

Globalization of Culture and Religious Tourism

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Abstract

This study proceeded to examine the relationship between cultural globalization and religious tourism. Giddens and Robertson's theory was applied to test the research hypotheses. The method is quantitative and required population of study came to be 400 pilgrims of Shah-e-Cheragh Holy Shrine, aged 18-65, randomly selected and analyzed. The data were collected by giving questionnaires, and were analyzed using SPSS software. This study totally involved 5 hypotheses, one of which is rejected. The results indicated that modern info-communicative technology and individualism hold a strongly negative relationship with religious tourism, while awareness against globalization reveals no relationship with religious tourism.

Keywords: Cultural Globalization, Religious Tourism, The awareness of globalization, Individualism, Quantitative Method, The Holy Shrine of Shah-e Cheragh.

Introduction

Globalization, by its appearance in a border-free world, has been depicted as a rotating cosmos where everything is continually changing. Pictures of movement are already dominating the globalization literature. William Grader, for instance, is depicting globalization as an acceleration machine, which removes the fence bars and overlooks familiar borders. No one is behind the wheel, the wheel is no truth in fact, and there is no steering mechanism at all. Grader has also likened globalization to a hurricane, a whirlwind that destroyed the old established order (Rysbekova et al., 2014). The progress in the technology of information and communications has sped up the relevant process in recent years, having affected all political socio-cultural aspects of mankind societies throughout the globe- thereby lifted the time and place borders existing among various nations and cultures.

According to Held, globalization is a multidimensional process, covering all aspects of cultural relations, politics and economics. Besides, its effects can be seen in various aspects of social life (Sahabi & Aqabeig Puri, 2009). Among the different dimensions of globalization, the cultural dimension is particularly important. As Vartz says, culture and communication is the heart of the globalization phenomenon (Waters, 1992). So any analysis nowadays has to be sensitive to the growing integration of cultures as well as respective justified effects (Robertson, 1993). That is why recent globalization theorists have shown particular attention to the cultural aspects (Waters, 2002).

Religious tourism as a social practice in changing individuals and putting them in social space enjoys socio-cultural features. Therefore, the religious tourism is a type of tourism with socio-cultural potential, to change individual impetus which requires understanding cultural and religious issues with spiritual presence.

On one hand, tourism is one of the factors facilitating globalization and, within its spatial patterns under atmosphere of globalization, proceeds towards a "tourist village"- similar to the common market all countries may benefit from it based on their efforts (Heljva, 2003; quoting from

Papli, 2009). The globalization process, from viewpoint of tourism, helps removing borders and obstacles facing travels across countries and leads to establishment of a commonwealth bazaar with the same workforce, where everyone has an equal share of welfare and material facilities. This means a boom in tourism (Papli Yazdi & Saqaii, 2009).

And on the other hand, many of the forces and outcomes derived from cultural globalization will benefit religious tourism. Technology, information and freer borders have created a new form of service that uses the internet and international communication. Probably, communication technology and transportation have had the most profound effects on religious tourism. Keller suggests that the development and diversity of travel motivations, expectations as well as changes in tastes and lifestyles will impact the international aspects of tourism (Keller, 1996). Finally, it is essentially required to launch travel media advertising through newspapers, magazines, radio and TV as well as through the travel industry in order to make people aware of remote locations (Tavalae, 2006).

In all domains of the world religions, Iran is highly potential to attract tourists and due to the special cultural atmosphere thereof, it is possible to develop religious-cultural tourism. In general, five thousand and 800 monuments simply named the Tomb of Imamzadeh has been recorded in Iran as well as three thousand one hundred nineteen religious sacred places known, including religious locations, mosques, religious schools and seminaries, churches, synagogues, fire house and places of worship for different religions that can be a special opportunity for religious tourism (Momeni, 2008).

Among all cities of Iran, the city of Shiraz, on the one hand as a historical cultural metropolis and on the other hand, as the well-known location for the third shrine related to Prophet's descendants enjoys a high capacity for religious tourism, especially that it has embedded holy shrines mainly Shah-e Cheragh (Ahmad Iben-e- Musa al-Kazem).

