Sociological Analysis and Evaluation of Individualistic Tendencies of the Host Society and its Impact on Tourism Development with a Focus on the Citizens of Tehran

*Farshad Najafi assadollahi ***
Faculty member and assistant professor Department of Sociology, Qeshm Higher Education Institute - Qeshm - Iran

Abstract

An important and less considered category such as the sociological characteristics, especially the individualistic tendencies of the tourist host society has a significant role in the view and satisfaction of tourists. Therefore, various aspects of individualism should be considered in analyzing and explaining the potential of the tourism host society. In this study, an attempt has been made to recognize the sociological effects of tourism on the citizens of Tehran by emphasizing individualistic tendencies from the perspective of residents and officials and to evaluate and analyze the opinions of tourists and tourism experts about the impact of these tendencies on tourism. The research method in this type of research is analytical, descriptive and survey, which is proportional to the type of data, non-parametric statistical tests are used to analyze the data. From the perspective of residents, officials and tourists, the research findings indicate that personal norms such as situational factors, attitudes of people in the tourism host community affect the satisfaction of tourists, as well as selfish orientations are inversely affected.

Keywords: tendency to selfish individualism, urban lifestyle, tourism, capacity building.

1. Introduction

With a little reflection on the phenomenon of tourism, we encounter two types of actors that play an important and reciprocal role: the tourist community and the host community, which by adding the location factor, as one of the most important elements in the field of planning and urban design, three sides are formed in the phenomenon of tourism, which presents it as a phenomenon that can be studied and researched in the field of urban planning knowledge: host, tourist and place, place and tourism are two intertwined and entangled phenomena. It can be considered that tourism, in its essence, is a place-based phenomenon that affects the characteristics of the destination place in different scales. There are several reasons why the effects of tourism on the sense of place are important. One of the most important reasons is that the sense of positive and strong place of the destination community causes the support of tourism (Zhu et al., 2017). This support is the most essential pillar of tourism success and sustainability, and without it, the tourism industry will fail. Tourism can affect the sense of place of local residents and tourists by changing the spatial components of tourism destinations, and since the success of the tourism industry requires a positive perception of the guest and host community, this issue has been considered in recent years. Among the cases and issues affecting this approach that affect the development of the tourism industry is human communication and the impact that this type of communication creates on the minds of tourists. From the beginning of the trip to the end, both of which end at the tourist's main place, a kind of interaction is established between the tourist and other people who will be at his service during the trip. This interpersonal interaction can be called human communication that is constantly influencing the tourist by the hosts. Rousseau argues that the concept of public in the social contract is not just a set of individual desires and promotes individual interests. Individualism is often contrasted with authoritarianism or collectivism, but in fact there is a range of behaviors at the societal level. It extends from highly individualistic societies to mixed societies to collectivist societies. One of the manifestations of communication is the confrontation of individualistic and collectivistic cultures in international environments. To understand which category we belong to, we need to answer the following questions about ourselves: Is you're need important or a group

need? Do you value "me" more or"us"? Are you ready to step on your desires for the sake of the group? Is it more valuable for you to find independence, autonomy and a unique path in life, or to be a member of a group and loyal to it? Considering the geographical and climatic location of Tehran and the cultural diversity of its inhabitants, the purpose of this study is to investigate the causes of increasing selfish individualism among the inhabitants of this geographical location and what are the consequences for the growth of the tourism industry.

2. Literature Review

There are several definitions of tourism. The United Nations World Tourism Organization (UNWTO) provided this definition in year 1: "Activities or travel of persons who go and stay outside their normal environment for leisure, business and other purposes. "These activities are not intended to get paid from the place visited." But sociologists have given more precise definitions, including Avery (2005: 5-2), who sees tourism as a fun activity that is opposed to organized work. Tourist relationships arise from the movement and residence of people in different destinations. This requires a spatial shift, i.e. travel and a period of stay in a new place or places, outside the usual places of residence and work. Periods of residence elsewhere are short-lived and temporary in nature, and there is an obvious tendency to return home after relatively short periods. Places that are of interest to the tourist are not for purposes that are directly for paid work and normally have certain conflicts with work (paid or unpaid). Tourism is an opportunity to have different experiences of everyday life. Cohen (2004: 22-21) has defined six dimensions to define a trip that is considered tourism: continuity, self-will, direction, distance, frequency, purpose. Based on these dimensions, he separates the role of the tourist from the role of other people like him who have a spatial relocation: a tourist is a "temporary traveler" who has a fixed place to stay. His address is fixed during the trip. These conditions distinguish him from tent dwellers, displaced people, wanderers and other regular travelers. A tourist is a volunteer traveler. A tourist is a volunteer traveler .

