and this ethnic group is Sunni, while the official religion of the country is Shia Islam. Shia religious leaders have power in structure of the governmental organizations and they are sensitive about the results of all action in this society. While the Baluch elites of Iran including the tribal leaders and the educated Baluchis are under the influence of their influential Sunni religious leaders. The strong spiritual presence of Baluch Sunni religious leaders in the entire Baluchistan particularly in its capital Zahedan cannot be denied.

As above mentioned about the power of the religious leaders in Baluchis community, therefore one must not underestimate the influence of religious leaders in socio-economic and cultural aspects in Iran's Baluchistan. The religious leaders oversee every aspect of the Baluch ethnic group. So, ethnic tourism will not be successful without effective planning in cooperation of religious leaders in Iran and especially in Baluchis community. Therefore, ethnic tourism planning with positive relationships between religious leaders in Iran's Baluchistan has positive impacts on the development of the Baluchistan.

10.2 Recommendations

Some practical recommendations for ethnic tourism development in Iran's Baluchistan are suggested as follows:

1. Consider ethnic diversity as an opportunity not a threat, by developing ethnic tourism.

2. Change in perspective from political to cultural in the context of multiethnic societies.

3. Benefiting from all powerful stakeholders in ethnic societies from sustainable development.

4. Increase of ethnic relations in multiethnic societies through ethnic tourism with the purpose of unity and reducing of hostility.

5. Introducing the real image of ethnic groups through ethnic tourism development.

6. Giving opportunities to ethnic groups through tourism for economic development.

7. Educating and empowering of ethnic groups for protecting authenticity and benefiting in sustainable way through ethnic tourism development.

8. Increase cooperation between stakeholders in context of ethnic groups by tourism development.

10.3 limitations of the research

Carrying out this research has been accompanied by several limitations, however since the researcher has had years of experience working in this region and has been familiar to the regional language has been successful to overcome a number of them. The most problematic limitations were as follows:

1. Security approach to research in ethnic societies in Iran

2. Conservative speeches of government officials and censorship of the facts during the interviews

3. Lack of permission for using voice-recorder while interviewing with government officials and religious leaders

4. Lack of previous research on the issue through cultural approach

5. Lack of reliable statistics about ethnic groups in Iran

10.4 Suggestions for interested researchers on the issue

While the researcher has been working on this dissertation found several issues which consider that as important and would recommend them to the following researchers who are interested to carry on upcoming works on this theme:

1. Tourism planning focusing on potentials of ethnic diversity in Iran

2. National tourism development for increasing the interaction and social contact between Iranian ethnic groups and national coherence

3. Respect to ethnic rights in Iran

4. Participation of ethnic groups in planning and decision making especially in tourism development

> 5. Increase of hospitality with decreasing the hostility through ethnic tourism flow among Iranian ethnic groups

10.5 Concluding remarks

This research explores the positive influence that ethnic tourism may have in helping to resolve the economic, social, cultural and political problems of Baluch ethnic group and in moving this multi-ethnic society towards unity. The key argument of this research is that if the Baluch ethnic group can contribute positively, it will mean a positive change for the region and can result in the creation of an appropriate tourism destination in Iran.

Evaluation of the research also indicated that with the development of tourism in the Baluchistan region, the security of the southeast border of Iran could be strengthened and economic opportunities could be created for local people, significantly changing for the better of the present negative image of the region.

It seems that the sustainable solution to benefit from the diverse cultures in multi-ethnic societies, particularly in areas with special ethnical and religious characteristics such as Iran's Baluchistan, is promotion of ethnic tourism to strengthen national unity and increase relationship between different ethnic groups. Among the impacts of ethnic tourism in multi-ethnic societies, better unified relations, more effective conflict resolution, preserving the unique culture of the ethnic minority societies and use of that very cultural uniqueness, can be mentioned.Results of descriptive statistics show that the Baluchis are indeed willing to participate in activities related to tourism to introduce their local culture and to become involved in economic activities. They are also prepared to set about trying to provide better security for tourists in the region.

Well planned ethnic tourism activity can also have real benefits as a means to develop greater cooperation within a society at the same time as helping reduce poverty. Survey results clearly show that ethnic tourism can be a positive/useful tool for job creation and can solve many of problems faced by the youth and

families in general. It can also enhance the development of a local economy bringing a sense of achievement and satisfaction to ethnic groups.

Capítulo 10
Conclusiones (En Español)

10.0 Introducción

Los diversos debates y análisis llevados a cabo en la presente investigación revelan nuevos conocimientos sobre la planificación del turismo étnico en Beluchistán, Irán. En consecuencia, concentramos nuestra atención en la situación actual de la etnia Baluch del referido país y muy especialmente en los cuatros actores claves que inciden en su desarrollo, a decir: (turistas, gobierno, sector privados y liderar religiosas).

Por otra parte, pretendemos que los parámetros establecidos en esta inviten a otros investigadores a profundizar en esta área. Se puede decir que, en general, los resultados de esta tesis son nuevos, ya que no existen evidencias de estudios previos con relación a la diversidad étnica de Irán con horizontes positivos.

En este capítulo se describen las conclusiones y recomendaciones pertinentes a los objetivos, se reiteran las preguntas de investigación y se identifican las implicaciones para la planificación del turismo. Además, se proporcionan recomendaciones para la futura práctica de la planificación. También se discuten las contribuciones y limitaciones de la investigación. Por último, se sugieren direcciones para futuras investigaciones.

10.1 Principales preguntas de investigación, conclusiones, y recomendaciones
1. La cooperación del grupo étnico como parte interesada en la planificación del turismo étnico reduce los problemas de desempleo y de seguridad en la región étnica.

El turismo genera trabajo para la población juvenil de la etnia, que está sufriendo de desempleo, cuando se les invita a trabajar; el jefe de la tribu participará en invitar a todos a la paz, y la etnia proporcionará la seguridad para los turistas. Con esta cooperación se asentará la hospitalidad en el lugar de la hostilidad.

2.   Respetar los derechos de la etnia involucrándola en el proceso de planificación turística.

376

La planificación del turismo étnico en tales condiciones puede ser un muy buen punto de partida para la cooperación productiva entre el gobierno y el grupo étnico, pues de este modo el grupo étnico no será considerado como una amenaza para el gobierno, sino como una oportunidad. La realización de esto depende del grado de sostenibilidad y la perspectiva de los planificadores hacia un desarrollo sostenible. El desarrollo del turismo étnico es una actividad bastante compleja con múltiples vínculos en el resto de la economía. Para el desarrollo exitoso de las actividades de turismo étnico, es probable que se requiera coordinación entre las distintas agencias gubernamentales a nivel local, regional y nacional así como actores del sector privado y Baluchis interesados en el desarrollo de la comunidad a través de una serie de áreas, incluyendo el comercio, el transporte, las comunicaciones, la educación, el saneamiento y la inmigración. Un fortalecimiento de la actividad turística étnica puede requerir una estrecha cooperación entre el sector privado y el sector público,. La coordinación con los grupos étnicos y el gobierno de Beluchistán también será necesaria para hacer frente a los posibles impactos negativos relacionados con el turismo étnico, como por ejemplo, el daño al medio ambiente.

3. La teoría de la planificación más adecuada a largo plazo para el desarrollo de turismo étnico en Beluchistán, Irán, es la participación de todos los interesados en la toma de decisiones.

El jefe de gobierno de la provincia de Beluchistán, Irán, como el mayor líder regional, puede desempeñar una función ejecutiva y administrativa. Esta región necesita un plan sostenible a largo plazo preparado por la planificación de los profesionales.

4. La formación es la clave para empresarios activos en Beluchistán, Irán.

Los empresarios del turismo en Beluchistán, Irán, necesitan reforzar sus conocimientos en hotelería y turismo. Para tales fines, es importante crear

instalaciones de entrenamiento para mejorar sus habilidades en cada área del sector. De hecho, la cultura exótica Baluchis no es suficiente para el desarrollo del turismo étnico en Beluchistán, Irán, y tiene que contar con empresarios de turismo productivos para tener un plan sostenible de cara a utilizar recursos del Beluchistán para el desarrollo de turismo étnico. Los complejos turísticos muestran un modelo de éxito en la base de la planificación del turismo étnico en la cabeza de las tribus Baluchis. El turismo étnico es un nuevo campo institucional en Beluchistán, Irán, y va en una dirección adecuada, ya que todos los empleos y los inversores son de etnia Baluch y todos los ingresos se distribuyen en la comunidad Baluchis. Los empresarios del sector turístico que están trabajando en los complejos turísticos Baluchis están satisfechos con el ingreso de turistas y están dispuestos a desarrollar los complejos. El inversor y el trabajador son Baluchis, se encuentran en Beluchistán, Irán, y son responsables de la seguridad para cooperar con el gobierno con el propósito de mantener a los Baluchis de acuerdo con la sociedad de Irán a través de esta acción y de la creación de puestos de trabajo a través de numerosas actividades turísticas.

5. La única manera de reducir la imagen negativa creada por los medios de comunicación acerca de Beluchistán es la creación de un flujo de turismo étnico en la región.

Pocos turistas eligen Beluchistán como destino de sus vacaciones, pero los que lo han elegido están altamente satisfechos con su decisión. Un ligero flujo de turistas étnicos puede traer una nueva imagen de este destino turístico a través del testimonio de los turistas que han visitado estas instalaciones.

Hay poca comprensión de la diferencia cultural entre turistas y Baluchis iraníes. Muchos turistas iraníes carecen de conocimientos básicos de la región de Beluchistán de Irán, de los Baluchis y de sus orientaciones de valor. Los turistas nacionales iraníes creen que la prosperidad del turismo étnico requiere el apoyo del gobierno. Esta es una gran desventaja para los turistas y los Baluchis iraníes.

Aún más pertinente que esta cuestión, es que el gobierno de Irán no le da gran importancia al papel de la comprensión cultural en la promoción del turismo interno. Sin embargo, a los turistas nacionales iraníes les gustaría que el gobierno regulase el mercado del turismo y promoviese el desarrollo del turismo étnico para crear un sentido de entendimiento entre los diferentes grupos étnicos en el interior del país a fin de construir una plataforma para la diversidad protegida de grupos culturales étnicos que también tienen la unidad en cuestiones nacionales.

6. La única forma de evitar la mercantilización de la cultura Baluchis está planeando programas sostenibles a largo plazo teniendo en cuenta todas las partes interesadas y la educación.

El flujo de turismo étnico en una región étnica y sin planificación puede conducir pronto a la mercantilización. La comunidad local debe ser consciente y sensible sobre este tema, respecto del cual, la única manera de evitarlo es planificar programas sostenibles a largo plazo teniendo en cuenta todas las partes interesadas y la educación.

7. El desarrollo del turismo étnico reduce los conflictos interreligiosos entre musulmanes Sunitas y Chiítas en Beluchistán, Irán.

El desarrollo del turismo en Irán necesita tener la satisfacción de los líderes religiosos iraníes, tanto chiítas como sunitas; Beluchistán es una región que se considera como una minoría religiosa en Irán y este grupo étnico es suní, mientras que la religión oficial del país es el Islam chiíta. Los líderes religiosos chiítas tienen poder en la estructura de las organizaciones gubernamentales y son sensibles acerca de los resultados de todas las acciones en esta sociedad. En cambio, las élites Baluchis de Irán, entre ellos los jefes de las tribus y los Baluchis, son educados bajo la influencia de sus líderes religiosos sunitas influyentes. La fuerte presencia espiritual de líderes religiosos suníes Baluchis en todo el Beluchistán, particularmente en su capital Zahedan, no se puede negar.

Como se ha indicado anteriormente, acerca del poder de los líderes religiosos en la comunidad Baluchis, no hay que subestimar la influencia de los líderes religiosos en los aspectos socio-económicos y culturales en Beluchistán, Irán. Los líderes religiosos deben supervisar todos los aspectos de la etnia Baluch. Por lo tanto, el turismo étnico no tendrá éxito sin una planificación eficaz en cooperación con los líderes religiosos de Irán y en especial en la comunidad Baluchis. Por lo tanto, la planificación del turismo étnico con relaciones positivas entre los líderes religiosos en Beluchistán, Irán, tendrá un impacto positivo en el desarrollo de la Beluchistán.

10.2 Recomendaciones

Como recomendaciones prácticas para el desarrollo del turismo étnico en Irán Beluchistán se sugieren los siguientes:

1. Considerar la diversidad étnica como una oportunidad, no como una amenaza, para el desarrollo del turismo étnico.

2. Cambiar la perspectiva, de política a cultural, sobre el contexto de las sociedades multiétnicas.

3. Beneficiar a todas las partes interesadas en las sociedades étnicas mediante un desarrollo sostenible.

4. Aumentar las relaciones étnicas en las sociedades multiétnicas a través del turismo étnico, con el propósito de unidad y reducción de la hostilidad.

5. Presentar la imagen real de los grupos étnicos a través del desarrollo del turismo étnico.

6. Dar oportunidades a los grupos étnicos a través del turismo para el desarrollo económico.

7. Educar y desarrollar los grupos étnicos para proteger la autenticidad y beneficiarlos de forma sostenible a través del desarrollo del turismo étnico.

8. Aumentar por medio del desarrollo turístico la cooperación entre las partes interesadas en el contexto de los grupos étnicos.

10.3 Limitaciones de la investigación

La realización de esta investigación ha ido acompañada por varias limitaciones; sin embargo, ya que el investigador ha tenido años de experiencia de trabajo en esta región y ha estado familiarizado con la lengua regional, ha sido un éxito para superar una serie de ellas. Las limitaciones más problemáticos son los siguientes:

1. El enfoque de la Seguridad para la investigación en las sociedades étnicas en Irán.

2. Los discursos conservadores de los funcionarios del gobierno y la censura de los hechos durante las entrevistas.

3. La falta de autorización para el uso de la grabadora de voz durante la entrevista con funcionarios del gobierno y líderes religiosos.

4. La falta de investigaciones anteriores sobre el tema a través de enfoque cultural.

5. La falta de estadísticas fiables sobre los grupos étnicos en Irán.

10.4 Sugerencias para los investigadores interesados en el tema

Mientras que el investigador ha estado trabajando en esta tesis doctoral ha encontrado varias cuestiones que considera importantes y que recomendaría a los futuros investigadores que estén interesados en llevar a cabo los próximos trabajos sobre este tema:

1. La planificación del turismo se centra en el potencial de la diversidad étnica en Irán.

2. Se requiere el desarrollo nacional de turismo para aumentar la interacción y el contacto social entre grupos étnicos de Irán y coherencia nacional

3. Se debe fomentar el respeto a los derechos étnicos en Irán.

4. Conviene contar con la participación de los grupos étnicos en la planificación y toma de decisiones, especialmente en el desarrollo turístico.

5. Conviene fomentar el aumento de la hospitalidad con la disminución de la hostilidad a través del flujo de turismo étnico entre los grupos étnicos iraníes.

10.5 Observaciones finales

Esta investigación explora la influencia positiva que el turismo étnico puede tener para ayudar a resolver los problemas económicos, sociales, culturales y políticos de la etnia Baluch y en el movimiento de esta sociedad multiétnica hacia la unidad. El argumento clave de esta investigación es que si la etnia Baluch puede contribuir de manera positiva, eso significará un cambio en el mismo orden para la región y podrá dar lugar a la creación de un destino turístico adecuado en Irán.

La evaluación de la investigación también indica que con el desarrollo del turismo en la región de Beluchistán, la seguridad de la frontera sureste de Irán podría ser reforzada y se podrían crear oportunidades económicas para la población local, cambiando de manera significativa la imagen negativa de la región.

Parece que la solución sostenible para beneficiarse de las diversas culturas en las sociedades multiétnicas, especialmente en zonas con características étnicas y religiosas especiales como el Beluchistán de Irán, es la promoción del turismo étnico para fortalecer la unidad nacional y aumentar la relación entre los diferentes grupos étnicos. Entre los impactos del turismo étnico en las sociedades multiétnicas se pueden mencionar: las mejores relaciones unificadas, la resolución

de conflictos de manera eficaz, el preservar la cultura única de las sociedades pertenecientes a minorías étnicas y el uso de esa singularidad muy cultural.

Los resultados de las estadísticas descriptivas mostraron que los Baluchis están realmente dispuestos a participar en las actividades relacionadas con el turismo para introducir su cultura local y participar en las actividades económicas. También se preparan para dedicarse a tratar de proporcionar una mayor seguridad a los turistas en la región.

La actividad de turismo étnico bien planificada también puede tener beneficios reales como medios para desarrollar una mayor cooperación dentro de una sociedad, al mismo tiempo que ayudar a reducir la pobreza. Los resultados del estudio muestran claramente que el turismo étnico puede ser una herramienta útil para la creación de empleo y puede resolver muchos de los problemas que enfrentan la juventud y las familias en general. También puede mejorar el desarrollo de una economía local trayendo un sentido de logro y la satisfacción de los grupos étnicos.