Owing to the convenient geographic position of Shiraz city in the country and the high potential in social, cultural, historical and religious aspects, this article attempted to consider the importance of international cultural relations, and examine the relationship between cultural globalization and religious tourism.

The major question comes like this: how cultural globalization relates to tourism? Also in the same line, given the aspects of cultural globalization, we address the following specific questions:

- In what way awareness of globalization can relate to religious tourism in Shiraz?
- How accessible modern IT and communication technologies relates to religious tourism in the city of Shiraz?
- What individualism has to do with religious tourism in the city of Shiraz?

Review of the literature

Pizem Pofu in an article titled "Evaluation of the effect of the globalization of tourism in Africa" proceeds to assess the globalization of tourism in African countries. In this paper, based on documentation, it was expressed that some African countries increased the costs and revenues from foreign exchange, created jobs, introduced new technologies and improved their tourism facilities and services to offer international standards. Globalization has caused paying respect to African culture and helped the protection of monuments and the natural environment (Pizem Pofu, 2003).

Tavallai in an article titled "Globalization as a means to develop tourism in Iran: A Case Study of Kerman" managed to evaluate the impact of factors such as security and political tensions prevailing in the host society, historical attractions, accommodation and transportation costs as well as advertisements rate in the industry tourism of the target center. He concluded that the volume of

advertising tourism, number of tourism attractions and cultural differences between the two origin and target communities holds a direct relationship with choosing Iran as a destination for tourism (Tavallai, 2006).

Nekooie and colleagues in a study entitled "Globalization relationship with tourism development, (case study: Tehran) argue that tourism as one of the aspects of life has not remained intact from the effects of the globalization process. The main objective of this research, is to study about the globalization relation with tourism development; if found any, we should also find the rate of that relationship and relevant direction. It was concluded that globalization within the economic, political and socio-cultural domains holds a positive relation with tourism development, and within environment, it is stronger (Nekooie & colleagues, 2010).

Karoobi in his study titled "mass media and tourism destination choice" aims to explore the relationship between tourists' source of information and destination choice. Using theoretical fundamentals, a conceptual model was designed and to evaluate the model, a questionnaire was applied. The results of regression analysis indicated a positive impact of the media and information sources on tourists' selection of destination. In addition, the findings showed that media coverage and information sources have a significant positive effect in shaping the image of the destination (Karoobi, 2011).

Baghbani & colleagues in an article titled "the effect of globalization on cultural tourism in Iran" stated that owing to the ancient history of Iran, if able to plan and manage, we would be able to attract many tourists. The globalization then can variously influence tourism, especially cultural tourism. This study seeks to explore the impact of globalization role on cultural tourism in Iran (Baghbani & colleagues, 2012).

Cohen in a study titled "Globalization, Global Crisis and Tourism" examines the outcomes of contemporary global crises on tourism, especially in Asia's tourism system and the slow effects of economic growth on western countries and the global tourism system. In this paper, he suggests that the expansion of the tourism industry has led to spreading the spirit of modern western extravagancies reach the distant parts of the non-western world (Cohen, 2012).

Studies suggest that, so far, whether inside or outside of Iran, no research has been conducted on the relationship between cultural globalization and religious tourism; however, since cultural globalization and religious tourism are associated with each other, in this study we are going to examine this relationship by each dimension.

Religious Tourism

Possibly religious journeys to holy sites has been among the oldest and commonest kinds of journeys through human history. These trips were an integral part of the ancient world and its history dates back to the early days of religion adverts in the world (Timothy, 2000). Piety and strong belief in faith are considered robust motivations in the Middle Ages trips, gradually turned to be a model (Timothy, 2000).

But what is remarkable is that the pilgrimage is still running and dynamic. This type of trip, not only because of the growth of global religions, but due to the contrast with other forms of tourism, has been welcomed by public. Pilgrimage, in the traditional sense, is deemed to be an inner journey involving divine powers and complex spiritual phenomena. In general, people are in need of travelling both internally and externally (Hardij, 1987).