This definition of tourist classification; Eliminates merchants, periodic sellers, international representatives, and other travelers whose

purpose is to travel politically, economically, and religiously. Although the dimensions of Cohen's tourist role are somewhat ambiguous, and he himself acknowledges that the boundaries of distinguishing the tourist role from similar roles cannot be precisely determined, the set of role dimensions can give a sociological picture of the tourist. However, he points out that in the existing literature, tourism is known as a non-instrumental journey and the tourist's goal is pleasure, entertainment and culture. But for him, tourism, in order to be theoretically debatable, is a concept that implies a change in routines, something different, strange, unusual or outstanding, an experience that is usually absent in the daily life of the traveler. Finally, he defines: "A tourist is a volunteer and temporary traveler who seeks to enjoy the novelty and change experienced in a relatively long non-recurring round trip."Cohen's (2004: 23) definition seems to be a more comprehensive definition than other definitions, and by clarifying the distinctions, he has given more clarity to his definition. In addition, using the sociological concept of "role", has given sociological aspects to this definition.

2.1. Urbanization and individualism

Organic will corresponds to a society based on natural, blood, environmental, and emotional relationships, leading to a closed economy similar to the home economy. The legal norms of a society that are appropriate to such a social situation are based on status and belonging or possession. In contrast, a measured will corresponds to society, which is an abstract combination of individuals; it also is a set of people whose relationships are based on interests. Here it is the intellect that controls everything and restrains emotional relationships. The guiding principle of such a society is the creation of a mathematical fit between means and ends, and it is this principle that forms the rules and regulations of exchange, trade and industry. In such societies as that which leads to capitalism, the calculating and domineering intellect dictates that everyone should think for himself and strive for himself. In society, individuals have the status of interchangeable beads. Legal standards commensurate with this framework are based on the establishment and acquisition. Acquisition, as opposed to possession, is nothing but a perfectly legal

relationship between the individual and the object; that is, the object is the only means or opportunity for business. (Same: 24). In terms of communication, community and society have three different "levels or scope of communication", "depth of communication" and "type of communication". In the community (Gamin Shaft): 1. Communication is limited. Society does not face the density of human beings and loneliness and ignorance have no meaning; 2. The connection is deep. In society, communication is not about surface and space. Members know each other and anticipate each other's reactions. Therefore, the relationship has a significant background and depth. It even encompasses the family past of individuals and is not limited to current and present characteristics; 3. Communication is organic or inherent and natural. Society is a kind of spiritual society in which every movement is not in the service of the individual and personal interests, but in the service of the collective. The means and the end are inseparable. Participation is inclusive and unquestionable. There is social solidarity, harmony and psychological taste in it. Organic will is based on common feelings and experiences such as taste and tradition. In society (Gazel Shaft): 1. there is a wide relationship. Society consists of many people in a limited space, which makes it impossible to know each other. This kind of accumulation leads to formal and contractual relations and ultimately to human loneliness; 2. Communication is superficial. Communication in society is superficial and transient, and members are more content with appearances and limited and needed information; 3. Communication is measured. Based on Ghazal Shaft, every human action is a function of rationalism and expediency. According to Gazelle Shaft, members contract to achieve a goal that is primarily economic, and the spirit of accountability between means and ends determines the relationship between members. The duality of Gamin Shaft and Ghazal Shaft should be considered conceptually as two poles of a continuum; because the totality of historical and social reality fluctuates between these two poles. Tunis writes: "He does not know of any culture or society in which the elements of Gamin Shaft and Ghazal Shaft are not present at the same time" (Ibid: 101)