References:

Aas, C., Ladkin, A., & Fletcher, J. (2005). Stakeholder collaboration and heritage management. *Annals of tourism research*, *32*(1), 28-48.

Afrakhteh, H. (2006). The problems of regional development and border cities: A case study of Zahedan, Iran. *Cities*, *23*(6), 423-432.

Aghajanian, A. (1983). Ethnic Ineqality in Iran: An Overview. *International Journal of Middle East Studies*, *15*(02), 211-224.

Ahn, B., Lee, B., & Shafer, C. S. (2002). Operationalizing sustainability in regional tourism planning: an application of the limits of acceptable change framework. *Tourism Management*, *23*(1), 1-15.

Alavi, J., & Yasin, M. M. (2000). A systematic approach to tourism policy.*Journal of Business Research*, *48*(2), 147-156.

Alipour, H., & Heydari, R. (2005). Tourism revival and planning in Islamic Republic of Iran: Challenges and prospects. *Anatolia*, *16*(1), 39-61.

Amanolahi, S. (2005). A note on ethnicity and ethnic groups in Iran. *Iran & the Caucasus*, 37-41.

Amirahmadi, H. (1987). A theory of ethnic collective movements and its application to Iran. *Ethnic and Racial Studies*, *10*(4), 363-391.

Anderson, B. (1991). Imagined communities. 1983. *London and New York: Verso.*

Andriotis, K. (2001). Tourism planning and development in Crete: Recent tourism policies and their efficacy. *Journal of Sustainable Tourism*, *9*(4), 298-316.

Araujo, L. M. D., & Bramwell, B. (1999). Stakeholder assessment and collaborative tourism planning: The case of Brazil's Costa Dourada project.*Journal of Sustainable Tourism*, *7*(3-4), 356-378.

Archer, B., Cooper, C., & Ruhanen, L. (1998). 5 The positive and negative impacts of tourism. *Global tourism*, 63.

Axworthy, M. (2010). *A History of Iran: Empire of the Mind.* Basic Books.

Babbie, E. R. (2001). The Practice of Social Research (Belmont, CA: Wadsworth Thomson Learning, 9th edn).

Bahaee, M., & Saremi, M. (2014). Growing tourism in a hostile environment: A case of Iran. *Tourism Review International*, *17*(3), 137-150.

Bailey, P. (1989). Leisure, culture and the historian: reviewing the first generation of leisure historiography in Britain. *Leisure Studies*, *8*(2), 107-127.

Baker, C. R., & Owsen, D. M. (2002). Increasing the role of auditing in corporate governance. *Critical Perspectives on Accounting, 13*(5), 783-795.

Banani, A. (1961). *The modernization of Iran, 1921-1941*. Stanford University Press.

Banerjee, S. B. (2003). Who sustains whose development? Sustainable development and the reinvention of nature. *Organization Studies*, *24*(1), 143-180.

Barth, F. (1998). *Ethnic groups and boundaries: The social organization of culture difference*. Waveland Press.

Barth, F. (2000). Boundaries and connections. *Signifying identities: Anthropological perspectives on boundaries and contested values*, 17-36.

Baud-Bovy, M. (1982). New concepts in planning for tourism and recreation.*Tourism Management*, *3*(4), 308-313.

Baum, T. G., & O'Gorman, K. D. (2010). Iran or Persia: what's in a name, the decline and fall of a tourism industry?.

Bazzi, K. (2012). Qanat and its challenges in Ferdows county-Iran.*International Journal of Geography and Geology*, *1*(2), 42.

Belhassen, Y., & Caton, K. (2006). Authenticity matters. *Annals of Tourism Research*, *33*(3), 853-856.

Belsky, J. (2004). 16 Contributions of qualitative research to understanding the politics of community ecotourism. *Qualitative research in tourism: Ontologies, epistemologies and methodologies*, 273.

Bennell, P., & Pearce, T. (2003). The internationalisation of higher education: exporting education to developing and transitional economies. *International Journal of Educational Development*, *23*(2), 215-232.

Berry, E. N. (2001). An application of Butler's (1980) tourist area life cycle theory to the Cairns Region, Australia 1876-1998.

Bessière, J. (1998). Local development and heritage: traditional food and cuisine as tourist attractions in rural areas. *Sociologia ruralis*, *38*(1), 21-34.

Bonoma, T. V. (1985). Case research in marketing: opportunities, problems, and a process. *Journal of marketing research*, 199-208.

Borgatta, E. (1992), ¨Encyclopaedia of Sociology¨, N. Y, Macmillan Publishing Company, Vol2. PP.575-583.

Bosworth, G., & Farrell, H. (2011). Tourism entrepreneurs in Northumberland. *Annals of Tourism Research*, *38*(4), 1474-1494.

Boyajian, V. (1999). On Baluchi separatism. *Iran & the Caucasus*, 389-396.

Bramwell, B. (2004). Partnerships, participation, and social science research in tourism planning. *A companion to tourism*, 541-554.

Bramwell, B., & Lane, B. (1993). Sustainable tourism: An evolving global approach. *Journal of Sustainable Tourism*, *1*(1), 1-5.

Bramwell, B., & Lane, B. (1999). Editorial. *Journal of Sustainable Tourism*, *7*(3-4), 179-181.

Bramwell, B., & Sharman, A. (1999). Collaboration in local tourism policymaking. *Annals of tourism research*, *26*(2), 392-415.

Britton, S. G. (1982). The political economy of tourism in the Third World. *Annals of tourism research*, *9*(3), 331-358.

Brohman, J. (1996). New directions in tourism for third world development. *Annals of tourism research*, *23*(1), 48-70.

Brugha, R., & Varvasovszky, Z. (2000). Stakeholder analysis: a review. *Health policy and planning*, *15*(3), 239-246.

Buhalis, D., & Costa, C. (2006). *Tourism management dynamics: trends, management and tools.* Routledge.

Bulmer, M. (1986). *The Chicago school of sociology: Institutionalization, diversity, and the rise of sociological research.* University of Chicago Press.

Burkart, A. J. (1971). Package holidays by air. *The Tourist Review*, *26*(2), 54-64.

Burns, P. M. (2004). Tourism planning: A third way?. *Annals of Tourism Research*, *31*(1), 24-43.

Caffyn, A., & Jobbins, G. (2003). Governance capacity and stakeholder interactions in the development and management of coastal tourism: examples from Morocco and Tunisia. *Journal of Sustainable Tourism*, *11*(2-3), 224-245.

Cater, E. (1991). *Sustainable tourism in the Third World: Problems and prospects.* London: University of Reading.

Cavaco, M. H. (1995). Ofício do professor: o tempo e as mudanças.*Profissão professor*, *2*, 155-191.

Central Bank of Iran (CBI), 2016. Summary of economic developments in Iran. Tehran: Central Bank of Iran.

Chadwick, G. (1971). A systems view of planning: towards a theory of the urban and regional planing process.

Chaiboonsri, C., & Chaitip, P. (2008). A structural equation model: Thailand's international tourism demand for tourist destination. *Annals of the University of Petrosani, Economics*, *8*(1), 65-94.

Chambers, E. (Ed.). (1997). *Tourism and culture: an applied perspective*. SUNY Press.

Choy, D. J. (1991). Tourism planning: the case for 'market failure'. *Tourism Management*, *12*(4), 313-330.

Cirer-Costa, J. C. (2012). The beginnings of tourism in Majorca. 1837-1914.*Annals of Tourism Research*, *39*(4), 1779-1796.

Clarkson, M. E. (1995). A stakeholder framework for analyzing and evaluating corporate social performance. *Academy of management review*,*20*(1), 92-117.

Cohen, E. (1987). "Alternative Tourism"—A Critique. *Tourism Recreation Research*, *12*(2), 13-18.

Cohen, E. (1988). Authenticity and commoditization in tourism. *Annals of tourism research*, *15*(3), 371-386.

Cohen, E. (1999). Towards an agenda for tourism research in Southeast Asia. *Asia Pacific Journal of Tourism Research*, *4*(2), 79-89.

Cohen, E. (2001). Ethnic tourism in Southeast Asia. *Tourism, anthropology and China*, 27-54.

Cole, S. (2007). Beyond authenticity and commodification. *Annals of Tourism Research*, *34*(4), 943-960.

Cooper, C. (1995). Strategic planning for sustainable tourism: the case of the offshore islands of the UK. *Journal of sustainable tourism*, *3*(4), 191-209.

Cooper, C. (2008). *Tourism: Principles and practice*. Pearson education.

Cooper, C., & Hall, C. M. (2008). *Contemporary tourism: an international approach*. Routledge.

Cornet, C. (2002). *Ethnicity in China: Reviewing Ethnicity in light of Ethnic Tourism in Southwest China.*

Costa, C. (2001). An emerging tourism planning paradigm? A comparative analysis between town and tourism planning. *International Journal of Tourism Research*, *3*(6), 425-441.

Crystal, E., & Smith, V. L. (1989). Tourism in Toraja (Sulawesi, Indonesia).*Hosts and guests. The anthropology of tourism.*, (Ed. 2), 139-168.

Daher, R. (Ed.). (2007).*Tourism in the Middle East: continuity, change, and transformation* (Vol. 9). Multilingual Matters.

Davidson, R., & Maitland, R. (1999). 13 Planning for tourism in towns and cities. *Social Town Planning*, 208.

Davis, S. L. (2005). *Song and silence: Ethnic revival on China's southwest borders*. Columbia University Press.

de Azeredo Grünewald, R. (2002). Tourism and cultural revival. *Annals of Tourism Research*, *29*(4), 1004-1021.

de Kadt, E. (1979). Social planning for tourism in the developing countries.*Annals of Tourism Research*, *6*(1), 36-48.

De Vos, G. A. (1995). Ethnic pluralism: Conflict and accommodation: The role of ethnicity in social history.

Department of Ancient Near Eastern Art (DANEA) (2004). "The Achaemenid Persian Empire (550–330 B.C.)". In Heilbrunn Timeline of Art History. New York: The Metropolitan Museum of Art, 2000–. http://www.metmuseum.org/toah/hd/acha/hd_acha.htm (October 2004)

Department of Ancient Near Eastern Art (DANEA) (2004). "The Achaemenid Persian Empire (550–330 B.C.)". In Heilbrunn Timeline of Art History. New York: The Metropolitan Museum of Art, 2000, http://www.metmuseum.org/toah/hd/acha/hd_acha.htm (October 2004).

Department of Ancient Near Eastern Art (DANEA). (2003). The Sasanian Empire (224– 651 A.D.). In Heilbrunn Timeline of Art History. New York: The Metropolitan Museum of Art, 2000–. http://www.metmuseum.org/toah/hd/sass/hd_sass.htm (October 2003).

Department of Environment (DOE). (2013). Fourth national report to the convention on biological diversity. Retrieved from www.cbd.int/doc/world/ir/ir-nr-04-en.pdf.

Diaz-Benavides, D. A. V. I. D. (2001). The sustainability of international tourism in developing countries. *Tourism in the least developed countries. Geneva: UNLDC.*

Donaldson, T., & Dunfee, T. W. (1999). *Ties that bind: A social contracts approach to business ethics*. Harvard Business Press.

Donaldson, T., & Preston, L. E. (1995). The stakeholder theory of the corporation: Concepts, evidence, and implications. *Academy of management Review*, *20*(1), 65-91.

Dowling, R. K. (1993). Tourism planning, people and the environment in Western Australia. *Journal of Travel Research*, *31*(4), 52-58.

Dredge, D. (1999). Destination place planning and design. *Annals of tourism research*, *26*(4), 772-791.

Dredge, D., & Moore, S. (1992). A methodology for the integration of tourism in town planning. *Journal of Tourism Studies*, *3*(1), 8-21.

Dutton, I., & Hall, C. M. (1989, October). Making tourism sustainable: The policy/practice conundrum. In *Proceedings of the Environment Institute of Australia Second National Conference* (pp. 9-11). Melbourne: Environment Institute of Australia.

Dutton, I., & Hall, C. M. (1989, October). Making tourism sustainable: The policy/practice conundrum. In *Proceedings of the Environment Institute of Australia Second National Conference* (pp. 9-11). Melbourne: Environment Institute of Australia.

Ebrahimi M., Sheikhi A.R, Sarhadi Dadian H. (2012). "The Role of Press in Imagine-making about Cultural Destinations, the Case Study of Sistan & Baluchistan Province in Iran", National Congress on Border Cities and Security; Challenges and Strategies – CBCS 2012, Zahedan.

Ebrahimi, Marziyeh. (2012). "One week across Iran & Pakistan Border", Travel Roads, http://www.travelroads.com/article/id_2429, Marco Polo Publications, Florida.

EBRAHIMZADEH, I., & SAHRAEI, A. (2012). AN ANALYSIS ON RELIGIOUS-ETHNIC GEOPOLITICS, SECURITY AND DEVELOPMENT IN BORDER TOWNS. CASE STUDY: SISTAN AND BALUCHESTAN.*Romanian Review of Regional Studies*, *8*(2).

Echtner, C. M., & Jamal, T. B. (1997). The disciplinary dilemma of tourism studies. *Annals of tourism research*, *24*(4), 868-883.

Edgington, D. W., Hanna, B., Hutton, T., & Thompson, S. (2001). Research on Immigration and Integration in the Metropolis.

Eisenhardt, K. M. (1989). Building theories from case study research.*Academy of management review*, *14*(4), 532-550.

Elliott, J. (1997). *Tourism: politics and public sector management.* Psychology Press.

Eriksen, T. H. (1997). Ethnicity, Race and Nation in The Ethnicity Reader, Nationalism, Multiculturalism and Migration. Guiberneau, M., & Rex, J.(Eds.). Malden, MA.

Eriksen, T. H. (2002). Ethnicity and Nationalism: Anthropological perspectives. Pluto Press. *Political   Sci.   199p.   http://books.   google.   com. ng/books/about/Ethnicity_and_Nationalism. h tml*.

Eshraghi, M., Toriman, M. E., & Ahmad, H. (2010). Sustainable ecotourism in desert areas in Iran: Potential and issues. *e-BANGI*, *5*(1), 14.

Esman, M. R. (1984). Tourism as ethnic preservation: The Cajuns of Louisiana. *Annals of tourism research*, *11*(3), 451-467.

Faghri, R. (2007). *Tourism planning and policy making of the Islamic Republic of Iran* (Doctoral dissertation, Master thesis, Lulea University).

Faulkner, B., Pearce, P., Shaw, R. N., & Betty, W. (1994). Tourism research in Australia: Confronting the challenges of the 1990s and beyond.

Faulkner, H. W., & Faulkner, B. (2003). *Progressing tourism research* (Vol. 9). Channel View Publications.

Freeman, R. E. (1984). Strategic management: A stakeholder approach, Boston: Pitman Publ.

Freeman, R. E. (2004). The stakeholder approach revisited. *Zeitschrift für Wirtschafts- und Unternehmensethik*, *5*(3), 228.

Freeman, R. E., & Evan, W. M. (1990). Corporate governance: A stakeholder interpretation. *Journal of Behavioral Economics*, *19*(4), 337-359.

Freeman, R. E., & Evan, W. M. (1990). Corporate governance: A stakeholder interpretation. *Journal of Behavioral Economics*, *19*(4), 337-359.

Freeman, R. E., & McVea, J. (2001). A stakeholder approach to strategic management.Hinch, T., & Butler, R. (1996). Indigenous tourism: a common ground for discussion. *Tourism and indigenous peoples.*, 3-19.

Freeman, R. E., Harrison, J. S., Wicks, A. C., Parmar, B. L., & De Colle, S. (2010). *Stakeholder theory: The state of the art.* Cambridge University Press.

Friend, J. K., & Hickling, A. (2005). *Planning under pressure: the strategic choice approach*. Routledge.

Frisk, A. (2004). Sustainability Leverage Points Implementing Systematic Sustainability Thinking in Tourism Development A Look at the conditions for the island of Öland in Sweden.

from.   http://www.amar.org.ir/module/News/shownews/page-1924.aspx?NewsId=278

Frye, R. (2012). *Persia (RLE Iran A)*. Routledge.

Gellner, E., & Breuilly, J. (2008). *Nations and nationalism*. Cornell University Press.

George, R. (2003). Tourist's perceptions of safety and security while visiting Cape Town. *Tourism Management*, *24*(5), 575-585.

Getz, D. (1986). Models in tourism planning: Towards integration of theory and practice. *Tourism management*, *7*(1), 21-32.

Getz, D., & Jamieson, W. (1997). Rural tourism in Canada: issues, opportunities and. *The business of rural tourism: International perspectives*, 93.

Godfrey, K. B. (1996). Towards sustainability? Tourism in the Republic of Cyprus. *Practicing responsible tourism: International case studies in tourism planning, policy and development*, 58-79.

Goeldner, C. R., & Ritchie, J. B. (2006). *Tourism: Principles, practices, philosophies*. John Wiley & Sons.