In religious tourism, religious belief plays a role, on the one hand and on the other hand, when the tourists visit religious places is a time trip almost like a pilgrimage. Another aspect is the fact that the tourists bear religious motivations before having an intention to travel. However, other purposes and reasons, including curiosities and exploration of the historical and religious issues may

come in between. Generally, this type of tourism is a special display of cultural tourism followed with a promotion of different cultural products; it also leads to a richness in thought and spirit. It is remarkable that an important part of cultural tourism lies in touring around holy places (Santos, 2000).

Theoretical Framework

In this study after studying different theories including theories of content, cultural motivation and pull / push theory as well as cultural globalization introduced by Robertson and Giddens, we chose it as the theoretical framework due to having more relevance to the subject under study.

One of the most important theorists of content is Maslow in 1954. Maslow's theory is known as a cornerstone for many theories presented in this case. The importance of discussing Maslow's theory lies in the fact that it's a base for other theories expressed about motivation. Maslow's theory offers new insights into motivations for pilgrims and religious tourists. People who need social interaction in order to find new friends or want to belong to the same thought groups, may seek satisfaction in meeting their social needs by joining an organized pilgrimage or a travel organized to a tourist's destination, while pilgrims are actually those who attempt to travel to religious sites by themselves or in a small group, often being part of large groups. When the low-level needs are met, people may be instigated and need to get confidence in their religious community by participating in authentic pilgrimage. At the highest level of motivation, the experience of pilgrimage per se is expected to satisfy the needs of self-actualization. Content theories are particularly useful as they focus on the realization of needs since they help to understand what really motivates people in stem.

Expectancy theory considers the relationship among effort, performance and self-satisfaction. (Vroom, 1964). This theory provides us a framework for understanding the expectations and conduct in this field while the theory of attraction and repulsion (pull / push) emphasize on factors that attract or repel the flow of tourists. Robertson and Giddens' theory was chosen for globalization variable of culture. Robertson and Giddens often emphasize the cultural dimension of globalization. According to Giddens, the most important indicator of global interdependence and intensification of social relations in global arena lies in the globalization of communication. Computer technology of the world info networks, satellites and TV allow interconnection of social relations across lands, which is strongly tied and relevant to the globalization of economy.

In the world of electronic communications, not only all far and wide parts of the world have joined together, but also financial markets cause political developments to link strongly. (Giddens, 1999). Globalization has made the type, condition and the level of everyday human life be changed radically. Most traditional social practices and human behavior in society took place in the form of family, traditions and local customs and major social daily relations would make sense and get realized within such frameworks, but under condition of globalization, certain dimensions in the new situation emerged that changed everyday life. Human relationship with those beyond local boundaries and interaction with social phenomena that transcend places or somewhere traditions, has made it possible for them to approach a new lifestyle with global dimensions. (Giddens, 1999).

The new conditions of the world allow the emergence of new "selves", different forms of individual identities and social bonds that not only affect individual behaviors, but bear an undeniably huge impact on man's everyday life. According to Giddens, lifestyle and social identity of people today is very different from the traditional man (Giddens, 1999). The globalization of information and communication technologies (ICT), has helped people in different regions across the globe be aware of lifestyles, values, and norms of behavior. It would lead to reverse change or strengthen lifestyles, values and norms (Khaje Nuri, 2014).

In the process of globalization, some cultural notions have turned to ultra-global overarching concepts, breaking the borders of a country or civilization into the civilization of other nations. Awareness of globalization and such derived discourses, directly or indirectly as a result of cross-cultural contacts, induce changes in the lifestyle of people (ibid: 8).

Religious tourism acts as a unique type of cognitive tourism that satisfies the interests of passengers and gives them the opportunity to go through the process of religious cults, rituals and rites, observe and live with them to obtain religious property or purchase souvenirs. Such tourism has a certain number of properties reflected in the structures of the track, selection and viewing objects, tour agencies and transportation services. The framework of religious tourism usually involves the observation of religious institutions, performance of sects as well as visiting museums and exhibitions. Taking journey might lead to religious rituals, holidays and festivals that happen in a particular season.