2.2. Origins of individualism

In many parts of the world, the shift from collectivism to individualism has been evident. Prosperity and well-being are the most important factors influencing this displacement and transformation. In his study (2003), Hofstede found a correlation of 0.80 between a country's ranking in the individualism score and their GDP percentage. Complex cultures tend to be more individualistic. Having potential within groups gives people the opportunity to stay or leave within groups. Wealth and well-being are also associated with having small families (nuclei) and families with one child. In small families, parents make their children more individualistic, and the children of these families tend to be person-centered. (Barry, 1979, 1994; quoted by Mirzaei, 2005: 184). Also, in most cultures, especially complex industrial cultures, the upper classes place more emphasis on self-reliance and independence and are individualistic, while the lower social classes place more emphasis on obedience in raising their children and tend to conform. Modern mass media have also increased the shift from collectivism to individualism. On the other hand, they promote migration and social and geographical movements of individualism. Those who have migrated to other countries are more individualistic, and consequently moving from rural to urban areas is associated with individualism. The practice of child rearing in individualistic cultures emphasizes autonomy, creativity, self-reliance, and independence from the family, and in collectivist cultures emphasizes obedience, duty, and sacrifice within the group (Barry, 1979, 1994; quoted by Mirzaei, 2005: 184).

2.3. Tendency to individualism and urban lifestyle

Lifestyles are usually considered based on the social organization of consumption (Allah Rabbi, 1394: 20). Veblen and Simmel analyzed the metropolitan lifestyle and the novice-like lifestyle, in which the consumption of things such as clothing, personal jewelry, and expensive hobbies played a central role (Baudrillard, 1397: 29). Modern patterns of consumption, from Simmel's point of view, create new human beings who are concerned with maintaining the autonomy and individuality of their existence in the face of the dominant social forces. (Baudrillard, 1397: 27). Mike Federstone believes that

contemporary consumer culture has found the implicit meaning of individuality, self-expression, and a style-based self-awareness (Baudrillard, quoted by Saburi, 2018: 46). Behavior includes a person's choices and patterns of behavior such as using the media or buying food, [consumption of clothing, use of brands, use of leisure patterns, use of fashion, etc.]. From this perspective, according to the conceptualization of Triandis, individualism and collectivism in its selfish and horizontal dimensions are among the most important cultural components that affect individuals as consumers (Triandis, quoted by Fati, 256: 2012). . Also, from a gender point of view, there are differences in the type of consumption between men and women. Studies on gender and self-interpretation show that women are more likely to define themselves as interdependent, which may affect the way they consume goods. Women may be more satisfied with the use of group consumer goods (Baudrillard, quoted by Saburi, 2018: 105). On the other hand, in connection with leisure, Joufer de Mazie believes that leisure is the set of activities that a person engages in after evaluating his / her job, family and social obligations and duties, and relaxing, having fun, developing knowledge or perfecting his / her personality, Or the emergence of talents, creativity and finally free participation in society (Mirzaei, 202: 2015). According to the results of research in this field, it can be concluded that individualists tend to leisure activities that are individual and can be done outside the home and group. They also tend to engage in activities that differentiate them from others and enhance their social status. Giddens believes that the body is not just a simple entity, but is used as a practical means of coping with external situations and events. (Giddens; quoted by Saburi, 2018: 86).

2.4. Tendency to individualism and life satisfaction

Life satisfaction is expressed as the difference between what one wants and what is. In all these definitions, the criterion of life satisfaction is the individual's mentality. In other words, how much does one mentally feel in harmony between the reality of life and one's ideals? As Campbell sees life satisfaction as a reflection of the balance between a person's aspirations and his or her current situation. In other

words, life satisfaction reflects the general feeling and opinion of the people of a society towards the world in which they live.

Life satisfaction is a mental and unique concept for every human being and generally refers to a person's cognitive assessments of his life (Abdollahi Gazafroudi, 2016: 71). Identifying the effective factors in the level of residential satisfaction and dissatisfaction of residents can be effective in analyzing the current residential situation, future decisions to improve the quality of residential areas and prevent the recurrence of defects in other places (Ali Sadeghi et al., 2019).

2.5. Tendency to individualism and populism

According to Durkheim, the social structure of a society automatically produces appropriate thought and behavior in individuals. When different structures are in natural adaptation, health and normality are common. Pathology and crisis occur when the structures are not regular, especially in the transition periods between the two forms, during which the inappropriate forms remain or disappear as remnants, but have not yet been properly replaced (Leman, 2011: 51-58) . If the norms of society (anomie) are broken and fragmented, the person is not able to establish a logical relationship between himself and society and cannot adjust his goals, goals and behavior in accordance with the rules (Taliban 2017: 54-55). Their destiny depends on the destiny of others. They are more eager to cooperate, since the need for others should be promoted in an effort for organic solidarity (Pasgo and Depoild, 2012, 416-419). Where each person in society has specific areas of action and role to improve the performance of the whole society, people become more dependent on society and other roles, and as a result, individual awareness develops more. (Edini et al., 2012: 346).