Goeldner, C. R., Ritchie, J. B., & Mclntosh, R. W. (2009). Tourism: Principles. *Practices, Philosophies (Hoboken, John Wiley & Sons, Inc., 2003)*.

Graburn, N. H. (1984). The evolution of tourist arts. *Annals of Tourism Research*, *11*(3), 393-419.

Graburn, N. H. (Ed.). (1976). *Ethnic and tourist arts: Cultural expressions from the fourth world*. Univ of California Press.

Graburn, N. H., & Jafari, J. (1991). Introduction: Tourism social science. *Annals of tourism research*, *18*(1), 1-11.

Greenwood, D. J. (1982). Cultural" authenticity". *Cultural Survival Quarterly*, *6*(3), 27-28.

Greenwood, D. J., & Smith, V. L. (1989). Culture by the pound: an anthropological perspective on tourism as cultural commoditization. *Hosts and guests. The anthropology of tourism.*, (Ed. 2), 171-185.

Grünewald, R. D. A. (2001). Os índios do descobrimento: tradição e turismo. *Rio de Janeiro: Contra Capa*.

Grünewald, R. D. A. (2006). Tourism and ethnicity. *Horizontes Antropológicos*, *1*(SE), 0-0.

Guelke, A. (Ed.). (2004). *Democracy and Ethnic Conflict*. Palgrave Macmillan.

Gunn, C. A. (1988). *Vacationscape: Designing tourist regions*. Van Nostrand Reinhold.

Gunn, C. A., & Var, T. (2002). *Tourism planning: Basics, concepts, cases.* Psychology Press.

Hafeznia, M. R. (2002). Political geography of Iran. *Samt Publication, Tehran*.

Hall, C. M. (1995). Tourism, Ecotourism and Protected Areas. *Gland: IUCN Publication. p150*.

Hall, C. M. (2008). *Tourism planning: policies, processes and relationships*. Pearson Education.

Hall, C. M., & Page, S. J. (2002). The geography of tourism and recreation. *Editorial Routledge, EU*.

Hall, M. C., & Page, S. J. (2014). *The geography of tourism and recreation: Environment, place and space.* Routledge.

Hall, P. G. (1982). *Great planning disasters* (Vol. 1). Univ of California Press.

Hallak, R., Assaker, G., & O'Connor, P. (2012). Are family and nonfamily tourism businesses different? An examination of the entrepreneurial self-efficacy–entrepreneurial performance relationship. *Journal of Hospitality & Tourism Research*, 1096348012461545.

Halling, S. I. (2011). Tourism as Interaction of Landscapes: Opportunities and obstacles on the way to sustainable development in Lamu Island, Kenya.

Harding, S. G. (1987). *Feminism and methodology: Social science issues.* Indiana University Press.

Harrison, L. C., & Husbands, W. (1996). *Practicing responsible tourism: international case studies in tourism planning, policy and development*. John Wiley and Sons.

Harrison, M. J. (1988). A new species of guenon (genus Cercopithecus) from Gabon. *Journal of Zoology*, *215*(3), 561-575.

Harron, S., Weiler, B., & Hall, C. M. (1992). Ethnic tourism. *Special interest tourism.*, 83-94.

Hawkins, J. D., Catalano, R. F., & Miller, J. Y. (1992). Risk and protective factors for alcohol and other drug problems in adolescence and early adulthood: implications for substance abuse prevention. *Psychological bulletin*, *112*(1), 64.

Heckmann, F. (1992). Ethnische Minderheiten, Volk und Nation: Soziologie inter-ethnischer Beziehungen.

Henderson, J. (2003). Ethnic heritage as a tourist attraction: The Peranakans of Singapore. *International Journal of Heritage Studies*, *9*(1), 27-44.

Heskett, J. L., & Kotter, J. P. (1992). Corporate culture and performance.*Business Review. Vol*, *2*, 83-93.

Hettne, B. (1996, September). Globalization, the new regionalism and East Asia. In *Selected Papers Delivered at the United Nations University Global Seminar* (Vol. 96).

Higgins, P. J. (1984). Minority-state relations in contemporary Iran. *Iranian Studies*, *17*(1), 37-71.

Higgins-Desbiolles, F. (2003). *Hostile meeting grounds: Encounters between the wretched of the earth and the tourist through tourism and terrorism in the 21st century* (Doctoral dissertation, Elsevier).

Higgins-Desbiolles, F. (2005). *Reconciliation tourism: Challenging the constraints of economic rationalism* (Doctoral dissertation, Elsevier).

Hill, C. W., & Jones, T. M. (1992). Stakeholder-agency theory. *Journal of management studies*, *29*(2), 131-154.

Hills, T. L., & Lundgren, J. (1977). The impact of tourism in the Caribbean: A methodological study. *Annals of tourism research*, *4*(5), 248-267.

Hinch, T., & Butler, R. (1996). Indigenous tourism: a common ground for discussion. *Tourism and indigenous peoples.*, 3-19.

Hinch, T., & Higham, J. (2011). *Sport tourism development* (Vol. 13). Channel view publications.

Hitchcock, M. (1999). Tourism and ethnicity: situational perspectives. *The International Journal of Tourism Research*, *1*(1), 17.

Hjalager, A. M. (2010). A review of innovation research in tourism. *Tourism management*, *31*(1), 1-12.

Hoffmeyer-Zlotnik, J. H., & Warner, U. (2010). The concept of ethnicity and its operationalisation in cross-national social surveys. *Metodoloski zvezki*,*7*(2), 107.

Hoggart, R. (1995). *The way we live now*. Vintage.

Holmes, K. R., Feulner, E. J., & O'Grady, M. A. (2008). *2008 index of economic freedom*. Heritage Foundation.

Horowitz, D. L. (1985). *Ethnic groups in conflict*. Univ of California Press.

Howard, P. J. (2006). *Tourism Development in Ethnic Areas of Southern China* (Doctoral dissertation, Griffith University).

Howes, D. (1996). *Cross-cultural consumption* (p. 138). Brunner-Routledge.

Inskeep, E. (1991). *Tourism planning: an integrated and sustainable development approach*. Van Nostrand Reinhold.

Inskeep, E. (1994). *National and regional tourism planning: methodologies and case studies*. Routledge.

Iran Travel& Tourism Organization (ITTO). (2002). Tourism Master Plan of Iran. Tehran:

Ismail, J. (2008). *Ethnic Tourism and the Kayan Long-Neck Tribe in Mae Hong Son, Thailand* (Doctoral dissertation, Victoria University).

Jackson, J. (2006). Developing regional tourism in China: The potential for activating business clusters in a socialist market economy. *Tourism Management*, *27*(4), 695-706.

Jackson, J., & Murphy, P. (2006). Clusters in regional tourism An Australian case. *Annals of Tourism research*, *33*(4), 1018-1035.

Jafari, J. (1973). *Role of tourism on socio-economic transformation of developing countries* (Doctoral dissertation, Graduate school Cornell University).

Jafari, J. (1987). Tourism models: The sociocultural aspects. *Tourism Management*, *8*(2), 151-159.

Jafari, J. (1990). Research and scholarship: the basis of tourism education.*Journal of tourism studies*, *1*(1), 33-41.

Jafari, J. (2007). Entry into a new field of study: Leaving a foot print. *The study of tourism: Anthropological and sociological beginnings*, 108-121.

References   *A.R. Sheikhi*

Jafari, J., Pizam, A., & Przeclawski, K. (1990). A sociocultural study of tourism as a factor of change. *Annals of Tourism Research*, *17*(3), 469-472.

Jahani, C. (2003). The case system in Iranian Balochi in a contact linguistic perspective. *Jahani/Korn*, 113-132.

Jahani, C. (2013). The Balochi Language and Languages in Iranian Balochistan. *The Journal of the Middle East and Africa*, *4*(2), 153-167.

Jamal, T. B., & Getz, D. (1995). Collaboration theory and community tourism planning. *Annals of tourism research*, *22*(1), 186-204.

Jamal, T., & Hollinshead, K. (2001). Tourism and the forbidden zone: The underserved power of qualitative inquiry. *Tourism management*, *22*(1), 63-82.

Jamison, D. (1999). Tourism and ethnicity: The brotherhood of coconuts.*Annals of Tourism Research*, *26*(4), 944-967.

Jary, Z. (1991). Gully erosion on the Głubczyce Upland. *Acta Universitatis Wratislaviensis*, *1237*, 131-151.

Jenkins, C. L. (1994). Tourism in developing countries: the privatisation issue. *Tourism: The State of the Art, AV Seaton, CL Jenkins, RC Wood, PU C. Dieke, MM Bennett and R. Smith (eds), Chichester: John Wiley*, 3-9.

Jetly, R. (2006). *The Re-mergence of the Baluch Movement in Pakistan*. Institute of South Asian Studies.

John, U. (1990). The Tourist Gaze. Leisure and Travel in Contemporary Societies. *Collection Theory, culture & society», London, Sage Publications*.

Johnson, A. G. (2000). The Blackwell dictionary of sociology. A user's guide to sociological language, second education.

Jon Hawkes. (2001). *The fourth pillar of sustainability: Culture's essential role in public planning*. Common Ground.

Jones, T. M. (1995). Instrumental stakeholder theory: A synthesis of ethics and economics. *Academy of management review*, *20*(2), 404-437.

Kaiser Jr, C., & Helber, L. E. (1978). Tourism Planning &. *Development. Bostcn: CBI Publishing Co., Inc*, *25*.

Kalantari, K., Fami, H. S., Asadi, A., Qasemi, I., & Chubchian, S. (2008). Major challenges of iranian rural communities for achieving sustainable development. *American Journal of Agricultural and Biological Science*.

Karbasi, A., Rastegaripour, F., Tavassoli, A., & Amiri, E. (2011). Applications of the policy analysis matrix in Iranian bottled drinking water factory: The case study, Sistan & Baluchestan Region. *Iran. J. Am. Sci*, *7*(5), 564-570.

Katouzian, H. (1981). From Reżā Khān to Reżā Shah: Preludes to the Despotic Counter-Revolution, 1918–26. In *The Political Economy of Modern Iran* (pp. 75-100). Palgrave Macmillan UK.

Kearney, R., & Semonovitch, K. (2011). *Phenomenologies of the stranger: between hostility and hospitality*. Fordham Univ Press.

Keogh, B. (1990). Public participation in community tourism planning. *Annals of Tourism Research*, *17*(3), 449-465.

Kia, M. (1998). Persian nationalism and the campaign for language purification. *Middle Eastern Studies, 34*(2), 9-36.

King, B. (1994). What is ethnic tourism? An Australian perspective. *Tourism management*, *15*(3), 173-176.

Klaren, P. F., & Bossert, T. J. (1986). *Promise of development: Theories of change in Latin America*. Westview Pr.

Klieger, P. C. (1990). Close encounters: Intimate tourism in Tibet. *Cultural Survival Quarterly*, *14*(2), 38-42.

Kochan, T. A., & Rubinstein, S. A. (2000). Toward a stakeholder theory of the firm: The Saturn partnership. *Organization science*, *11*(4), 367-386.

Ladkin, A., & Bertramini, A. M. (2002). Collaborative tourism planning: A case study of Cusco, Peru. *Current Issues in Tourism*, *5*(2), 71-93.

Leiper, N. (1979). The framework of tourism: Towards a definition of tourism, tourist, and the tourist industry. *Annals of tourism research*, *6*(4), 390-407.

Leiper, N. (1990). Tourist attraction systems. *Annals of tourism research*,*17*(3), 367-384.

Lemelin, R. H., & Higgins-Desbiolles, F. (2015). Aboriginal tourism. *In* J. Jafari & H. Xiao (eds.), *Encyclopedia of Tourism*, Springer, DOI 10.1007/978-3-319-01669-6_1-1.

Lew, A. A. (2007). Invited commentary: Tourism planning and traditional urban planning theory—the planner as an agent of social change.*Leisure/Loisir*, *31*(2), 383-391.

Lichtman, R. (1987). Toward the diffusion of rural energy technologies: Some lessons from the Indian biogas program. *World Development*, *15*(3), 347-374.

Linnekin, J., & Poyer, L. (Eds.). (1990). *Cultural identity and ethnicity in the Pacific*. University of Hawaii Press.

MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American journal of Sociology*, 589-603.

MacCannell, D. (1976). *The tourist: A new theory of the leisure class.* Univ of California Press.

MacCannell, D. (1984). Reconstructed ethnicity tourism and cultural identity in third world communities. *Annals of tourism research*, *11*(3), 375-391.

MacCannell, D. (1992). *Empty meeting grounds: The tourist papers*. Psychology Press.

Maghsoudi M, 2001. Ethnics and cultural Identities in Iran. Research Journal. 23: 209-232

Mai, T. V. (2010, August). Systems thinking approach as a unique tool for sustainable tourism development: A case study in the Cat Ba Biosphere Reserve of Vietnam. In *Proceedings of the 54th Annual Meeting of the ISSS-2010, Waterloo, Canada* (Vol. 54, No. 1).

Malviya, S. (2005). *Tourism: Tourism: policies, planning and governance*(Vol. 3). Gyan Publishing House.

Maneewan, S., Khedari, J., Zeghmati, B., Hirunlabh, J., & Eakburanawat, J. (2004). Investigation on generated power of thermoelectric roof solar collector. *Renewable Energy*, *29*(5), 743-752.

Mansperger, M. (1995). Tourism and cultural change in small-scale societies.*Human Organization*, *54*(1), 87-94.

Marcotte, J. W. (2003). *Agriculture and Tourism Linkages on Niue Island: Emerging Alternatives for Small-Scale Producers*.

Marsh, N. R., & Henshall, B. D. (1987). Planning better tourism: The strategic importance of tourist-resident expectations and interactions.*Tourism Recreation Research*, *12*(2), 47-54.

Mason, P. (2015). *Tourism impacts, planning and management*. Routledge.

Matarrita-Cascante, D. (2010). Beyond growth: Reaching tourism-led development. *Annals of Tourism Research*, *37*(4), 1141-1163.

Mathieson, A., & Wall, G. (1982). *Tourism, economic, physical and social impacts*. Longman.

Matsaganis, M. D., Katz, V. S., & Ball-Rokeach, S. J. (2010). *Understanding ethnic media: Producers, consumers, and societies*. Sage.

Mbaiwa, J. E. (2003). The socio-economic and environmental impacts of tourism development on the Okavango Delta, north-western Botswana.*Journal of arid environments*, *54*(2), 447-467.

Mbaiwa, J. E. (2005). Enclave tourism and its socio-economic impacts in the Okavango Delta, Botswana. *Tourism Management*, *26*(2), 157-172.

Mbaiwa, J. E., & Stronza, A. L. (2011). Changes in resident attitudes towards tourism development and conservation in the Okavango Delta, Botswana. *Journal of Environmental Management*, *92*(8), 1950-1959.

McKean, P. F., & Smith, V. L. (1989). Towards a theoretical analysis of tourism: economic dualism and cultural involution in Bali. *Hosts and guests. The anthropology of tourism.*, (Ed. 2), 119-138.

Melander, E. (2009). The geography of fear: Regional ethnic diversity, the security dilemma and ethnic war. *European Journal of International Relations*, *15*(1), 95-124.

Mirzaei, R. (2013). *Modeling the Socioeconomic and Environmental Impacts of Nature-Based Tourism to the Host Communities and their Support for Tourism* (Doctoral dissertation, Justus Liebig University Giessen).

Moscardo, G., & Pearce, P. L. (1999). Understanding ethnic tourists. *Annals of Tourism Research*, *26*(2), 416-434.

Mowforth, M., & Munt, I. (2015). *Tourism and sustainability: Development, globalisation and new tourism in the third world*. Routledge.

Muhanna, E. (2007). Tourism development strategies and poverty elimination. *Problems and Perspectives in Management*, *5*(1), 37.

Murphy, P. E. (1985). Tourism: A community approach. New York and London: Methuen.

Nash, D. (1996). *Anthropology of tourism*. Pergamon.

Nematiniya, A. (2013). Geocultural Inter-relations of Iranian and Pakistani Balochistan in the Globalization Era.

O'Gorman, K., McLellan, L. R., & Baum, T. (2007). Tourism in Iran: central.*Tourism and Indigenous Peoples*, 251.

O'Leary, S., & Deegan, J. (2003). People, pace, place: Qualitative and quantitative images of Ireland as a tourism destination in France. *Journal of vacation marketing*, *9*(3), 213-226.

Oakes, T. (2005). *Tourism and modernity in China* (Vol. 10). Routledge.

Oakes, T. S. (1992). Cultural geography and Chinese ethnic tourism. *Journal of Cultural Geography*, *12*(2), 3-17.

Ocko, S. (1991). *Environmental Vacations: Volunteer Projects to Save the Planet*. J. Muir Publications.

O'Gorman, K. D. (2007). Iranian hospitality: A hidden treasure. *International Journal of Contemporary Hospitality Management*, *9*(1), 31-36.