Religious tourism as part of the process of globalization requires a deeper understanding of the concept of tourists. Tourist is defined as an individual who is temporarily away from home voluntarily aimed at making a change. This assumes that tourists have leisure time, optional income and positive local sanctions; all features that are ideal lifestyle specified in Western industrial societies.

Just as globalization is getting to know others, it remains potential to make money, acquire items and information, encourage trade, travel and communication, so it is doing tourism as well. New Age tourists, due to the facilities provided, are more willing to travel individually or with the family. Besides, the desire of tourists owing to the accumulation of information in process of globalization is to experience maximum use with minimum effort.

The globalized world of communications, advertisements and travels would go to enable consumers as tourists- consumption of export goods on the doorstep of the seller. Images, dreams and expectations for future consumption are sold as the media to customers (Rysbekova et al., 2014). Finally it can be expressed that religious tourists would proceed to choose their destinations based on their needs and interests. Still, what can influence this trend, to act as a repelling factor or attracting one, are among cultural globalization elements such as IT, mass media etc. So religious tourism as an element of culture is affected by this process and respective controlling factors (Figure1. Theoretical Model).

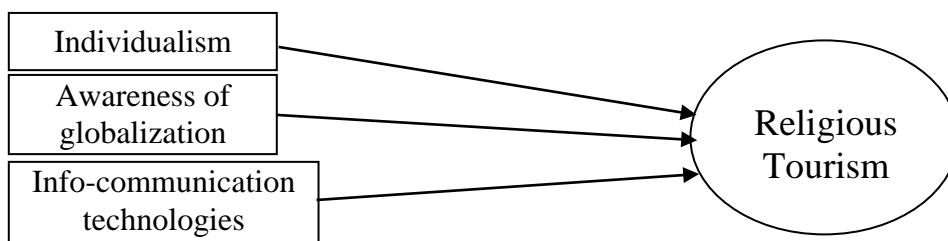


Figure 1: Theoretical model

Research Model

Here from the theoretical framework, the model below shows the research hypothesis, variables and different dimensions of them. This model also shows the relationship between research variables (Figure2. Experimental Research Model).