2.6. Tendency to individualism and generalized trust

Durkheim considers morality, norms and behaviors as the cause of solidarity in any society. He believes that in the present era, the growth of economic activities, urbanism, individualism, professional specialization and the growth of bureaucratic government have led to the weakening and disappearance of family, religion, region and neighborhood functions that were previously mechanisms for

connecting people (Turner, 2005: 391). But Fukuyama pays more attention to generalized trust. "Different forms of social capital enable people to trust each other. In his view, the amount of social capital affects the breadth and radius of social trust" (Sadri Bi Balan, 2016: 112-113). But an important source of trust in Zetomika theory is in addition to information, collective rules and norms that are institutionalized within individuals through socialization and individuals act on it (Zetomka, quoted by Ghaffari, 2012: 81).

3. Research Method

The research method in this type of research is analytical, descriptive and survey, which is proportional to the type of data, non-parametric statistical tests are used to analyze the data. The present study was a cross-sectional study in terms of applied purpose and spatiality. Also, this research is a survey (descriptive-analytical) study in terms of controlling the research conditions, and by referring to documents, libraries and Internet sites, the necessary resources and materials have been obtained. Also, this study is a descriptive correlational study in terms of data collection method. Since the research method is directly and closely related to the subject, in this research, two documentary and survey methods have been used. Also, since the questionnaire is the most widely used technique in data collection, so in this study, a researcher-made questionnaire was used to collect data. The statistical population of this study was all citizens of Tehran who are 25 years old and older (25 years old). The sampling method in this design is multi-stage cluster sampling. A cluster sampling method is a method of selection in which the sample unit is a cluster of individuals instead of an individual. Due to the fact that the study population was scattered over a wide area (22 districts of Tehran), three districts: 3, 7, 12 were randomly selected for the sample. Also, using Cochran's formula, the number of sample people was estimated to be 384, but due to the high number of people in the community, to reduce the error, the number of sample people was considered to be 400 people.

4. Results

Checking the normality of research variables, Assumptions:
H_0: Variables follow the normal distribution.

H_1: Variables do not follow the normal distribution.

Table 1. Normality test

Significance level	Statistics K-S	N	Variable
0.717	0.032	400	Tendency to selfish individualism
0.059	0.79	400	Urban lifestyle
0.692	0.033	400	Life satisfaction
0.093	0.19	400	Universalism
0.542	0.0426	400	Generalized trust

Considering that the significance level for all variables is greater than 0.05, so it can be said that all variables follow the normal distribution with 95% confidence. Therefore, we conclude that the sample distribution is appropriate and the sampling is done correctly. Parametric methods can also be used to test hypotheses related to research variables.

4.1. Investigating the level of selfish individualism of people in society
Assumptions:
H_0: The level of selfish individualism of people in society is not high ($\mu = 99$)
H_1: The level of selfish individualism of people in society is high. ($\mu \neq 99$)

Table 2. Sample t-test

Test value = 99						
Assurance distance High limit	Low limit	Mean difference	Significance level	Degree of freedom	Statistics t	ariable
113.79	111.2	13.495	0.000	399	28.088	Tendency to selfish individualism

In Table 2, considering that the significance level is less than 0.05 and t _ ((399)) = 28.088, so the research hypothesis is accepted and it can be concluded that the tendency towards selfish individualism is high. Also, the average score of selfish individualism in the society is between (111.2 and 113.79) and indicates that the rate of selfish

individualism in society is very high. Multiple regression to examine the degree of collective effect of 4 independent variables on the degree of selfish individualism:

4.2. Checking regression conditions:

Table 3. Review of regression indices

Drobin-Watson	Cook distance	Mahalanobis Distance	Vif Criterion	Tollerance Criterion	Indicators
2.37	0.019	17.869	1.34	0.777	Model
-	-	-	1.752	0.571	Urban lifestyle
-	-	-	1.071	0.933	Life satisfaction
-	-	-	1.666	0.6	Universalism
-	-	-	1.248	0.801	Generalized trust