Page, S. J., & Thorn, K. J. (1997). Towards sustainable tourism planning in New Zealand: Public sector planning responses. *Journal of Sustainable Tourism*, *5*(1), 59-77.

Pansiri, J. (2005). Pragmatism: A methodological approach to researching strategic alliances in tourism. *Tourism and Hospitality Planning & Development*, *2*(3), 191-206.

Pearce, D. G. (1989). Social impacts of tourism. *Social Cultural and Environmental Impacts of Tourism*, 1-39.

Pearce, D., & Crowards, T. (1996). Particulate matter and human health in the United Kingdom. *Energy Policy*, *24*(7), 609-619.

Pearce, P. L., Moscardo, G., & Ross, G. F. (1996). *Tourism community relationships*. Oxford: Pergamon.

Phillimore, J., & Goodson, L. (2004). *Qualitative research in tourism: Ontologies, epistemologies and methodologies* (Vol. 14). Psychology Press.

Picard, M., & Wood, R. E. (1997). *Tourism, ethnicity, and the state in Asian and Pacific societies*. University of Hawaii Press.

Pigram, J. J., & Wahab, S. (1997). Sustainable tourism in a changing world. *Tourism, development and growth: The challenge of sustainability*, 17-32.

Pitchford, S. R. (1995). Ethnic tourism and nationalism in Wales. *Annals of tourism research*, *22*(1), 35-52.

Potts, T. D., & Harrill, R. (1998). Enhancing communities for sustainability: A travel ecology approach. *Tourism Analysis*, *3*, 133-142.

Pourafkari, B. (2007). *A comparative study of cultural tourism development in Iran and Turkey* (Doctoral dissertation, Master's Thesis, Lulea University of Technology).

Priestley, G. K. (2006). Planning implications of golf tourism. *Tourism and hospitality research*, *6*(3), 170-178.

Qadeer, M. A. (2009). MULTICULTURAL PLANNING?. *Plan Canada*, 10-13.

Quian, S. (2010). Research on behaviors of government's tourism marketing.*UTMS Journal of Economics*, *1*(1), 99.

Ratcliffe, P. (2003). *Race, ethnicity & nation, international perspectives on social conflict,* Taylor & Francis e-Library.

Redclift, M. (1987). The production of nature and the reproduction of the species. *Antipode*, *19*(2), 222-230.

Reed, M. G. (1997). Power relations and community-based tourism planning.*Annals of tourism research*, *24*(3), 566-591.

Reed, M. G. (2000). 13. Collaborative Tourism Planning as Adaptive Experiments in Emergent Tourism Settings. *Tourism collaboration and partnerships: Politics, practice and sustainability*, *2*, 247.

Rickly-Boyd, J. M. (2012). Authenticity & aura: A Benjaminian approach to tourism. *Annals of Tourism Research*, *39*(1), 269-289.

Rifai, T. (2016). International tourist arrivals up 4% and reach a record 1.2 billion in 2015.

Riley, R. W., & Love, L. L. (2000). The state of qualitative tourism research.*Annals of tourism research*, *27*(1), 164-187.

Ritchie, J. B., & Goeldner, C. R. (1994). *Travel, tourism, and hospitality research: a handbook for managers and researchers* (No. Ed. 2). John Wiley and Sons.

Roberts, J. T., & Hite, A. (2000). From modernization to globalization: Social perspectives on international development.

Robinson, M. (1999). Collaboration and cultural consent: Refocusing sustainable tourism. *Journal of Sustainable Tourism*, *7*(3-4), 379-397.

Robinson, M., & Boniface, P. (1999). *Tourism and cultural conflicts*. CAB International.

Robinson, M., & Picard, D. (2006). Tourism, Culture and Sustainable Development, Division of Cultural Policies and Intercultural Dialogue, Culture Sector.

Rojek, C. (1997). *Touring cultures: Transformations of travel and theory*. Psychology Press.

Roosens, E. E. (1989). *Creating ethnicity: The process of ethnogenesis*. Sage Publications, Inc.

RUBIN, A. (2009). CHAPTER SIX THE COLOR OF SICKNESS: A POSTCOLONIAL AND POSTMODERN ANTHROPOLOGY ENGAGES DISPARITIES IN HEALTH-CARE

OUTCOMES. *So What? Now What? The Anthropology of Consciousness Responds to a World in Crisis*, 164.

Ruhanen, L. (2004). Strategic planning for local tourism destinations: An analysis of tourism plans. *Tourism and Hospitality Planning & Development*, *1*(3), 239-253.

Ruhanen, L. (2006). Bridging the divide between theory and practice: Experiential learning approaches for tourism and hospitality management education. *Journal of Teaching in Travel & Tourism*, *5*(4), 33-51.

Ryan, C., & Aicken, M. (Eds.). (2005). *Indigenous tourism: The commodification and management of culture.* Elsevier.

Saeidi, A. A. (2002). Dislocation of the state and the emergence of factional politics in post-revolutionary Iran. *Political Geography*, *21*(4), 525-546.

Sage, C., Mowforth, M., & Munt, I. (1998). Tourism and Sustainability: New Tourism in the Third World.

Salazar, N. B. (2012). Community-based cultural tourism: issues, threats and opportunities. *Journal of Sustainable Tourism*, *20*(1), 9-22.

Saleh, A. (2013). *Ethnic identity and the state in Iran.* Palgrave Macmillan.

Salehi Amiri, S.R. (2004), ¨Ethnic diversity management in Iran¨, PhD thesis, Islamic Azad University, Science and Research Branch.

Salehi Amiri, S.R. (2006), ¨Ethnic diversity management according to social assets¨, Applied Research Journal, Vol. 4.

Salehi, M., & Sepehri, M. B. (2013). Ethnic Challenges in Iran: A Case Study of Ardabil. *Canadian Social Science*, *9*(3), 74.

Salzman, P. C. (2011). When they proclaim "Islam is the answer," what is the question?: The return to political Islam. *The Journal of the Middle East and Africa*, *2*(2), 129-152.

Sautman, B. (1999). Ethnic law and minority rights in China: progress and constraints. *Law & Pol'y*, *21*, 283.

Sautter, E. T., & Leisen, B. (1999). Managing stakeholders a tourism planning model. *Annals of tourism research*, *26*(2), 312-328.

Schermerhorn, R. A. (1970). *Comparative ethnic relations: A framework for theory and research.* New York: Random House.

Selin, S., & Beason, K. (1991). Interorganizational relations in tourism. *Annals of tourism research*, *18*(4), 639-652.

Selwyn, T. (1996). *The tourist image: myths and myth making in tourism*. John Wiley & Sons.

Seth, P. N. (1985). *Successful Tourism Management*. Stosius Inc/Advent Books Division.

Shahmiri, S. (2013). History of Iran, Elamite Empire. Iranchamber.com. Retrieved May 6, 2013 from http://www.iranchamber.com/history/elamite/elamite.php

Sharpley, R. (2008). Planning for tourism: The case of Dubai. *Tourism and Hospitality Planning & Development*, *5*(1), 13-30.

Sharpley, R., & Telfer, D. J. (2002). *Tourism: A vehicle for development?* (pp. 11-34). Channel View Publications.

Sharpley, R., & Telfer, D. J. (Eds.). (2014). *Tourism and development: concepts and issues* (Vol. 63). Channel View Publications.

Sheikhi, A. R. (2015). The impact of ethnic tourism on gender equality: A case study of Iran's Baluchistan women. *Turizam: znanstveno-stručni časopis*, *63*(2), 161-174.

Sheikhi, A. R. (2015). Tourism Impacts in a Multiethnic Society: The Case of Baluchis in Iran. *Tourism Culture & Communication*, *15*(1), 33-46.

Silverman, D. (1998). Qualitative research: meanings or practices?. *Information systems journal*, *8*(1), 3-20.

Simmons, D. G. (1994). Community participation in tourism planning. *Tourism Management*, *15*(2), 98-108.

Simpson, K. (2001). Strategic planning and community involvement as contributors to sustainable tourism development. *Current Issues in Tourism*, *4*(1), 3-41.

Singh, S., Timothy, D. J., & Dowling, R. K. (Eds.). (2003). *Tourism in destination communities.* CABI.

Smith, C. A. (Ed.). (2014). *Guatemalan Indians and the State: 1540 to 1988*. University of Texas Press.

Smith, C., & Jenner, P. (1989). Tourism and the environment. *Travel & Tourism Analyst*, (5), 68-86.

Smith, V. (1977), *Host and guests: The anthropology of tourism*, University of Pennsylvania, Philadelphia.

Smith, V. L. (1982). Tourism to Greenland: renewed ethnicity?. *Cultural Survival Quarterly*, *6*(3), 26-27.

Snyder, N., & Glueck, W. F. (1980). How managers plan—the analysis of managers' activities. *Long range planning*, *13*(1), 70-76.

Sonmez, S. F., & Apostolopoulos, Y. (2000). Conflict resolution through tourism cooperation? The case of the partitioned island-state of Cyprus.*Journal of Travel & Tourism Marketing*, *9*(3), 35-48.

Spanoudis, C. (1982). Trends in tourism planning and development. *Tourism Management*, *3*(4), 314-318.

Spooner, B. (2013). Investment and Translocality. Recontextualizing the Baloch in Islamic and Global History. *Crossroads Asia Working Paper Series*, (14).

Statistics Centre of Iran (SCI). (2015). The initial reports of 2015 census of Iran. Retrieved

Steiner, C. J., & Reisinger, Y. (2006). Understanding existential authenticity.*Annals of Tourism Research*, *33*(2), 299-318.

Stronza, A. (2001). Anthropology of tourism: Forging new ground for ecotourism and other alternatives. *Annual review of anthropology*, 261-283.

Stynes, D. J., & Stewart, S. I. (1993). Tourism development and recreation: some findings from a case study. *Journal of Park and Recreation Administration*, *11*(4), 30-44.

Swain, M. B. (1989). Developing ethnic tourism in Yunnan, China: Shilin Sani. *Tourism Recreation Research*, *14*(1), 33-39.

Swain, M. B. (1993). Women producers of ethnic arts. *Annals of Tourism Research*, *20*(1), 32-51.

Swain, M. B. (1995). Gender in tourism. *Annals of tourism research*, *22*(2), 247-266.

Taheri, A. G. (1977). History of political relations of Iran and England.*Tehran: National Works Society, 952*.

Taheri, A. R. (2012). *The Baloch in post Islamic revolution Iran: a political study*. Lulu. com.

Taheri, A. R. (2013). The sociopolitical culture of Iranian Baloch elites.*Iranian Studies*, *46*(6), 973-994.

Agustin Santana-Talavera & Pinto, R. (2010). Bordes y límites del modelo de ciclo de vida del producto turístico. Reflexiones desde el terreno de investigación.*Aportes y Transferencias*, *14*(1), 119-135.

Agustin Santana-Talavera, (2009), *Antropología Del turismo Analogías, encuentros y relaciones*, Universidad La Laguna, p 121.

Agustin Santana-Talavera (2016): Julio Aramberri: a sociological review of tourism studies, *Anatolia,* DOI: 10.1080/13032917.2016.1183183.

Tang, S. (2011). The security dilemma and ethnic conflict: toward a dynamic and integrative theory of ethnic conflict. *Review of International Studies*,*37*(02), 511-536.

Telfer, D. J., & Sharpley, R. (2002). Tourism and regional development issues. *Tourism and development: Concepts and issues*, 112-148.

Telfer, D. J., & Sharpley, R. (2007). *Tourism and development in the developing world*. Routledge.

Telfer, D. J., & Wall, G. (1996). Linkages between tourism and food production. *Annals of tourism Research*, *23*(3), 635-653.

The plan and budget organization of Iran (PBO). (2004). The fourth five-year socio cultural and economic development plan of Iran (2004-2009). Tehran: The plan and budget organization.

Theerapappisit, P. (2009). Pro-poor ethnic tourism in the Mekong: A study of three approaches in Northern Thailand. *Asia Pacific Journal of Tourism Research*, *14*(2), 201-221.

Timothy, D. J. (1998). Cooperative tourism planning in a developing destination. *Journal of Sustainable Tourism*, *6*(1), 52-68.

Timothy, D. J. (2011). *Cultural heritage and tourism*. Channel View Publications.

Timothy, D. J., & Tosun, C. (2003). Arguments for community participation in the tourism development process. *Journal of Tourism Studies*, *14*(2), 2.

Timur, S., Getz, D., & Wöber, K. W. (2002). Applying stakeholder theory to the implementation of sustainable urban tourism. In *City tourism 2002: Proceedings of European Cities Tourism's International Conference in Vienna, Austria, 2002.* (pp. 194-210). Springer-Verlag Wien.

Todaro, M. P. (2001). Geography, environment and development in the mediterranean.(SHORT REVIEWS). *Population and Development Review*,*27*(3), 613-615.

Tosun, C. (2000). Limits to community participation in the tourism development process in developing countries. *Tourism management*, *21*(6), 613-633.

Tosun, C., & Jenkins, C. L. (1998). The evolution of tourism planning in third-world countries: A critique. *Progress in Tourism and Hospitality Research*,*4*(2), 101.

Tosun, C., & Timothy, D. J. (2001). Shortcomings in planning approaches to tourism development in developing countries: the case of Turkey.*International Journal of Contemporary Hospitality Management*, *13*(7), 352-359.

Tracy, S. J. (2013). Qualitative research methods. *UK: Wiley-Blackwell.*

Tribe, J. (1997). The indiscipline of tourism. *Annals of tourism research*,*24*(3), 638-657.

UNESCO (2016). Representative list of the intangible cultural heritage of humanity of Iran.

UNWTO (2015). Tourism Highlights.

Urry, J. (2001). *The tourist gaze* (2nd Ed.). London: Sage.

Vafadari, K., & Cooper, M. (2007). Japan-Iran Tourism Relations: Opportunities and limitations in promoting Iran's Cultural and Heritage Tourism in the Japanese Market. *Ritsumeikan Journal of Asia Pacific Studies*, *23*, 75-88.

Van den Berghe, P. L. (1980). Tourism as ethnic relations: A case study of Cuzco, Peru. *Ethnic and Racial Studies*, *3*(4), 375-392.

Van den Berghe, P. L. (1992). Tourism and the ethnic division of labor.*Annals of Tourism Research*, *19*(2), 234-249.

Van den Berghe, P. L. (1994). *The quest for the other: ethnic tourism in San Cristóbal, Mexico.* University of Washington Press.

Van den Berghe, P. L. (1995). Marketing Mayas: ethnic tourism promotion in Mexico. *Annals of Tourism Research*, *22*(3), 568-588.

van den Berghe, P. L. (2012). Colour vs. race: a distinction or a difference?.*Ethnic and Racial Studies*, *35*(7), 1174-1176.

Van den Berghe, P. L., & Keyes, C. F. (1984). Introduction tourism and re-created ethnicity. *Annals of tourism research*, *11*(3), 343-352.

Wall, G. (1997). Forum: Is ecotourism sustainable?. *Environmental management*, *21*(4), 483-491.

Wall, G. (1997). Sustainable tourism–unsustainable development. *Tourism, development and growth: The challenge of sustainability*, 33-49.

Wall, G., & Mathieson, A. (2006). *Tourism: change, impacts, and opportunities.* Pearson Education.

Wall, G., & Xie, P. F. (2005). Authenticating ethnic tourism: Li dancers' perspectives. *Asia Pacific Journal of Tourism Research*, *10*(1), 1-21.

Wallace, H. (1999). Whose Europe is it anyway? The 1998 Stein Rokkan lecture. *European Journal of Political Research*, *35*(3), 287-306.

Walsh, E. R., & Swain, M. B. (2004). Creating modernity by touring paradise: Domestic ethnic tourism in Yunnan, China. *Tourism Recreation Research*,*29*(2), 59-68.

Wang, N. (1999). Rethinking <u>Authenticity</u> in tourism Experience, *Annals of Tourism Research*, Vol. 26, No.2, pp. 349-370.

Wang, Y., & Wall, G. (2007). Administrative arrangements and displacement compensation in top-down tourism planning—A case from Hainan Province, China. *Tourism Management*, *28*(1), 70-82.

Weiler, B., & Hall, C. M. (1992). *Special interest tourism*. Belhaven Press.Edward, S. (2003). *Orientalism: Western conceptions of the Orient*. Penguin Books Limited.

Weissbrodt, D., Pekin, F., & Wilson, A. (2006). Piercing the Confidentiality Veil: Physician Testimony in International Criminal Trials Against Perpetrators of Torture. *Minn. J. Int'l L., 15*, 43.

Whitford, M. (2004). Regional development through domestic and tourist event policies: Gold Coast and Brisbane, 1974–2003. *UNLV Journal of Hospitality, Tourism and Leisure Science, 1*, 1-24.

Wilkinson, P. (1992). Tourism-the curse of the nineties? Belize-an experiment to integrate tourism and the environment. *Community Development Journal*,*27*(4), 386-395.