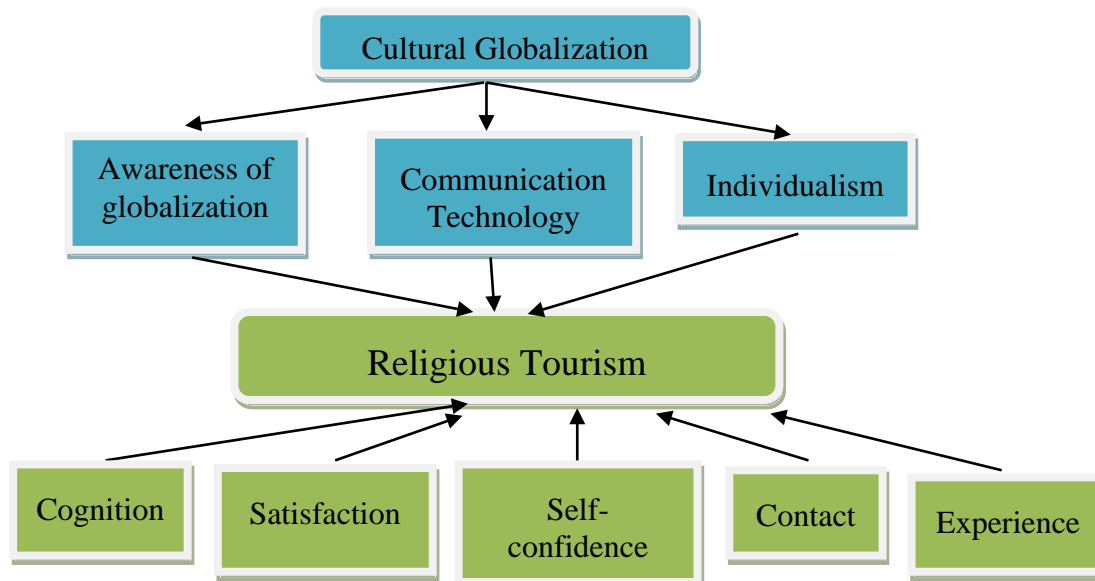


Figure 2: Operating Model

Research method

Current essay takes a descriptive- causal approach to seek description and identifying the correlation between cultural globalization and religious tourism among tourists. The research method is a survey and cross-sectional since it has been launched during a special time, Norooz¹ 2015. The population came to be all pilgrims to the holy shrine of Shah-e Cheragh within the age range of 18-65, who were present at the time of data collection and the sample size was 400. Having finalized the survey instrument (questionnaire), we appointed some experienced investigators and trained them how to approach the people in place and start their data collection job under close control and observation. The distribution of sample selection took place considering two parameters of age and sex. By choosing each respondent randomly, a questionnaire survey was completed.

The hypothesis of the research

There is a relationship between awareness of globalization and religious tourism in Shiraz.

1. There is a relationship between access to modern info-communication technologies and religious tourism in Shiraz.
2. There is a relationship between individualism and religious tourism in Shiraz.

The definition of concepts and variables

Religious tourism: tourists (by special definition of touristy) visit to sacred places like holy shrines, Imamzade and the like (Mirjalili, 2011). Religious tourism variable in the five dimensions of spiritual experience, communication, satisfaction, self-confidence and knowledge has been operational- all of them derived from process and content theories of motivation, attraction and repulsion as well as Drule et al. research. In order to assess the validity, the two items of face validity and construct validity were used. Using factor analysis, we managed to determine the construct validity and 8 factors were identified. The first factor namely spiritual experience, consists of 6 items. Other factors include the practical experience (of 7 items), cognitive (5 items), pleasure (3 items), satisfaction (3 items), attractions (3 items), communication (2 items), and self-

¹ The Persian New Year (1394, 2015)

actualization (4 items). According to statistic $0/75 = \text{KMO}$ in all aspects, we can say that the data are suitable for factor analysis. In fact, the confidence level went over 99% ($p=0/000$) and thus it can be concluded that every element applied for each aspect has been clarifying sufficiently.

Dimensions of Religious Tourism

Spiritual experience: Searching for understanding the solutions that are relevant to the foundation of life and the cosmos, Finding answers to the questions about the meaning of individual life, and most importantly, the relationship with metaphysic universe and with exalted God (Koenig et al., 2001), such as: searching for the meaning of life, becoming a better person. To measure this variable, 4 items made with Likert scale and were measured in intervals.

Contact: The transfer of concepts or meanings or messages from one person to another (Shaabani, 2007) like: family relationships, interaction with other people. To measure this variable, 5 items on the Likert scale were developed and assigned to the participants.

Satisfaction: refers to the perceived difference between previous expectations and functional level after using a product or goods (Meng et al., 2011), such as services provided, quality of service. To measure this variable, 4 items on the Likert scale were developed and assigned to the participants.

Cognition: Understanding a "set of beliefs, thoughts, attitudes, expectations, and other mental events." (To measure this variable, 4 items made on the Likert scale were developed and assigned to the participants Rooznahan and Seligman, 2006 quoting form Sheikhi, 2009); to measure this variable, 12 items on the Likert scale were developed and assigned to the participants.

Self-confidence: believing in one's own abilities (Masoud, 2014) and trying to learn. To measure this variable, 5 items made on the Likert scale were developed and assigned to the participants

Self-actualization: the realization of one's maximum potential abilities by oneself. To measure this variable, 4 items on the Likert scale were developed which were presented to respondents.

Cultural globalization: implies intensity and the daily increasing of international exchange of goods and cultural symbols. To operationalize the concept of cultural globalization, dimensions and indicators have been considered: global interactive media (internet usage rate), the import rate of cultural goods (movies, music, and newspapers), and the global pattern of applying language (the second-and third) (Shojaee zand et al., 2010). In the present study, to form the structure of cultural globalization, we made use of awareness against globalization, lifestyle, individualism, traditional media and new information technologies and communications.