According to the results of Table 3, since for the four independent variables of urban lifestyle, life satisfaction, universalism, and generalized trust, the value of tolerance is $\boldsymbol{Tollerance > 0.1}$ and Vif <10, so the absence of alignment phenomenon is confirmed. Given that the value of Mahala = 17.869 <18.47 and Cook = 0.019 <1, so the absence of outliers is confirmed. Also, since the value of the Watson- Dorbin statistic is 2.37, which is a number between (1.5-2.5), the assumption that the errors are uncorrelated is accepted.
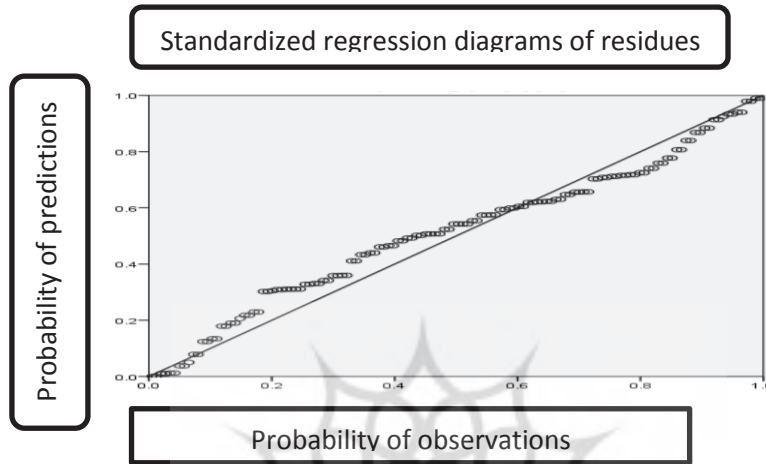
Figure 1. Normality of residuesSource: Authors

Table 4. Normality of residues

Significance level	Test statistics	N	Variable
0.051	1.353	400	Residues

Figure 1 confirms the assumption that the errors are normal in the current model, given that the bubbles are almost attached to the line. Also in Table 4, considering that the significance level is more than 0.05, the assumption of residuals (errors) is confirmed.
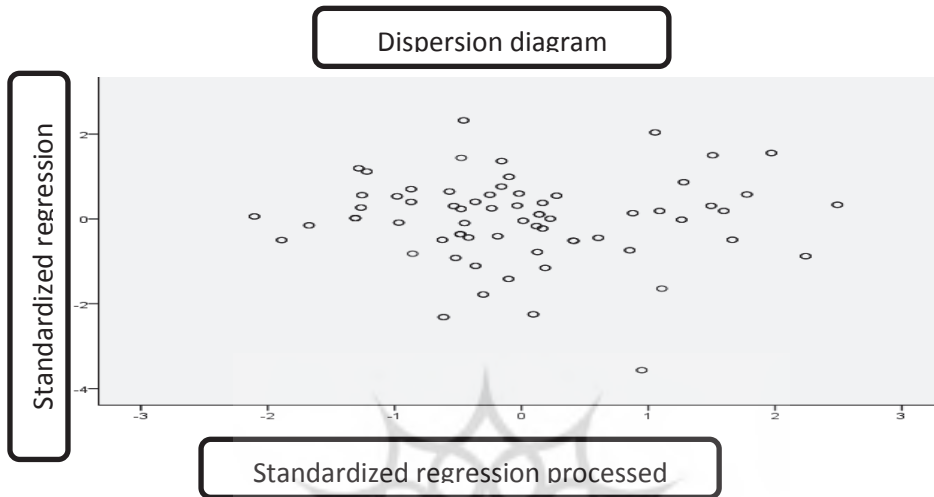
Figure 2. Fixed variance of errors

Figure 2 given that the bubbles have not taken on a systematic pattern (funnel shape), both the assumptions of constant variance of errors and the significance of the linear model are accepted.

4.3. Performing regression
Given that all the conditions are met, regression can be performed.

Table 5. Model Summary

Deviation from the estimate	Adjusted coefficient of determination	The coefficient of determination	The correlation coefficient	Indicators
0.35364	0.610	0.616	0.785-	Model

In Table 5, the correlation coefficient of the variable "rate of tendency to selfish individualism" with independent variables is -0.785, which is a very high value. Also, considering that the coefficient of determination is equal to 0.616 and is an acceptable number, it can be concluded that we have followed the estimate correctly. This number represents the percentage of changes in the "degree of selfish individualism" that is explained by the independent variables of the

design. In other words, the independent variables of the plan, ie urban lifestyle, life satisfaction, populism, and generalized trust, explain and explain 61.6% of the changes in the variable of "selfish individualism" and 38.4% The rest is related to other factors that are not present in the plan.