Wilkinson, P. F. (1997). *Tourism policy and planning: case studies from the Commonwealth Caribbean*. Cognizant Communication Corporation.

Williams, A. M., & Shaw, G. (1991). *Tourism & economic development: Western European experiences* (No. Ed. 2). Belhaven Press.

Williamson, O. (1984): *The economic institutions of capitalism*. New York: Free Press.

Wood, D. J., & Gray, B. (1991). Toward a comprehensive theory of collaboration. *The Journal of Applied Behavioral Science*, *27*(2), 139-162.

Wood, R. E. (1984). Ethnic tourism, the state, and cultural change in Southeast Asia. *Annals of Tourism Research*, *11*(3), 353-374.

Wood, R. E. (1998). Touristic ethnicity: a brief itinerary. *Ethnic and Racial Studies*, *21*(2), 218-241.

Xie, P. F. (2001). Authenticating cultural tourism: Folk villages in Hainan, China.

Xie, P. F. (2003). The bamboo-beating dance in Hainan, China: Authenticity and commodification. *Journal of Sustainable Tourism*, *11*(1), 5-16.

XIE, Y. F., & Zhao, Y. (2010). A Study on Progress of Domestic and Overseas Low-carbon Tourism and Its Enlightment [J]. *Human Geography*,*5*, 27-31.

Yang, L. (2007). Planning for ethnic tourism: Case studies from Xishuangbanna, Yunnan, China.

Yang, L. (2012). Tourists' perceptions of ethnic tourism in Lugu Lake, Yunnan, China. *Journal of Heritage Tourism*, *7*(1), 59-81.

Yang, L., & Li, X. R. (2012). Ethnic tourism and resident quality-of-life. In*Handbook of Tourism and Quality-of-Life Research* (pp. 373-387). Springer Netherlands.

Yang, L., & Wall, G. (2008). Ethnic tourism and entrepreneurship: Xishuangbanna, Yunnan, China. *Tourism Geographies*, *10*(4), 522-544.

Yang, L., & Wall, G. (2008). The evolution and status of tourism planning: Xishuangbanna, Yunnan, China. *Tourism and Hospitality Planning & Development*, *5*(2), 165-182.

Yang, L., & Wall, G. (2009). Ethnic tourism: A framework and an application.*Tourism Management*, *30*(4), 559-570.

Yang, L., Wall, G., & Smith, S. L. (2008). Ethnic tourism development:: Chinese Government Perspectives. *Annals of Tourism Research*, *35*(3), 751-771.

Yang, L.Wall, G. (2014). *Planning for Ethnic Tourism*, Ashgate Publishing.

Yeoman, I., Brass, D., & McMahon-Beattie, U. (2007). Current issue in tourism: The authentic tourist. *Tourism Management*, *28*(4), 1128-1138.

Yetman, N. R. (1991). Majority and minority: the dynamics of race and ethnicity in American life/edited by Norman R. Yetman.

Yinger, M. J. (1985). Ethnicity. *Annual Review of Sociology*, 11, 151-180.

Zamani-Farahani, H., & Henderson, J. C. (2010). Islamic tourism and managing tourism development in Islamic societies: The cases of Iran and Saudi Arabia. *International journal of tourism research*, *12*(1), 79-89.

Zamani-Farahani, H., & Henderson, J. C. (2011). Iran: Shia pilgrimage and tourism. *Religious tourism in Asia and the Pacific*, 163-174.

Zamani-Farahani, H., & Musa, G. (2008). Residents' attitudes and perception towards tourism development: A case study of Masooleh, Iran. *Tourism Management*, *29*(6), 1233-1236.

Zeng, B., & Ryan, C. (2012). Assisting the poor in China through tourism development: A review of research. *Tourism Management*, *33*(2), 239-248.

ZHUANG, Z., & LONG, B. (2008). Research on the Teaching Mode for Tourism and Computer [J]. *Journal of Guilin Institute of Tourism*, *2*, 035.

Appendix I: Questionnaires in Persian and English

ULL | Universidad de La Laguna

Instituto Universitario de Ciencias Políticas y Sociales

گردشگر عزیز، سلام،

همانگونه که مستحضرید استان سیستان و بلوچستان از جاذبه های گردشگری منحصر به فرد و زیبا برخوردار است، اما متاسفانه گردشگران کمتری در مقایسه با سایر مناطق کشور، به این استان سفر می کنند. از این رو برای فراهم نمودن زمینه ای برای توسعه گردشگری این استان، طرحی پژوهشی تعریف شده است تا با گردآوری نظرات شما عزیزان، بتوان راهکارهای عملی برای برنامه ریزی و توسعه گردشگری استان تدوین نمود.

خواهشمند است با صرف مدتی از وقت گرانبهای خود و با ارایه نظرات صادقانه و ارزشمندتان، ما را در انجام این پژوهش یاری فرمایید. پیشاپیش از همکاری صمیمانه شما سپاسگزارم. در این پرسشنامه نیازی به ذکر نام نیست و کلیه نظرات شما نزد محقق محفوظ خواهد ماند.

با سپاس

---

۱) اولین چیزی که با شنیدن نام "سیستان و بلوچستان" به ذهن شما خطور می‌کند چیست؟ (لطفا هر چیزی را که به نظرتان می‌رسد بیان فرمایید.)

....

....

۲) اصلی‌ترین هدف شما از سفر به استان سیستان و بلوچستان چیست؟

۱) بازدید از اقوام و آشنایان☐   ۲) تفریح و گذراندن تعطیلات نوروزی☐   ۳) خرید و امور تجاری☐   ۴) بازدید از جاذبه های تاریخی☐   ۵) آشنایی با فرهنگ مردم استان ☐

۳) برای چندمین مرتبه است که به استان سیستان و بلوچستان سفر می کنید؟

اولین مرتبه ☐   دومین مرتبه☐   سومین مرتبه ☐   چهارمین مرتبه ☐   بیشتر از چهار مرتبه☐

۴) در صورتیکه‌برای اولین بار به استان سفر می‌کنید، تصویر ذهنی شما از این استان در موارد زیر چگونه است؟

۴-۱) جاذبه‌های گردشگری: ۱) بی نظیر، بکر و بسیار جذاب☐   ۲) جذاب و دیدنی☐   ۳) معمولی☐   ۴) بدون جذابیت خاص☐   ۵) بدون جاذبه☐

۴-۲) امکانات و تسهیلات: ۱) عالی و مناسب☐   ۲) نسبتاً کافی و مناسب☐   ۳) معمولی☐   ۴) بد و نامناسب☐   ۵) خیلی بد و ناکافی☐

۴-۳) برخورد و رفتار مردم محلی:۱) خیلی خوب و خونگرم☐   ۲) خوب و مناسب☐   ۳) معمولی و مثل سایر مردم کشور☐   ۴) بد و نامناسب☐   ۵) بسیار بد و خصومت آمیز☐

۴-۴) امنیت: ۱) عالی و مناسب☐   ۲) نسبتاً امن☐   ۳) معمولی☐   ۴) نسبتاً ناامن☐   ۵) خیلی ناامن☐

Appendix

5) نحوه سفر شما به استان سیستان و بلوچستان چگونه بوده است؟

1-5) 1) همراه با خانواده▢   2) همراه با دوستان▢   3) به تنهایی▢

2-5) 1) همراه با تور▢   2) بدون تور▢

3-5) 1) با وسیله نقلیه شخصی▢   2) با اتوبوس▢   3) با قطار▢   4) با هواپیما▢

6) در این سفر چه برنامه هایی دارید؟(می توانید بیش از چند گزینه انتخاب کنید.)

1) برنامه خاصی ندارم/نداریم▢   2) بازدید از روستاهای دارای فرهنگ بومی ▢   (3

بازدید از موزه های معرفی فرهنگ قومی ▢

4) بازدید از خانه های سنتی مردم محلی▢   5) مشاهده و مشارکت در اجرای موسیقی سنتی ▢   (6

آشنا شدن با فرهنگ مردم محلی ▢

7) مشاهده ساخت صنایع دستی ▢   8)خوردن غذاهای مردم محلی▢

9) گشت در طبیعت ▢

10) خرید سوغات ▢   11) سایر ▢ ....

....

7) مبنای انتخاب استان سیستان و بلوچستان به عنوان مقصد سفر شما کدامیک از موارد زیر بوده است؟

1) شناخت و تجربه سفر قبلی▢

2) توصیه دوستان و آشنایان▢   3) از طریق برنامه‌های رادیو و تلویزیون▢   4) از طریق مجلات و روزنامه‌ها▢   6) از طریق نمایشگاه‌ها و جشنواره‌های کشوری ▢

8) برای اقامت شبانه در استان چه مکان یا مکانهایی را در نظر گرفته‌اید؟   1) هتل یا مهمانپذیر▢   (2 منزل اقوام، دوستان یا بستگان▢   3) چادر یا کمپ▢   4) مدارس▢   5) در خانه های سنتی مردم محلی استان▢   6) مهمانسرای ادارات▢   8) سایر ▢ ....

9) در صورت معرفی خانه مردم محلی برای اقامت شبانه شما، آیا از این پیشنهاد استقبال می‌کنید؟   1) بله ▢   2) خیر ▢

10) میزان جذابیت هر یک از موارد زیر برای شما، تا چه حد بوده است؟	بسیار زیاد	زیاد	تا حدودی	کم	بسیار کم
1. آداب و رسوم و فرهنگ مردم بومی استان سیستان و بلوچستان					
2. موسیقی و رقص سنتی					
3. لباس مردم محلی					
4. غذای مردم محلی					
5. صنایع دستی					
6. اسطوره های تاریخی (شاهنامه)					
7. فراهم بودن مکان اقامت مناسب و ارزان					
8. راحتی سفر به استان از طریق زمینی، هوایی و ریلی					
9. مهمان نوازی مردم محلی					
10. موزه های استان					
11. سایت های تاریخی و باستان شناسی					
12. جاذبه‌های طبیعی					

Appendex

بسیار کم	کم	تا حدودی	زیاد	بسیار زیاد	10) میزان جذابیت هر یک از موارد زیر برای شما، تا چه حد بوده است؟
					13. سبک معماری سنتی
					14. خرید در منطقه آزاد

11) با توجه به شناختی که در این سفر تا کنون از استان سیستان و بلوچستان پیدا نموده‌اید:

11-1) ذهنیت شما نسبت به استان چه تغییری نموده است؟ 1) بهتر و مثبت تر شده است☐ 2)

تغییری نکرده است☐ 3) بدتر و منفی تر شده است☐

11-2) به نظر شما، این استان در حال حاضر قابلیت تبدیل شدن به مقصد گردشگری در کشور را دارد؟

الف) بله☐ چون:

....

ب) خیر☐ چون:

....

12) آیا دوست دارید در آینده دوباره به استان سیستان و بلوچستان سفر کنید؟

بله☐ خیر☐ در صورتیکه نظر دیگری دارید؟ ☐ (توضیح

دهید):...

13) آیا سفر به استان سیستان و بلوچستان را به دوستان و آشنایانتان پیشنهاد می کنید؟

بله ☐ خیر ☐ اگر پاسخ شما مثبت است، بازدید از کدام شهرها و مکانهای استان را پیشنهاد می

دهید؟...

14) برخورد و رفتار مردم محلی با مسافران از جمله خود شما چگونه بود؟

1) خیلی خوب و مهمان نواز☐ 2) خوب و مناسب☐ 3) معمولی☐ 4) بد و

نامناسب☐ 5) بسیار بد و ناراحت کننده☐

15) بطور کلی از وضعیت امکانات و تسهیلات در استان سیستان و بلوچستان تا چه حد راضی هستید؟

1) خیلی زیاد☐ 2) زیاد☐ 3) تاحدودی☐ 4) کم☐ 5) اصلاً☐

16) بطور کلی برای سفر به این استان، چه مقدار هزینه در نظر گرفته یا اختصاص داده‌اید؟

.... هزار تومان

17) جنسیت: الف) زن ☐ ب) مرد☐

18) سن: : زیر 20 سال ☐ بین30-20 سال ☐ بین40-30 سال ☐ از 40 سال به بالا☐

19) تحصیلات: 1) درحد خواندن☐ 2) ابتدایی☐ 3) راهنمایی☐ 4) دبیرستان☐ 5) دیپلم و پیش‌دانشگاهی☐ 6) فوق دیپلم☐ 7) لیسانس☐ 8) فوق‌لیسانس و دکترا☐

20) تعداد همراهان شما در سفر: .... نفر

21) استان محل سکونت شما:...................

22) استان محل تولد شما: ....

413

ULL | Universidad de La Laguna   Instituto Universitario de Ciencias Políticas y Sociales

پرسشنامه برای مصاحبه با دست اندر کاران مراکز پذیرایی(رستورانها و بین راهی ها) در استان
1. از چه سالی این مرکز پذیرایی راه اندازی شده است؟
2. چه نیازی برای راه اندازی این مرکز حس کردید؟ به عبارت دیگر هدف و انگیزه شما از راه اندازی این مرکز چه بود؟
3. مرکز شما در حال حاضر چه خدماتی به مسافران ارایه می دهد؟
4. آیا شما در این مرکز غذاهای محلی به مسافران ارایه می دهید؟ آیا مسافران از این نوع غذاها و خدمات استقبال می کنند؟
5. مراجعه کنندگان به مرکز پذیرایی شما بیشتر طالب چه نوع غذاها و خدماتی هستند؟ (بومی و محلی یا معمولی)
6. اگر غذاهای محلی در این مرکز ارایه نمی کنید، مهمترین دلایلش چیست؟
7. مشتریان شما را بیشتر چه افرادی تشکیل می دهند؟ افراد بومی یا مسافرانی از دیگر شهرهای کشور؟
8. با توجه به تجربیاتی که دارید، ترجیح می دهید که کارکنان شما بومی باشند یا غیر بومی؟ چرا؟
9. شما کارکنان خود را به استفاده از پوشش محلی تشویق می کنید یا پوشش رسمی؟
10. تا چه حد حفظ ارزشها و آداب و رسوم قوم بلوچ برای شما مهم است؟
11. فکر می کنید آداب و فرهنگ قوم بلوچ تا چه حد برای مسافران جذاب است؟
12. قوم بلوچ از نظر شما تا چه حد مهمان نواز هستند؟ رفتار آنها با افراد غیر بومی(مسافران) چگونه است؟
13. تا چه حد سعی نموده اید که فرهنگ قوم بلوچ را از طریق نوع پذیرایی و خدمات خود معرفی کنید؟ (مانند، سرویس محلی، دکوراسیون، فروش صنایع دستی و ...)
14. نحوه برخورد شما و یا کارکنان شما با افراد بومی و غیر بومی چگونه است؟
15. آیا از وضعیت کسب درآمد خود راضی هستید؟ درآمد ماهیانه مرکز شما حدوداً چقدر است؟
16. وضعیت امدن مسافران به این منطقه چگونه است؟ با چه وسیله ای؟ مسیر راحت و امن یا سخت و نامن؟
17. به نظر شما بیشتر مسافرانی که به این منطقه می آیند، به چه منظوری می آیند؟ (تفریح، خرید،
18. در چه ماههایی از سال بیشترین درآمد (تعداد پذیرایی از مسافران) را دارید؟
19. امنیت این منطقه برای گردشگران و مسافران چگونه است؟ این موضوع تا چه حد بر کسب و کار شما تاثیرگذار بوده است؟
20. به نظر شما آیا مردم قوم بلوچ حاضر به همکاری برای تامین امنیت برای گردشگران هستند؟ مردم در این خصوص چگونه می توانند نقش داشته باشند؟
21. به نظر شما مهمترین مشکلاتی که در این منطقه برای جذب گردشگران وجود دارد چیست؟
22. به نظر شما چه راهکارهایی برای جذب مسافران به این منطقه وجود دارد؟
23. به نظر شما آیا گردشگران داخلی ایران اطلاعات صحیحی درباره مهمان‌نوازی گروه قومی بلوچ دارند؟
میزان تحصیلات:......................................   سمت:.........................   سابقه کاری:.........................