Awareness towards globalization: it represents the participants' knowledge over international relations and where Iran stands in these relationships. Based on this awareness, a number of items on Likert scale were developed to measure these variables. This variable was measured in intervals. To measure this variable, 4 items on the Likert scale were developed and presented to respondents. Item reliability of the whole scale items was equal to 0/7.

Modern information and communication techs: the vast and varied collection of technologies (Internet, satellite, mobile, chat, etc.) that are used to communicate among humans (Khajenuri and Parnian, 2014). To measure this variable, 8 items on the Likert scale were developed and were presented to respondents. Item reliability of the whole range was equal to 0.8.

Individualism: assuming the superiority of individual to groups with giving high importance to individuals (Political science dict. Quoting Bakhshi and Afshari, 2004: 311). To measure this variable, 7 items on the Likert scale were developed and were presented to respondents. Item reliability of the whole range was equal to 0.7 (Table1).

Table 1: Reliability coefficient for items of cultural globalization

Dimensions of cultural globalization	Cronbach's Coefficient Alpha	Number of items
Awareness of globalization	0.7	4
Modern info-communication technologies	0.8	8
Individualism	0.7	7

Shah-e-Cheragh

Shah-e-Cheragh is a shrine in Shiraz which is resting place of the senior son of Imam Mosa Kazem and his brother Mohammad bin Mosa, both brothers of Imam Reza. Ibn Battuta, the Moroccan tourist who traveled to Shiraz for his second visit in 748(Hijri), wrote in his travel essay, about actions of Queen Tashi Khatoon and the shrine:

This shrine is revered by Shirazis and people go there to pilgrim and recourse to it.

Nowadays this shrine as the third honorable shrine in Iran has a high stance in Iranians view.

Findings of research

The findings indicate that 50 percent of participants are among males while 50 percent are females. Of the respondents, 45.3% were single and 41 percent married, and also the average age of the respondents is 32 years.

Testing hypotheses

In this section, inferential statistical methods were used to check the research hypotheses; to test the hypotheses, parametric tests such as Pearson correlation and multivariate regression were applied.

Hypothesis 1: There is a relationship between the awareness of globalization and religious tourism. Table 2 indicates the correlation between the awareness of globalization and religious tourism. The results derived from this table ($P=0/090$ & $R=0/085$) reveal that there is no significant relationship between respondents' awareness of globalization and religious tourism. Thus, this hypothesis is rejected. (Table 2)

Table 2: Matrix of correlation between awareness of globalization and religious tourism

Independent variable \ Dependent variable	Awareness of globalization	
	Correlation Coefficient	Significance level
Religious tourism	0.085	0.090

Hypothesis 2: there is a relationship between getting access to modern information and communication technologies with religious tourism. Table 3 indicates Pearson's correlation coefficient between access to modern information and communication technology with religious tourism. The results of this table ($P=0/000$ & $R=0/369$) show that of there is a relationship between access to new information and communication technologies with respondents' religious tourism by 99% significance level. Thus the abovementioned hypothesis is approved and it can be said that due to the negative correlation value, by increasing access to modern information and communication technologies, the rate of religious tourism is coming down and vice versa (Table3).

Table 3: Correlation Matrix related to access to modern info-communication technologies and religious tourism

Independent variable \ Dependent variable	Access to modern info-communication technologies	
	Correlation Coefficient	Significance level
Religious tourism	369**.-0-	000.0

** Significant at .01 (two-tailed test) / * .05 significance level (two-tailed test)

Hypothesis 3: There is a relationship between individualism and religious tourism.

Table 4 indicates Pearson's correlation coefficient between individualism and religious tourism. The results of this table ($P=0/000$ & $R=0/225$) show that there is a significant relationship between individualism and respondents' religious tourism by 99%. Thus the abovementioned hypothesis is approved and it can be asserted that due to the negative correlation value, by increasing the amount of individualism, the rate of religious tourism is falling and vice versa (Table4).