Table 6. Model analysis

Significance level	F Statistics	Mean square of data	Degrees of freedom	Total square of data	Model
0.000	46.117	507.102	4	2028.408	regression
		10.996	395	1396.501	Residues
			399	3424.909	Sum

Considering that in Table 6 the value of significance level is less than 0.05 and F (4 and 395) = 46.117, so in confirming the results of the graph of constant variance of errors, the assumption that the linear model is significant is confirmed.

Table 7. Correlation review

The degree of tendency to selfish individualism Correlation				
Part	Partial	Zero-order	Significance level	Variables
0.257	0.089	0.537	0.000	Urban lifestyle
0.305-	0.305-	0.647-	0.000	Life satisfaction
0.252-	0.232-	0.608-	0.000	Universalism
0.324-	0.331-	0.698-	0.000	Generalized trust

In table 7,considering that the significance level related to the four variables "urban lifestyle", "life satisfaction", "universalism" and "generalized trust" has decreased less than 0.05, so there is a significant relationship between the variables of these four variables and the degree of tendency There is "selfish individualism."
● In the Zero-order column, the results show that given that the correlation between "urban lifestyle" and "selfish individualism" is 0.537, there is a moderate and direct correlation between the two variables. . The results show that considering that the correlation between "life satisfaction" and "selfish individualism tendency" is -0.647, there is a strong and inverse correlation between these two

variables. The results show that since the correlation between "universalism" and "selfish individualism" is -0.608, there is a strong inverse correlation between these two variables. The results also show that the correlation between "trust" "Generalized" and "selfish individualism" is -0.698, there is a strong inverse correlation between the two variables.

● In the Partial column, the correlation between "urban lifestyle" and "the degree of selfish individualism" with the elimination of the effect of the other three variables is 0.089. The correlation between "life satisfaction" and "selfish individualism" with the elimination of the effect of the other three variables is -0.305. The correlation between "universalism" and "the degree of selfish individualism" with the elimination of the effect of the other three variables is -0.223. The correlation between "generalized trust" and "the degree of selfish individualism" with the elimination of the effect of the other three variables is -0.331.

In the Part column, according to the results, the variable "urban lifestyle" explains 6.6% of the changes in the "tendency to selfish individualism". The variable "life satisfaction" explains 9.3% of the changes in the "rate of tendency to selfish individualism". The variable "generalization" explains 6.3% of the changes in the rate of "tendency to selfish individualism". The variable "generalized trust" also explains 10.4% of the changes in "the degree of selfish individualism".

Table 8. Model coefficients

Significance level	T Statistics	Standardized coefficients Coefficient of Beta	Non-standardized regression coefficients		Model
			Standard error	B	
0.043	2.047		2.448	19.010	Fixed coefficient
0.016	1.007	0.078	0.086	1.087	Urban lifestyle
0.000	3.615	0.284	0.121	2.436-	Life satisfaction
0.008	2.688	0.218	0.151	2.405-	Universalism
0.000	3.950	0.336	0.113	3.444-	Generalized trust

In Table 8, considering that for the fixed coefficient, "urban lifestyle", "life satisfaction", "universalism" and "generalized trust" the significance level is less than 0.05, so all five coefficients are significant and in the model Remain.

According to the above description, the extraction model will be as follows**:**

Selfish individualism to the extent of = urban life style × (1.087) + life of satisfaction × (-2.436) + Generalism × (-2.405) + Generalized Finding of Trust × (-3.444) + (19.010)

The above model indicates that in the present study, the tendency to selfish individualism is influenced by the factors of "urban lifestyle", "life satisfaction", "universalism" and "generalized trust".

4.3. Individualism and tourism in the host society (Tehran citizens)

Where is the stand of Iran in line with the goals of developing the tourism industry and what can it do? Given that the tourism industry has been able to save many countries in the world from economic crisis and its consequences, namely social, political, and cultural and so on. While the share of tourism in international trade is about ten percent, considering this figure and its division between countries exporting tourism services and countries that have the potential and actual ability to attract tourists, the figure is high. According to the UNESCO declaration, Iran is one of the top ten countries in the world in terms of these attractions. Culture and cultural impact is one of the goals of tourism industry development and one of the goals is to create a global solidarity in the form of tourism to resolve conflicts and disputes, tourism broadens the horizons and the more people travel to their cultural experiences. Their level of cultural tolerance is increasing and the general dimension of culture is mainly the common cultural effects and behavior in all societies that humanity has accepted. Nowadays, lifestyle has become a matter of personal choice (meaning that people do what they want and can become what they want to be). In other words, today people act on the basis of individual interests and interests (Goebbins and Reimer 110: 1384). Therefore, globalization, especially in the social dimension, is an important factor in changing collectivist and individualistic attitudes. Traditional identity defines them as self-defeating and obsolete. With these