ULL | Universidad de La Laguna   Instituto Universitario de Ciencias Políticas y Sociales

پرسشنامه برای مصاحبه با دست اندر کاران مراکز اقامتی و هتلها، هتل آپارتمانها و مهمانپذیرها در استان
1. از چه سالی این هتل راه اندازی شده است؟
2. آیا وضعیت کسب و کار هتل در این منطقه رضایت بخش است؟
3. ضریب اشغال ماهیانه اتاقهای شما در طول سال چقدر است؟
4. هتل شما در چه ماههایی از سال بیشترین ضریب اشغال برخوردار است؟
5. به نظر شما بیشتر مسافرانی که به این منطقه می آیند، به چه منظوری می آیند؟
6. وضعیت آمدن مسافران به این منطقه چگونه است؟ با چه وسیله ای؟ مسیر راحت و امن یا سخت و ناامن؟
7. هتل شما در حال حاضر چه خدماتی به مسافران ارایه می دهد؟
8. مهمانان هتل شما بیشتر طالب چه نوع غذاها و خدماتی هستند؟ (بومی و محلی یا معمولی)
9. آیا در این هتل غذاهای محلی به مهمانان ارایه می شود؟ آیا مسافران از این نوع غذاها استقبال می کنند؟
10. اگر غذاهای محلی در این هتل به مسافران ارایه نمی کنید، مهمترین دلایلش چیست؟
11. کارکنان هتل شما از پوشش محلی برای ارایه خدمات به مهمانان استفاده می کنند یا پوشش رسمی؟ چرا؟
12. با توجه به تجربیاتی که دارید، ترجیح می دهید که کارکنان شما بومی باشند یا غیر بومی؟ چرا؟
13. آیا در تزیین اتاقها و سالنهای هتل از نمادهای سنتی قوم بلوچ (گلیم، سفال، حصیر، سوزن دوزی و ....) استفاده شده است؟
14. تا چه حد سعی نموده اید که فرهنگ قوم بلوچ را از طریق نوع پذیرایی و خدمات خود معرفی کنید؟ (مانند، سرویس محلی، دکوراسیون، فروش صنایع دستی و ...)
15. به نظر شما آداب و فرهنگ قوم بلوچ تا چه حد برای مسافران جذاب است؟
16. فکر می کنید ارایه خدمات در این هتل با رویکرد حفظ ارزشها و آداب و رسوم قوم بلوچ منطبق است؟
17. قوم بلوچ از نظر شما تا چه حد مهمان نواز هستند؟ رفتار آنها با افراد غیر بومی(مسافران) چگونه است؟
18. نحوه برخورد شما و یا کارکنان شما با افراد بومی و غیر بومی متفاوت است یا یکسان؟
19. امنیت این منطقه برای گردشگران و مسافران چگونه است؟ این موضوع تا چه حد بر کسب و کار شما تاثیرگذار بوده است؟
20. به نظر شما آیا مردم قوم بلوچ حاضر به همکاری برای تامین امنیت برای گردشگران هستند؟ مردم در این خصوص چگونه می توانند نقش داشته باشند؟
21. به نظر شما مهمترین مشکلاتی که در این منطقه برای جذب گردشگران وجود دارد چیست؟
22. به نظر شما چه راهکارهایی برای جذب مسافران به این منطقه وجود دارد؟
23. به نظر شما آیا گردشگران داخلی ایران اطلاعات صحیحی درباره مهمان‌نوازی گروه قومی بلوچ دارند؟

میزان تحصیلات:.................................. سمت:.................................. سابقه کاری:..................................

تاریخ و مکان مصاحبه:..................................

Appendix

پرسشنامه برای مصاحبه با مدیران و کارکنان دفاتر خدمات مسافرتی و جهانگردی استان
1. از چه سالی این دفتر تاسیس شده است؟
2. در حال حاضر چه خدماتی به مشتریان ارایه می دهید؟
3. در حال حاضر آیا بر اساس مسیرهای گردشگری ستان برنامه ریزی تور انجام می دهید؟
4. آیا با سایر آژانسهای کشور برای جذب گردشگر و برگزاری تور در استان همکاری دارید؟ (بطور متوسط در سال چند تور، چند نفر)
5. آیا وضعیت کسب و کار شما در زمینه برگزاری تور برای معرفی استان رضایت بخش است؟
6. در چه ماههایی از سال مشتریان شما برای سفر به استان افزایش می یابند؟
7. مشتریان شما از چه تیپ افرادی تشکیل می شوند؟
8. به نظر شما بیشتر مسافرانی که به این منطقه می آیند، به چه منظوری می آیند؟
9. وضعیت امدن مسافران به این منطقه چگونه است؟ با چه وسیله ای؟ مسیر راحت و امن یا سخت و ناامن؟
10. با توجه به تجربیات شخصی شما، نوع برخورد و همکاری مردم قوم بلوچ با تورها و مسافران شما چگونه است؟
11. شما تا چه حد به برگزاری تورهای تخصصی با هدف آشناسازی گردشگران با فرهنگ قوم بلوچ فکر نموده اید؟ نظر شما در این خصوص چیست؟
12. آیا شما در برگزاری تورهای استانگردی از بلدهای محلی استفاده می کنید؟ چرا؟
13. تا چه حد سعی نموده اید که فرهنگ قوم بلوچ را از طریق برگزاری تورهای خود معرفی کنید؟
14. مشتریان شما از دیگر شهرهای کشور بیشتر از چه نوع غذاها و خدماتی استقبال می کنند؟ (بومی و محلی یا معمولی)
15. تا چه حد در انتخاب مراکز تفریحی و پذیرایی، به سنتی بودن ان مانند سرویس محلی، پوشش محلی کارکنان آن، دکوراسیون محلی و ... برای پذیرایی از مشتریان خود توجه می کنید؟
16. به نظر شما آداب و فرهنگ قوم بلوچ تا چه حد برای مسافران جذاب است؟
17. قوم بلوچ از نظر شما تا چه حد مهمان نواز هستند؟ رفتار آنها با افراد غیر بومی(مسافران) چگونه است؟
18. امنیت این منطقه برای گردشگران و مسافران چگونه است؟ این موضوع تا چه حد بر کسب و کار شما تاثیرگذار بوده است؟
19. به نظر شما آیا مردم قوم بلوچ حاضر به همکاری برای تامین امنیت برای گردشگران هستند؟ مردم در این خصوص چه نقشی می توانند داشته باشند؟
20. به نظر شما مهمترین مشکلاتی که در این منطقه برای جذب گردشگران وجود دارد چیست؟
21. به نظر شما چه راهکارهایی برای جذب مسافران به این منطقه وجود دارد؟
22. به نظر شما آیا گردشگران داخلی ایران اطلاعات صحیحی درباره مهمان‌نوازی گروه قومی بلوچ دارند؟
میزان تحصیلات:.......................................   سمت:.................................   سابقه کاری:..
تاریخ و مکان مصاحبه:..

Appendex

پرسشنامه برای مصاحبه با صاحبنظران حوزه برنامه ریزی گردشگری
1. به نظر شما، آیا بلوچستان پتانسیل‌های لازم را برای توسعه گردشگری دارد؟
2. نظر شما بطورکلی در خصوص گردشگری قومی و امکان تعریف آن در کشور چیست؟
3. آیا شما تا کنون به استان سیستان و بلوچستان سفر نموده اید؟ تا چه حد این استان را می شناسید؟
4. به نظر شما این استان قابلیت تبدیل شدن به مقصد گردشگری در کشور را دارد؟ چرا؟
5. به نظر شما مهمترین دلایل پایین بودن میزان گردشگران بازدید کننده از استان سیستان و بلوچستان در حال حاضر چیست؟
6. چه راهکارهایی در این خصوص برای بالا بردن جذب گردشگران به استان دارید؟
7. نظر شما در خصوص پتانسیلهای ایجاد و توسعه گردشگری قومی در استان سیستان و بلوچستان چیست؟
8. به نظر شما، گردشگری قومی تا چه حد می تواند زمینه جذب گردشگران را به استان سیستان و بلوچستان فراهم کند؟
9. به نظر شما، برای توسعه گردشگری مردم قوم بلوچ چه نقشی می توانند داشته باشند؟
10. توصیه شما برای مناسب‌ترین روش برنامه ریزی گردشگری قومی و توسعه آن در استان سیستان و بلوچستان چیست؟
11. از چه نوع مدل‌های توسعه‌ای و استراتژی باید استفاده شود تا در راستای توسعه گردشگری با مشکلات جدیدی در بلوچستان روبه‌رو نشویم؟
12. چه توصیه‌هایی برای ایجاد جریان گردشگری در منطقه بلوچستان ایران دارید؟
13. به اعتقاد شما، توسعه گردشگری قومی تا چه میزان می تواند در ایجاد اشتغال اثر بخش باشد؟
14. در صورتی که نظر یا پیشنهاد خاصی دارید در رابطه با توسعه گردشگری با مشارکت مردم محلی ساکن بلوچستان، لطفا اشاره بفرمائید؟
میزان تحصیلات:............................ سمت:.......................... تخصص:................................
تاریخ و مکان: ....

417

Appendix

مصاحبه با روحانیون مذهبی
1. چند سال است که به عنوان امام جمعه و رهبر مذهبی با مردم در ارتباط هستید؟
2. چند درصد از مردم منطقه شما با شما در ارتباط هستند و از راهنمایی های مذهبی شما بهره می برند؟
3. ارتباط شما با مسوولان منطقه چگونه است؟
4. مردم منطقه در چه حوزه ها و مسایلی از شما راهنمایی و کمک می خواهند؟ (اجتماعی، فرهنگی، و ..)
5. نظر شما در مورد مشکلات اشتغال جوانان منطقه و راهکارهای حل آن چیست؟ آیا باید منتظر اقدامات مسوولان بود یا اینکه با کمک مردم اشتغال ایجاد نمود؟
6. به نظر شما چگونه می توان برای مردم منطقه شغل ایجاد نمود؟
7. به نظر شما اگر گردشگران بیشتری به منطقه بیایند باعث خواهد شد که درآمد ساکنان(کسبه) بالا رود؟ آیا شما با ورود گردشگران (داخلی و خارجی) به منطقه موافقید؟
8. مهمترین دغدغه شما در مورد مردم منطقه در حال حاضر چیست؟
9. به نظر شما گردشگری چگونه می تواند در رفع دغدغه های شما کمک کند و چه فرصتهایی را برای شما ایجاد کند؟
10. به نظر شما مردم منطقه تا چه حد حاضر به همکاری در زمینه ایجاد امنیت برای گردشگران و پذیرایی از آنها هستند؟ شما تا چه حد حاضر به تشویق آنها به اینت به این امر هستید؟
11. اگر مردم گروه قومی بلوچ این فرصت را داشته باشند که فرهنگ خود را در سطح ملی و بین المللی معرفی کنند، به نظر شما آیا این فرصت را خواهند داشت تا ناسازگاری بین دولت ملی و خود را برطرف کنند؟
12. آیا رهبران و توسعه دهندگان گردشگری درباره صنعت گردشگری و توسعه آن با شما مشورت کرده اند؟ اگر پاسخ شما مثبت است، لطفا چند نمونه را ذکر کنید.
13. آیا مسوولان گردشگری تا به حال از شما خواسته اند که از طریق خطابه مردم را برای همکاری با گردشگران و پذیرایی از آنان دعوت کنید؟
14. با توجه به مزایای اقتصادی گردشگری برای مردم منطقه، آیا شما علاقمند به توسعه گردشگری در منطقه هستید؟ اگر پاسخ شما مثبت است، چگونه می توانید به برنامه ریزان گردشگری کمک کنید؟
15. به اعتقاد شما آیا جریان گردشگری در منطقه می تواند باعث کاهش نگرش منفی به این منطقه شود؟
16. چه ملاحظاتی باید برای توسعه گردشگری در منطقه در نظر گرفته شود؟
17. آیا موضوع مرتبط دیگری درباره توسعه گردشگری به نظرتان می رسد؟
امام جمعه / رهبر مذهبی شهر................

ULL | Universidad de La Laguna   Instituto Universitario de Ciencias Políticas y Sociales

همشهری عزیز سلام،

همانگونه که مستحضرید استان سیستان و بلوچستان از جاذبه های گردشگری منحصر به فرد، زیبا و همچنین مردمی خونگرم، مهربان، مهمان نواز و دوست داشتنی برخوردار است، اما متاسفانه گردشگران کمتری در مقایسه با سایر مناطق کشور، به این استان سفر می کنند و از اینرو، مردم این خطه از سرزمین طلایی ایران، از امتیازات حاصل از گردشگری بی بهره هستند. لذا برای فراهم نمودن زمینه ای برای توسعه گردشگری این استان، طرحی پژوهشی تعریف شده است تا با گردآوری نظرات شما عزیزان، بتوان راهکارهای عملی برای برنامه ریزی و توسعه گردشگری استان تدوین نمود. نظرات و پیشنهادات شما شهروندان سیستان و بلوچستان، می تواند ما را در اجرای موفق این پروژه یاری نماید. از همکاری صمیمانه شما کمال تشکر و قدر دانی را داریم. در این پرسشنامه نیازی به ذکر نام نیست و کلیه نظرات شما نزد محقق محرمانه محفوظ خواهد ماند.   با سپاس

1. اگر از شما بپرسند که شهر یا روستای محل سکونت شما برای گردشگران جذاب است یا خیر، چه پاسخی خواهید داد؟

الف) بله جذاب است⃝ چون ....

ب) خیرجذاب نیست⃝ چون ....

2. آیا شما و اعضای خانواده تان تمایل دارید گردشگران به منطقه شما سفر کنند؟

الف) بله⃝ چون ....

ب) خیر⃝ چون ....

3. آیا شما و یا اعضای خانواده تان تمایل دارید شغلی داشته باشید که با گردشگران ارتباط داشته باشد؟ (مثل کار در رستوران، کار در هتل یا مساقرخانه، راهنما و بلد محلی، تولید و فروش صنایع دستی، فروش سوغاتی های استان، فراهم کردن مکان اقامتی و...) بله⃝   خیر⃝

4. اگر پاسخ شما، به سوال قبلی مثبت است ، میزان علاقمندی خویش را مشخص بفرمائید.

خیلی زیاد⃝   زیاد⃝   متوسط⃝   کم⃝   خیلی کم⃝

5. ارزیابی شما از امنیت منطقه محل سکونت تان برای گردشگران چگونه است؟

1. امن و آرام است⃝   2. نسبتاً امن است، اما گهگاهی مشکل ناامنی پیش می آید⃝   3. نسبتاً ناامن است و اغلب مشکل پیش می آید⃝

4.اکثر اوقات ناامن است⃝

6. در صورت ناامن بودن منطقه محل سکونت شما، آیا طایفه شما می تواند اینگونه مشکلات را برای تامین امنیت گردشگران حل کند؟ بله⃝   خیر⃝

7. آیا شما و اعضای خانواده تان تمایل دارید که گردشگران را در خانه خود اسکان و به آنها خدمات محلی ارائه دهید و آنها را با فرهنگ مهمانوازی خودتان آشنا کنید و از این طریق کسب درآمد داشته باشید؟ بله⃝   خیر⃝

8. آیا شما و اعضای خانواده تان تمایل دارید با ارائه غذاهای محلی به گردشگران کسب درآمد داشته باشید؟ بله⃝   خیر⃝

9. آیا شما و اعضای خانواده تان تمایل دارید با تولید و فروش محصولات و صنایع دستی به گردشگران کسب درآمد داشته باشید؟ بله⃝   خیر⃝

10. آیا شما و اعضای خانواده تان تمایل دارید که با برنامه ریزان توسعه گردشگری در شهرتان همکاری داشته باشید و از این طریق زمینه معرفی فرهنگ خود را ایجاد و همچنین برای مردم ساکن استان شغل فراهم شود؟ بله⃝ خیر⃝

Appendix

11. اگر پاسخ شما، به سوال قبلی مثبت است، آیا فکر می کنید که طایفه شما نیز قبول می کند که با این برنامه همکاری کند؟

بله⭕   خیر⭕

بسیار مخالفم	مخالفم	تا حدودی	موافقم	بسیار موافقم	**12. میزان موافقت یا مخالفت خود را در جدول زیر با موارد قید شده، مشخص کنید**
⭕	⭕	⭕	⭕	⭕	1. استان سیستان و بلوچستان منطقه ای مناسب برای توسعه گردشگری در ایران است.
⭕	⭕	⭕	⭕	⭕	2. مردم بلوچ مشتاق به برقراری ارتباط با گردشگران هستند.
⭕	⭕	⭕	⭕	⭕	3. توسعه گردشگری در استان برای جوانان بیکار شغل ایجاد می کند
⭕	⭕	⭕	⭕	⭕	4. مردم سایر نقاط کشور تصویر ذهنی خوبی درباره منطقه سیستان و بلوچستان دارند.
⭕	⭕	⭕	⭕	⭕	5. توسعه گردشگری استان سیستان و بلوچستان تصویر ذهنی منفی درباره منطقه را به مرور کاهش می دهد
⭕	⭕	⭕	⭕	⭕	6. توسعه گردشگری میزان آگاهی گردشگران را درباره فرهنگ محلی مردم استان افزایش می دهد.
⭕	⭕	⭕	⭕	⭕	7. توسعه گردشگری به رشد اقتصادی استان سیستان و بلوچستان کمک می کند
⭕	⭕	⭕	⭕	⭕	8. مردم بلوچ از ورود گردشگران به منطقه محل سکونت خویش استقبال می کنند.
⭕	⭕	⭕	⭕	⭕	9. مردم بلوچ با گردشگران مانند میهمان خویش صمیمانه رفتار می کنند.
⭕	⭕	⭕	⭕	⭕	10. مردم بلوچ برای توسعه گردشگری استان حاضر به همکاری با دولت و مسوولان گردشگری هستند.
⭕	⭕	⭕	⭕	⭕	11. منابع و پتانسیل های استان تا کنون بخوبی برای توسعه صنعت گردشگری استفاده نشده است.
⭕	⭕	⭕	⭕	⭕	12. با همکاری روسای طوایف بلوچ و مسوولان محلی، مردم منطقه می توانند جشنواره هایی برگزار کنند تا از طریق آن گردشگران با فرهنگ محلی استان آشنا شوند.
⭕	⭕	⭕	⭕	⭕	13. من تمایل دارم که با مهارتهای حرفه ای برخورد با مهمانان و پذیرایی از گردشگران آشنا شوم.
⭕	⭕	⭕	⭕	⭕	14. من تمایل دارم در دوره های آموزشی مهمان نوازی و مهمانداری شرکت کنم.
⭕	⭕	⭕	⭕	⭕	15. من تمایل دارم برای تامین امنیت گردشگران در منطقه خود همکاری کنم.
⭕	⭕	⭕	⭕	⭕	16. مردم بلوچ می توانند امنیت منطقه خود را برای گردشگران تامین کنند.
⭕	⭕	⭕	⭕	⭕	17. توسعه گردشگری در استان سیستان و بلوچستان، تهدیدهای مرزی را تبدیل به فرصت می کند.