Table 4: The correlation matrix between individualism and religious tourism

Independent variable Dependent variable	Individualism	
	Correlation Coefficient	Significance level
Religious tourism	225** .0-0	000.0

** Significant at .01 (two-tailed test) / * .05 significance level (two-tailed test)

Conclusion

Globalization goes to connect far and close locations in various times across societies, communicates well and brings them so close to each other that one observes no gap or distance in between.

Perhaps that is why some believe most distinctive characteristic of this period, compared with the modernity, lies in glass-like broken geographical boundaries and nesting of cultures, economies as well as the impact of political systems simultaneously on each other (Ameli, 2001). From this perspective, no society remains immune from facing political and economic systems of other cultures and societies and there would be no limits to prevent confrontation of cultures and interconnection. Still, every society must increase its preparedness to reduce the impact they receive and increase relevant effectiveness on other communities. Religious tourism is a great part of the process of globalization.

This study aimed to investigate the relationship between cultural globalization and religious tourism to the Holy shrine of Shah-e Cheragh. The theoretical framework used in this study, was a combination of Maslow's theory, ideas of Giddens and Robertson in the context of cultural globalization in addition to Vroom's pull-push theory over religious tourism. Using the theoretical framework, five hypotheses were considered.

Based on the results of inferential statistics here, the relationship between awareness against globalization and religious tourism was rejected. In regards for the rejection of religious tourism, on the one hand, it may be said that religious tourists, without any concerns, look for a really solid experience to acquire originality and credit (Timothy, 2003) and on the other hand, according to the theory of attraction and repulsion (pull-push) it can be suggested that religious tourists are either pulled or pushed by certain forces. These forces are justified through factors which motivate people to make decisions over taking a trip to special destinations, and other powers which push him in the same direction. Awareness of globalization as one of the aspects of cultural globalization plays no role in attracting or repelling religious tourists.

On the other hand, the results of this study show that there is a strong negative relationship between such variables as modern communication and information technology and the religious tourism. By increasing the use of information and communication technology, the rotation of religious tourism is reduced and vice versa. As in some previous research, Tavalae in 2006 and Pizempofu in 2003 stated, communication and information technology has a relationship with tourism, but it should be noted that this negative correlation could be due to the relationship within the virtual world, which adds another dimension to the religious tourism, interweaving time and space. It seems that the virtual world has become an important part of the religion in the postmodern

era. They start virtual tours to holy lands and virtual pilgrims can, like medieval pilgrims, have a visit of these lands (Timothy, 2003).

There is a strong negative correlation between individualism and religious tourism. This means that with increasing trend of individualism, the rate of religious tourism is reduced and vice versa. With super- industrialization of societies and the spread of individualism, the decline of religion in society can be seen in various forms. It implies the removal of an element of social solidarity whose route can always be found in the history of the anteriors.

Though this trend is fully obvious in industrialized/ super industrialized countries, yet with less clarity in Iran compared with the west, paying attention to spirituality in society is beyond doubt (Daniali, 2011).

In the meantime, tackling the principle and practice of religious tourism can be one of the best options. Religious journeys and pilgrimages are often taken in groups- as individuals normally find it important to take a trip with people of the same belief or the same age. What usually is highly regarded in religious tourism, is the feature of being part of the group.

All topics mentioned, are centered on the principle that today millions of people around the world, with different social and cultural systems, believe in a powerful and superior force that could shape as the Creator, the Only God and so on. Many of these believers view the mortal and worldly life a search and trial to understand the meaning of existence and the reason for being. This has been a factor towards more increasing interest in religious tourism. But what arises today as religious tourism seems very different to what was in the past.

The religious tourism is a major power in the globalization process today and the cultural globalization has a wide connection to the religious tourism. Due to the growing religious tourism and spiritual relationship with holy places, what requires a close attention are the hands of social actors involved in this field with greatest contribution. Social actors, as pilgrims who incessantly search to consult others and make connections to develop knowledge, may realize their dreams and enjoy their journey only when they receive the focus of attention.

In the era of globalization, religious tourism has made progress, but its features remain under acceptable changes with the arrival of new players.

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