explanations and also with determining the degree of individualism among the citizens of Tehran based on a field study conducted in the present study, if we relate it to the main assumption of the research, we see among the elements that affect the development of tourism industry; Human communication in the host society and the effect of this type of communication remains in the minds of tourists. As the level of tourist satisfaction increases, tourism will prosper and, consequently, sustainable development in tourism will be achieved. Table 1 shows the role of human relations in the development of the tourism industry. In this table, 198 out of 249 people (79%) and 246 out of 321 people (76.6%) among tourism tourists give a very high answer. They have given that the report of this table is about the importance and role of human interactions in the development of the tourism industry, which is also the subject of research.

Table 9. The role of human encounters and interactions in tourism development

experts	experts	tourists	tourists	Human interactive indicators in tourism development
percentage	Frequency	percentage	Frequency	
-	-	-	-	very little
2.2	7	-	-	little
1.6	5	2.4	6	almost
19.6	63	17.7	44	high
76.6	246	79.5	198	Very high
-	-	0.4	1	Not answered
100	321	100	249	Sum

Table 10. Chi-square test on the behavior of the host community of tourists

Chi-square test			
residual	Expected frequency	Frequency observed	Statistical indicators
			Methods of Encountering and interacting in Host community
5	25	72	Face to face encounter
9	44	24	Individual selfishness
2	52	44	Conscientiousness
9	44	50	Honesty
7	43	65	The level of trust

Table 9 shows the results of one-way chi-square test on the answers of tourist staff and tourism experts about the interactions and treatment of the host community with tourists based on the results obtained because the chi-square is calculated ($x^2 = 45.045$) (degree of freedom 2 The table is much larger than the chi value ($x=^2= 5.99$), so there is a significant difference between the range of expert responses on the use of non-selfish interactions with tourists with 95% confidence. Therefore, according to the data of the tables and the views of the two groups of tourists and tourism experts, it is inferred that our hypothesis that "there is a relationship between human interactions and tourists and the host community and the development of the tourism industry" is proven. There is also a relationship between individual skills in verbal and non-verbal communication and the development of the tourism industry. According to the results, the tone of voice and the way of speaking affect the tourists, and based on the data in the table of tourists' responses to the impact of the host community's behavior on the tourist, it is shown that face-to-face contact has the greatest impact on tourists (table 10).

5. Discussion and Conclusion

In the view of individualism, society is formed on the main axis of the individual and not society, and each human being, instead of prioritizing their collective and religious and family desires and interests, prioritizes their individual values and desires and during life, focus only on their own mentalities and strive only for the realization of their desires, needs, tastes, and deny any adherence to collective values in the rule of collectivism (Collectivism) and make it a factor to undermine absolute freedom and It dominates individuals in collective institutions and focuses on individual priority, emphasizing the individual's independence and freedom from all values, beliefs, and cultural heritage in the form of traditions, customs, rituals, family institutions, and other collective structures. In order to examine the relationship between "urban lifestyle", "life satisfaction", "universalism" and "generalized trust" with the tendency to selfish individualism, this article examines the individualistic tendencies of people over 25 years old in Tehran. It is very important to mention that the city of Tehran has a lot of diversity in terms of geography and this issue is one of the factors influencing the dependent variables of the research. Tehran is an immigrant city that has accepted immigrants from all over Iran. On the other hand, there may be less cities with climatic and geographical diversity in Tehran, which causes the creation of different neighborhoods with different cultures and customs, the diversity of the economy is so different that the cost of living in the north of the city is more than ten times its south and its geography affects this difference. Therefore, it was very important to know what results are obtained from the relations of residents in the metropolis of Tehran in this biodiversity. Based on this, the research findings showed that the relationship between lifestyle variables and tendency to direct selfish individualism and the amount of correlation is 0.537, the relationship between life satisfaction and tendency to selfish individualism is inverted and the correlation value is -0.647, the relationship between generalism and tendency to selfish individualism Inverse and the correlation value is -0.608 and the relationship between social trust and the tendency to selfish individualism is inverted and the correlation value is -0.698. Also, the collective correlation of four variables of urban lifestyle, life