420

Appendex

○	○	○	○	○	18. توسعه گردشگری در استان باعث افزایش رفاه و کیفیت زندگی می شود.
○	○	○	○	○	19. توسعه گردشگری، توجه بیشتر مسئولان کشور را به منطقه سیستان و بلوچستان مهیا می کند.
○	○	○	○	○	20. توسعه گردشگری فرصت بزرگی برای معرفی فرهنگ میهمانوازی مردم بلوچ به گردشگران است.
○	○	○	○	○	21. گردشگری به حفاظت اصالت فرهنگ محلی استان سیستان و بلوچستان کمک می کند.
○	○	○	○	○	22. توسعه گردشگری، باعث افزایش غرور ملی مردم بلوچ می شود.
○	○	○	○	○	23. توسعه گردشگری، باعث تقویت حس همکاری مردم بلوچ با دولت می شود.
○	○	○	○	○	24. توسعه گردشگری زمینه مناسبی برای مشارکت زنان بلوچ در فعالیتهای اجتماعی فراهم می کند.
○	○	○	○	○	25. توسعه گردشگری فرصت مناسبی برای فروش صنایع دستی و سایر محصولات سنتی استان است.
○	○	○	○	○	26. توسعه گردشگری زمینه مشارکت بیشتر مردم استان را در سیستم یکپارچه اجتماعی، سیاسی و اقتصادی کشور فراهم می کند.
○	○	○	○	○	27. استان سیستان و بلوچستان می تواند از طریق جلب همکاری مردم بلوچ، به عنوان یک مقصد گردشگری شاخص در کشور مطرح شود.
○	○	○	○	○	28. توسعه گردشگری در استان سیستان و بلوچستان، باعث تقویت مرز جنوب شرق کشور می شود.
○	○	○	○	○	29. مردم استان سیستان و بلوچستان، با امتیازات و تاثیرات اقتصادی گردشگری آشنایی لازم را ندارند.

13. جنسیت: مرد ○   زن ○

14. وضعیت تاهل: مجرد ○   متاهل ○

15. سن: زیر 20 سال ○   بین20-30 سال ○   بین40-30 سال ○   از40 سال به بالا○

16. میزان تحصیلات: بی سواد○   نهضت سواد آموزی ○   ابتدایی ○   راهنمایی○   دبیرستان و زیر دیپلم○

دیپلم○   فوق دیپلم○   کارشناسی○   کارشناسی ارشد و دکترا○

17. میزان درآمد ماهیانه خانواده شما : 1. کمتر از 500 هزار تومان○   2. بین 500 هزار تا یک میلیون تومان○   3. بین یک تا یک و نیم میلیون تومان ○   4. بین یک و نیم تا دو میلیون تومان○   5. بیش از دو میلیون تومان ○

18. وضعیت شغلی: شاغل ○   بیکار○

19. محل فعلی سکونت خانواده شما در استان سیستان و بلوچستان: شهر:.................................
.................................روستا:.................................

20. نام طایفه شما: ....

Appendix

مصاحبه نامه با مقامات دولتی کشوری(پلیس مهاجرت، وزارت کشور، و ...)
1. از اینکه وقت ارزشمند تون را در اختیار بنده قرار دادید بی نهایت سپاسگزارم. ممنون می شم در ایتدا خودتون را معرفی کنید و بفرمایید که چند سال هست که در این سمت مشغول کار هستید؟
2. همانگونه که مطلع هستید کشورمان از تنوع قومی برخوردار است، به نظر شما این یک فرصت است تا تهدید؟ چرا؟
3. با کدامیک از اقوام ایرانی آشناتر هستید؟ نظر شما در مورد قوم بلوچ چیست؟ تا چه حد با خصلتها، ویژگیها و آداب و رسوم این مردم آشنا هستید؟ نگرش شما نسبت به این قوم چگونه است؟
4. شما تا چه حد با ویژگیهای جغرافیایی و طبیعی و آثار تاریخی موجود در استان سیستان و بلوچستان آشنا هستید؟ پتانسیل های گردشگری منطقه سیستان و بلوچستان را چگونه ارزیابی می کنید؟
5. به نظر شما آیا از این پتانسیلها و ظرفیتها در حال حاضر برای ایجاد اشتغال و درآمد از طریق توسعه گردشگری استفاده درستی می شود؟ اگر پاسخ شما منفی است، چه دلایلی باعث شده است تا این اتفاق بیفتد؟
6. شما تا چه حد با رویکرد جلب مشارکت مردم از همه اقوام در برنامه های توسعه ای موافقید؟ و اساساً از نظر شما جلب مشارکت مردم سیستان و بلوچستان تا چه حد از اهمیت برخوردار است؟
7. مردم منطقه (سیستان و بلوچستان) چه نقشی می توانند در برنامه های توسعه استان به خصوص در زمینه گردشگری داشته باشند؟ در حال حاضر فکر می کنید که مردم منطقه در این زمینه تا چه میزان حاضر به همکاری هستند؟ توصیف شما از مشارکت کنونی گروه قومی بلوچ در فعالیتهای توسعه ای استان به خصوص در زمینه گردشگری چگونه است؟
8. فکر می کنید چگونه می توان اعتماد و مشارکت کیفی و حداکثری مردم سیستان و بلوچستان را در برنامه های توسعه ای بالاخص گردشگری جلب کرد؟
9. به نظر شما آیا می توان با ایجاد اشتغال از طریق ایجاد و توسعه فعالیتهای گردشگری در شهرهای استان سیستان و بلوچستان نگرانیها و تهدیدات را به فرصتی برای توسعه اقتصادی و فرهنگی تبدیل نمود؟
10. به نظر شما عملکرد سیاستگذاران استانی با سیاست های ملی کشور، در زمینه برنامه های توسعه ای استان سیستان و بلوچستان به ویژه در زمینه گردشگری از همسوئی لازم برخوردار است؟
11. به نظر شما، آیا می توان با توسعه روابط اجتماعی قوم بلوچ از طریق گردشگری، حساسیت های خاص آنان را کم کرد و تا حدودی از تعصباتشان کاست؟
12. آیا شما فکر می کنید که برنامه ریزی گردشگری با همکاری گروه قومی بلوچ و ذی نفعان کلیدی می تواند منجر به توسعه اقتصادی در سیستان و بلوچستان شود؟
13. آیا شما فکر می کنید که با برنامه ریزی گردشگری قومی می توان در سطح ملی تصویری مناسب از سیستان و بلوچستان را در اذهان ایجاد کرد؟
میزان تحصیلات:.................... سمت:.................... سابقه اشتغال در پست کنونی:....................
تاریخ مصاحبه:.................... مکان:....................

Appendix

مصاحبه نامه با مقامات دولتی استانی (استانداری و فرمانداری)
1. از اینکه وقت ارزشمند تون را در اختیار بنده قرار دادید بی نهایت سپاسگزارم. ممنون می شم در ایتدا خودتون را معرفی کنید و بفرمایید که چند سال هست که در این سمت مشغول کار هستید؟
2. همانگونه که مطلع هستید این استان از تنوع قومی و مذهبی برخوردار است، به نظر شما این یک فرصت است یا تهدید؟ چرا؟
3. نگرش شما نسبت به توسعه گردشگری در استان چیست؟ آیا شما با ورود گردشگران داخلی و خارجی به استان موافقید؟
4. فکر می کنید در حال حاضر شرایط برای ورود گردشگران (داخلی و خارجی) به استان فرهم است؟
5. فکر می کنید چه شرایطی برای ورود گردشگران (داخلی و خارجی) به استان باید فراهم شود؟
6. پتانسیل های گردشگری منطقه سیستان و بلوچستان را چگونه ارزیابی می کنید؟
7. به نظر شما آیا از پتانسیلها و ظرفیتهای استان در حال حاضر برای ایجاد اشتغال و درآمد از طریق توسعه گردشگری استفاده درستی می شود؟
8. شما تا چه حد با رویکرد جلب مشارکت مردم استان بدون توجه به قومیت و مذهب در برنامه های توسعه ای موافقید؟ و اساساً از نظر شما جلب مشارکت مردم سیستان و بلوچستان تا چه حد از اهمیت برخوردار است؟
9. مردم استان سیستان و بلوچستان، چه نقشی می توانند در برنامه های توسعه استان به خصوص در زمینه گردشگری داشته باشند؟ در حال حاضر فکر می کنید که مردم منطقه در این زمینه تا چه میزان مایل به همکاری هستند؟ توصیف شما از مشارکت کنونی گروه قومی بلوچ در فعالیتهای توسعه ای استان به خصوص در زمینه گردشگری چگونه است؟
10. به نظر شما آیا می توان با ایجاد اشتغال از طریق ایجاد و توسعه فعالیتهای گردشگری در شهرهای استان سیستان و بلوچستان نگرانیها و تهدیدات را به فرصتی برای توسعه اقتصادی و فرهنگی تبدیل نمود؟
11. به نظر شما، آیا می توان با توسعه روابط اجتماعی قوم بلوچ از طریق گردشگری، حساسیت های خاص آنان را کم کرد و تا حدودی از تعصباتشان کاست؟
12. آیا شما فکر می کنید که برنامه ریزی گردشگری با همکاری گروه قومی بلوچ و ذی نفعان کلیدی می تواند منجر به توسعه اقتصادی در سیستان و بلوچستان شود؟
13. آیا شما فکر می کنید که با برنامه ریزی گردشگری قومی می توان در سطح ملی تصویری مناسب از سیستان و بلوچستان را در اذهان ایجاد کرد؟
14. به نظر شما، استان سیستان و بلوچستان تا چه حد می تواند با توسعه صنعت گردشگری، خود را به سطح توسعه ملی نزدیک کند؟
15. فکر می کنید چگونه می توان اعتماد و مشارکت کیفی و حداکثری مردم سیستان و بلوچستان را در برنامه های توسعه ای بالاخص گردشگری جلب کرد؟
16. به نظر شما، چگونه می توان با همکاری کلیه طوایف استان، امنیت را برای گردشگران در سطح استان فراهم کرد؟
17. به نظر شما کدامیک از سه گروه مقامات دولتی کشوری، مقامات استانی و مقامات محلی در تحقق برنامه های توسعه ای استان نقش پررنگ تری دارند؟
18. آیا شما معتقد هستید که برنامه ریزی گردشگری و توسعه آن می تواند مسایل امنیتی را در بلوچستان بهبود بخشد؟
میزان تحصیلات:............................... سمت:............... سابقه کار:............... تاریخ مصاحبه:............... مکان:...............

Appendix

ULL | Universidad de La Laguna

Instituto Universitario de Ciencias Políticas y Sociales

<table>
<tr><td colspan="2" align="center">مصاحبه نامه با مدیران میراث فرهنگی و گردشگری استان و شهرستان</td></tr>
<tr><td>1.</td><td>از اینکه وقت ارزشمند تون را در اختیار بنده قرار دادید بی نهایت سپاسگزارم. ممنون می شم در ایتدا خودتون را معرفی کنید و بفرمایید که چند سال هست که در این سمت مشغول کار هستید؟</td></tr>
<tr><td>2.</td><td>افزایش ورود گردشگران داخلی و خارجی به استان برای شما تا چه حد از اهمیت برخوردار است؟</td></tr>
<tr><td>3.</td><td>فکر می کنید آیا در حال حاضر شرایط برای ورود گردشگران (داخلی و خارجی) به استان فرهم است؟</td></tr>
<tr><td>4.</td><td>فکر می کنید چه شرایطی برای ورود گردشگران (داخلی و خارجی) به استان باید فراهم شود؟</td></tr>
<tr><td>5.</td><td>پتانسیل های گردشگری منطقه سیستان و بلوچستان را چگونه ارزیابی می کنید؟</td></tr>
<tr><td>6.</td><td>به نظر شما آیا از پتانسیلها و ظرفیتهای استان در حال حاضر برای ایجاد اشتغال و درآمد از طریق توسعه گردشگری بدرستی استفاده می شود؟</td></tr>
<tr><td>7.</td><td>ارزیابی شما از وضعیت توسعه گردشگری استان طی 10 سال اخیر چگونه است؟ موارد ضعف و قوت آن در چه چیزی بوده است؟</td></tr>
<tr><td>8.</td><td>به نظر شما مهمترین عوامل تاثیر گذار در توسعه گردشگری استان چه مواردی هستند؟ (نیروی انسانی متخصص، وجود جاذبه ها، وجود زیرساختها، و ...)</td></tr>
<tr><td>9.</td><td>شما تا چه حد با رویکرد جلب مشارکت مردم استان بدون توجه به قومیت و مذهب در برنامه های گردشگری موافقید؟ و اساساً از نظر شما جلب مشارکت مردم سیستان و بلوچستان تا چه حد از اهمیت برخوردار است؟</td></tr>
<tr><td>10.</td><td>مردم استان سیستان و بلوچستان، چه نقشی می توانند در برنامه های توسعه گردشگری استان داشته باشند؟ در حال حاضر فکر می کنید که مردم منطقه در این زمینه تا چه میزان مایل به همکاری هستند؟</td></tr>
<tr><td>11.</td><td>به نظر شما، آیا می توان با توسعه روابط اجتماعی مردم استان از طریق گردشگری، حساسیت های خاص آنان را کم کرد و تا حدودی از تعصباتشان کاست؟</td></tr>
<tr><td>12.</td><td>آیا شما فکر می کنید که برنامه ریزی گردشگری با همکاری مردم استان و ذی نفعان کلیدی می تواند منجر به توسعه اقتصادی در سیستان و بلوچستان شود؟</td></tr>
<tr><td>13.</td><td>آیا شما فکر می کنید که با برنامه ریزی گردشگری، می توان در سطح ملی تصویری مناسب از سیستان و بلوچستان را در اذهان ایجاد کرد؟</td></tr>
<tr><td>14.</td><td>آیا شما فکر می کنید که برنامه ریزی گردشگری قومی با همکاری مردم استان و ذی نفعان کلیدی می تواند منجر به توسعه اقتصادی در منطقه شود؟</td></tr>
<tr><td>15.</td><td>به نظر شما کدامیک از سه گروه مقامات دولتی کشوری، مقامات استانی و مقامات محلی در تحقق برنامه های توسعه گردشگری استان نقش پررنگ تری دارند؟</td></tr>
<tr><td>16.</td><td>به نظر شما، با توسعه صنعت گردشگری در سیستان و بلوچستان، آیا شما فکر می کنید استان می تواند خود را به سطح توسعه ملی نزدیک کند؟</td></tr>
<tr><td>17.</td><td>آیا شما فکر می کنید که با توسعه گردشگری می توان در سطح ملی تصویری مناسب از سیستان و بلوچستان را در اذهان ایجاد کرد؟</td></tr>
<tr><td>18.</td><td>به نظر شما گردشگران چه احساسی نسبت به تجربه سفرشان به سیستان و بلوچستان دارند؟</td></tr>
<tr><td>19.</td><td>آیا شما معتقد هستید که برنامه ریزی گردشگری و توسعه آن می تواند مسایل امنیتی را در استان بهبود بخشد؟</td></tr>
<tr><td>20.</td><td>از دیدگاه شما تاثیرات مثبت و منفی توسعه گردشگری در استان چیست؟</td></tr>
<tr><td>21.</td><td>آیا موضوع مرتبط حائز اهمیت دیگری وجود دارد که به خواهید به آن اشاره کنید؟</td></tr>
<tr><td colspan="2">میزان تحصیلات:.................................. سمت:...............
رشته تحصیلی:.................................. سابقه کار:...............
تاریخ مصاحبه:.................................. مکان:...............</td></tr>
</table>

Appendex

ULL | Universidad de La Laguna   Instituto Universitario de Ciencias Políticas y Sociales

	Tourist Survey in Baluchistan
1	How many times have you visited Baluchistan? 1st … 2nd …… 3rd …… 4th ……. Or above………..
2	Are you travelling: alone…………… with your family/ friends……………. as part of a tour group…………… or other……………………………………
3	What was your primary purpose for visiting Baluchistan? (multiple choice): Seeing exotic culture of Baluch ethnic group…………… Visiting nature's perspective in Baluchistan…………... Visiting family/ friends……………………………….. Business trip………………………………………… Visiting ancient sites in Baluchistan………………….. Other………………………………………………
4	Which cities in Baluchistan have you visited? ....
5	On average or on this trip how many nights do you spend in Baluchistan? ....
6	Where did you stay? Hotel……….. Inn………… A friend or relative house…………… Home stay (Baluch ethnic group)…………………………… Other………………………..
7	How would you describe the hospitality of Baluchis? ....
8	How familiar were you with the location of Baluchistan before your visit? Very familiar………… Familiar………… not very familiar…………… Don't know………………………..........
9	If you were familiar with Baluchistan before your visit, do you have a positive or negative image of Baluchistan? Has your pre-trip image changed after visiting Baluchistan? If yes, better, the same, worse?
10	What have you done on this visit? Visit folk villages……………….. Visit ethnic museums…………… Visit traditional houses of Baluch ethnic group…………… Observe/ attend traditional music performance………….. Observe/attend local activity……… Observe craftmaking……………………Nature walk……………………… Purchase souvenir……………….. Taste ethnic cuisine…………….. Familiar with ethnic culture………… other (please specify)……………………………
11	Do you think the ethnic souvenirs found here are presents the local culture of Baluchis? Yes…………….. No…………. Don't know……………Other comments………………….
12	Which souvenirs or products of Baluchistan do you like? What suggestions you have for souvenir production in Baluchistan? ....
13	Do you wish to travel to Baluchistan again in the future? Yes…… No……

	Other……………Comments………………………………………………………………………
14	Do you recommend visiting Baluchistan to others? If yes, which cities?

16. Please indicate your level of satisfaction during the trip (please check the box that best describes your feeling).

Items	Very good	Good	Average	Bad	Very bad
Baluchistan's local customs	1	2	3	4	5
Ethnic clothes	1	2	3	4	5
Ethnic foods	1	2	3	4	5
Handicrafts	1	2	3	4	5
Ethnic myths	1	2	3	4	5
Ethnic stories	1	2	3	4	5
Accommodation	1	2	3	4	5
Transportation	1	2	3	4	5
Baluchis hospitality	1	2	3	4	5
Local Museums	1	2	3	4	5
Historical sites	1	2	3	4	5
Natural attractions	1	2	3	4	5
Educational information	1	2	3	4	5
Local tour guides	1	2	3	4	5
Ethnic architecture	1	2	3	4	5
Shopping in Free zone	1	2	3	4	5
Overall price of this trip	1	2	3	4	5
Overall price in Baluchistan	1	2	3	4	5

Any final thoughts or suggestions you have about tourism development in Baluchistan?
17. Please, where are you from?
18. What is your employment status? (Mark the appropriate answer)

Appendex

1. Employed.
2. Self- employed.
3. Unemployed.
4. Retired/ renter.
5. Student/ pupil.
6. Other, what: ……………

19. Income per month: .... Rials

20. Are you…….

Male

Female

21. Your age…

16-24

25-34

35-44

45-54

55-64

65+

22. Education: primary school............... junior high school............... senior high school...............
Undergraduate/ college...................... graduate..

Today's date (dd/mm/yy)

Thank you very much for your time and answer.

Appendix

ULL | Universidad de La Laguna   Instituto Universitario de Ciencias Políticas y Sociales

	Questionnaire for Tourism Entrepreneurs Interview
1.	Are you a member of the Baluch ethnic group?
2.	Do you own this establishment?
3.	Do you receive sufficient income from this?
4.	How long have you been running this business?
5.	What type of tourism products do you offer to tourists in Baluchistan?
6.	Do you think that Baluchistan has the potential for the development of ethnic tourism?
7.	Do you think that ethnic tourism can attract tourists to the Baluchistan?
8.	What kind of products have developed for ethnic tourism?
9.	Do you think, planning for ethnic tourism in co-operation with all the key stakeholders can provide economic development in Baluchistan?
9.	Do you think ethnic tourism can solve security crises in Baluchistan?
10.	What is your recommendation for the most suitable planning theory to be used for the development of ethnic tourism in Baluchistan?
11.	Do you think the Baluch ethnic group has a positive feeling about the development of ethnic tourism in Baluchistan? If yes, how much are they willing to assist in the development of ethnic tourism?
12.	Have you been involved in tourism planning in any way? If not, would you like to participate in planning? And in what way?
13.	Are there any organisations in Baluchistan responsible for the development of tourism and specifically ethnic tourism? If yes, are the planners requested to know your points of view for tourism development in Baluchistan?
14.	What sort of developmental model and strategy should be used in order not to face upcoming problems in Baluchistan?
15.	What recommendations should be given in order to create ethnic tourism flow in Iran's Baluchistan?
16.	What kind of ethnic attractions or products would you recommend to be developed in the Baluchistan?

Appendex

17.	Do you think domestic tourists have any real information about Baluch ethnic group hospitality?
18.	Do you think the Baluch ethnic group areas familiar with the benefits of tourism and especially ethnic tourism?
17.	How much do you think that ethnic tourism development can help with job creation?
18.	Is there any other related issue that you think is important to be mentioned?
Position: .... Education: .... Work experience: .... Age:	

Today's date (dd/mm/yy)

Appendix

	Questionnaire for Religious Leaders' Interview
1.	How many years have you been working as the Friday-prayers Imam and religious leader?
2.	To what extent do the Baluchis follow your religious guidance? What about other groups, government/private representatives?
3.	Do you deal with religious matters only or do you also cover social, economic and cultural matters relevant to the people?
4.	What do you know about the economic activities of the Baluchis?
5.	Do you have or offer any guidance about tourism development in Baluchistan?
6.	Do you think that tourism development can improve economic problems of Baluchis? Do you think that tourism would make it possible for Baluchis to present their unique culture?
7.	Do you think planning for ethnic tourism in co-operation with all the key stakeholders can provide economic development in Baluchistan?
8.	If economic development occurs in Baluchistan through tourism, and that the Baluchis are employed in this industry? Do you think this allows Baluchistan to catch up with national development in general?
9.	If Baluchis have the opportunity to introduce their culture at the national and international levels through tourism, do you think that it is possible for them to resolve the incongruity between the national government and the Baluch population?
10.	Do you think that the Baluchis are interested in and will cooperate in terms of tourism development and hospitality in their region?
11.	Are there any connections between Baluchis culture and hospitality? How do you compare Baluch hospitality with other ethnic groups in Iran?
12.	Do tourism developers or leaders consult with you about tourism and its development? If yes, what are some examples?
13.	Have tourism people ever requested your cooperation in attracting people through Friday-prayers speeches?
14.	As a religious leader, do you agree with the tourism development in Baluchistan? How do you think tourism development can benefit the Baluchistan?
15.	Can you encourage the Baluch ethnic group to cooperate in ethnic tourism development in order to create jobs and also to introduce their unique culture?
16.	Do you favour and support the development of tourism in Baluchistan? If yes, how much can you help tourism planners?

Appendex

17.	What do you think about the security of tourists in Baluchistan? In your opinion, how do the Baluchis interact with their guests?
18.	Do you think that the flow of ethnic tourism in Baluchistan can reduce the negative image about the region?
19.	What kind of social, cultural and religious issues should be considered in order to prepare a plan for ethnic tourism in Iran's Baluchistan?
20.	Is there any other related issue that you think is important to be considered in respect to tourism development in Baluchistan?

Friday-prayers Imam/religious leader of ....city
Work experience..........................   Age..................................   Education....................

Today's date (dd/mm/yy)

Appendix

ULL | Universidad de La Laguna   Instituto Universitario de Ciencias Políticas y Sociales

	Government Officials and Planners Interview
1.	How would you describe Baluchistan's tourism potentials?
2.	How would you describe the present involvement of Baluchis in tourism?
3.	What are the tourism infrastructure development plans in Baluchistan?
4.	Do you think that ethnic tourism planning, in collaboration with the Baluch ethnic group and other key stakeholders result in economic development in Baluchistan?
5.	Does the government have any policies geared towards developing ethnic tourism in Baluchistan? If yes, please describe specify:
6.	If ethnic tourism is developed in Baluchistan do you think this would help Baluchistan to heighten its economic development to the national level?
7.	What has been done so far to raise economic standard of Baluchistan through tourism?
8.	How would you describe the importance of ethnic tourism in the domestic tourism industry of Iran?
9.	Do you think that with ethnic tourism planning we can create a suitable image about the Baluchistan the national level and so on?
10.	How do you think domestic tourists feel about their travel experiences in Baluchistan?
10.	Do you think Iranian people in general are familiar with real Baluchis hospitality? Yes No If no, why aren't they familiar with nor have positive image about the ethnic population and Baluchistan in general?
6.	Do you think tourism planning and development can improve security issues in Baluchistan?
7.	What are some of the negative and positive impacts of ethnic tourism development in Baluchistan? Positive: Negative:
8.	What do you see as the main goals/ objectives of ethnic tourism development in general and in Baluchistan?
9.	What are the major challenges in marketing ethnic tourism in Baluchistan?

10.	What successful planning methods/ approaches have so far been used in ethnic tourism planning in Baluchistan?
11.	Are there any organisations in Baluchistan that are responsible for monitoring and evaluating the plans for development of ethnic tourism?
12.	Has the Baluchis been involved in the ethnic tourism planning and developmental process in Baluchistan? If yes, to what degree and to what context? If not, how should they be involved?
13.	To what extent do you think that Baluchis are willing to assist in the planning and development of ethnic tourism in their region?
14.	What kind of social and cultural issues should be considered in order to prepare a plan for ethnic tourism development in Baluchistan?
14.	What recommendations should be given in order to create ethnic tourism development and flow in Baluchistan?
15.	In your opinion, how does the Baluch ethnic group feel about the development of ethnic tourism in their region?
16.	What would be the best way to find out about the opinions of the Baluchis about tourism and ethnic tourism development?
17.	Have you worked in Baluchistan? If yes, are successful in your tourism planning in Baluchistan? If no, why weren't you successful in your plan and tourism investment?
18.	Do you think if Baluchistan should use the tourism development plans/actions of another region of Iran as its tourism development model? If yes, name that region and state what they did to reach their tourism goals?
19	Is there any other related issue that you think is important to be mentioned?

Position: .... Education: ....
  Work experience: .... Age: ....

Today's date (dd/mm/yy)

Appendix

	Baluch Ethnic Group Questionnaire
1	In which Baluchi city or village do you live? ....
2	Which Baluchi tribes do you belong to? ....
3	Do you work? If yes, what is your job? ....
4	Do you think tourists will find your city or village interesting? If yes, way.................................
5	Do you like having guests or tourists staying in your house? ....
6	Would you like to have a job related to tourism (tour guide, local artist, selling ethnic souvenirs, providing accommodation, running a restaurant, etc)? Yes, No If yes, how interested are you? Not very interested Interested Very interested
7	Does your region have a security crisis? Yes May be No If yes, do you think your tribe is able to solve security crises in your area for tourists? ....
8	Would you like tourists to visit your region? Yes No If yes, would you participate in presenting traditional services to tourists? Yes No
9	Would you like to accommodate tourists in your home offering them local services while introducing them to the culture and hospitality of the Baluchis and also earn an income providing this service?...
10	Are you willing to cooperate with tourism planners in developing ethnic tourism in your city in order to introduce your culture and to also create jobs for your people? Yes No If yes, do you think your tribe will also accept to corporate with this program? Yes No
11	Have you been involved in ethnic tourism planning before? Yes No

434

Appendex

	If not, would you like to participate? Yes No If yes, please specify how?					
12	Do you have any positive or negative sociocultural or economic views concerning the existence of tourists in your city? Yes No If yes, what are they? ……...					

13	**Please indicate your level of agreement or disagreement in the chart below:**					
	Question Items	**100% Agree**	**Agree**	**No idea**	**Disagree**	**100% Disagree**
	Baluchistan is a unique region for ethnic tourism development in Iran	1	2	3	4	5
	Developing ethnic tourism in Baluchistan will be successful with the participation of the Baluchis	1	2	3	4	5
	Participation of Baluch ethnic group in developing ethnic tourism will encourage tourists' security	1	2	3	4	5
	It is good to have ethnic tourism in order to create jobs in Baluchistan	1	2	3	4	5
	Baluch Ethnic group can prepare security for their region's security	1	2	3	4	5
	Baluch ethnic group welcomes tourists visiting Baluchistan	1	2	3	4	5
	No censorship is applied on Baluchis' customs and life style celebrations	1	2	3	4	5
	Conditions are favourable for the development of ethnic tourism in Baluchistan	1	2	3	4	5
	Baluch ethnic group is willing to participate in hospitality classes and workshops to learn about welcoming tourists	1	2	3	4	5
	Planning ethnic tourism in Baluchistan can reduce the negative image about the region	1	2	3	4	5
	Ethnic tourism development will help economic development in Baluchistan	1	2	3	4	5
	Ethnic tourism project can develop standard of living in Baluchistan	1	2	3	4	5
	Ethnic tourism project is a great opportunity to introduce Baluchis culture to tourists	1	2	3	4	5
	Ethnic tourism helps to preserve Baluchistan's local culture	1	2	3	4	5
	Ethnic tourism project increases people's awareness about Baluchistan's local culture	1	2	3	4	5
	Ethnic tourism project will increase cultural and identity pride among Baluchis	1	2	3	4	5

Appendix

	Strongly disagree	Disagree	Neutral/Don't know	Agree	Strongly Agree
Ethnic tourism project will help cultural development in your Baluch tribe	1	2	3	4	5
Ethnic tourism project will strengthen the sense of cooperation in your Baluch group	1	2	3	4	5
Ethnic tourism project will increase the social level of Baluch women	1	2	3	4	5
The ethnic tourism project will provide a good opportunity to sell Baluch handicrafts and other handmade products	1	2	3	4	5
Baluch ethnic group will be eager to communicate with tourists	1	2	3	4	5
In collaboration with senior residents in your tribes and the local government, Baluch people groups can organise festivals to make tourists more familiar with the local culture	1	2	3	4	5
Ethnic tourism project can help Baluchi people to integrate in the broader, social, economic and political systems of the country	1	2	3	4	5
Baluchis are friendly with tourists and will be hospitable towards them	1	2	3	4	5
Baluchistan's resources and potentials can be used for tourists development	1	2	3	4	5
Baluchistan can be discovered through ethnic tourism	1	2	3	4	5
Baluchistan issues will be solved through ethnic tourism	1	2	3	4	5
Tourism can provide the necessary platforms for the development of Baluchistan	1	2	3	4	5
Baluchis will cooperate with the government, tourism professionals and planners	1	2	3	4	5
The Baluchis will be eager to defend the tourists for this safe stay	1	2	3	4	5

14 **Please circle the number which best describes your assessments of the quality of ethnic tourism products:**

Question items	Strongly disagree	Disagree	Neutral/Don't know	Agree	Strongly Agree
The ethnic folk village authentically represents the life and culture of ethnic people	1	2	3	4	5
Handicrafts and local products of Baluchis are authentic	1	2	3	4	5
Baluchis handicrafts are original and unique	1	2	3	4	5
Baluchis products and handicrafts are reasonably priced	1	2	3	4	5
Variety of handicrafts and local products in Baluchistan are good	1	2	3	4	5

15 **Please circle the number which best describes your own attitudes on ethnic tourism development:**

Question items	Strongly disagree	Disagree	Neutral/Don't	Agree	Strongly Agree

436

Appendex

			know		
Tourism development provides employment opportunities for Baluchis	1	2	3	4	5
Tourism development will help other development indices in Baluchistan	1	2	3	4	5
Development of tourism automatically solves the security concerns in the región	1	2	3	4	5
Baluchis participation in tourism activities will result in producing original local arts for tourists	1	2	3	4	5

16	What kind of ethnic attractions or products would you recommend to be developed, in the future, for ethnic tourism? ....
17	How do you feel about the interaction between yourself and tourists? .... Do you feel any conflicts exist between you and other staff or between you and tourists? ....
18	Do you see any benefits or problems to yourself or to the community if tourists come to your region? ....
19	Do you have any other comments/ concerns about ethnic tourism in Baluchistan? ....
20	Finally, to help us analyse this case study, could you answer the following questions……? Are you……. Male Female Educational level: .... Income: ....per month Your age… 16-24 25-34 35-44 45-54 55-64 65+

Today's date (dd/mm/yy)

Thank you very much for your time and answer.