satisfaction, populism, and generalized trust with the tendency to selfish individualism was -0.785 and the coefficient of determination was equal to 0.616. In other words, the variables of urban lifestyle, life satisfaction, populism and generalized trust explain 61.6% of the changes in the variable "rate of tendency to selfish individualism". According to the results, which indicates the high tendency to selfish individualism in the society of Tehran citizens and also the direct relationship between the tendency to selfish individualism and the variable of urban lifestyle, it can be concluded that the type of urban lifestyle among society is towards modernity. The prevalence, formation and expansion of new ways of life based on the principles and tools of modernism, which cover almost all levels of human life, has influenced a large part of Iranian society. On the other hand, due to the development of information technology and electronic media, the necessary grounds have been provided for the realization of global culture and the creation of new structures appropriate to the space formed in society. Therefore, considering the impact of the urban lifestyle change process on increasing the tendency to selfish individualism, it is necessary to study and strengthen the urban, Iranian lifestyle among the youth, its modernization and the barriers to strengthening the urban lifestyle in which more emphasis is placed on collectivism which itself requires extensive research. Areas should also be identified and expanded that develop the network of communication between people and strengthen the urban, Iranian lifestyle by forming popular groups and associations. By expanding and strengthening values such as Iranian dress, Iranian hospitality, altruism, and original Iranian customs among the youth, the Iranian urban lifestyle can be expanded among the metropolis of Tehran. As a result, the direct relationship between urban lifestyle and the degree of selfish individualism among Tehran citizens is explained by this theory. According to the results, which indicate a high level of tendency to selfish individualism in the society of Tehran citizens and also the inverse relationship between the tendency to selfish individualism and the variable of life satisfaction, it can be concluded that the level of life satisfaction among people is low.

Also, according to the obtained results, which indicate a high tendency to selfish individualism in the society of Tehran citizens and also the

direct relationship between selfish individualism and the variable of populism, it can be concluded that the rate of populism among the population has decreased. Therefore, the data of the present study testify that the level of selfish individualism decreases with increasing the level of trust from the family and kinship system to simpler areas on a trans-local scale in rural, urban and national territories and increasing it. Generalized trust is one of the soft concepts of social sciences that facilitates the power to act and strengthens social order and cohesion, and also implies socially acquired and confirmed expectations and commitments that people have towards each other and social institutions. Therefore, increasing the level of generalized trust in the form of promoting honesty, loyalty, goodness, conscientiousness, faithfulness to the covenant, stability in thought and action of people has been effective. In other words, by strengthening the moral community and practical commitment to moral commitments at interpersonal, interpersonal and inter-institutional levels, the process of social trust at the levels of trust between individuals and generalized trust in social institutions and agents who are the custodians and agents in these institutions, will gain the necessary strength and will pave the way for the reduction of individualism. As a result, the positive effect of increasing the generalized confusion on the level of selfish individualism among the citizens of Tehran can be explained by this theory. According to the results, which indicate the high level of individualism in the society of Tehran citizens and also the inverse relationship between selfish individualism and generalized trust, it can be concluded that the level of trust among the population is low. Therefore, it can be said that when the selfish individualism of individuals increases due to the decrease of populism, in the process of social action, individuals may look at the type of interaction with others from their own mental aspect and act according to their ideas to achieve personal goals. In a situation where selfish individualism dominates the process of social action, interaction is not based on public values based on collective thinking, and as a result, such a mindset prevents the generalization of shared social values into action. On the other hand, if universalism increases and consequently individualism decreases, then a similar cultural mentality becomes objectified through the generalization of

socially accepted social values, and the performance of people affected by this issue moves towards equality and following the same values and accepted by society. According to these issues, the relevant officials should pay special attention to the level of generalism in society and by using the solutions provided by social scientists, such as "fair distribution of wealth in society, meritocracy among individuals and also Internalization of social values in the form of societies and traditions accepted by society "to promote populism. As a result, the inverse effect of populist changes on the level of selfish individualism among Tehran citizens can be explained by this theory. Finally, all aspects of development need a theoretical context for scientific solutions, and in relation to the role of human interactions and the development of the tourism industry, various theories can be considered by scientists and theorists to be able to use the easiest way. The science of human communication was applied in the tourism industry, such as the theory of social change by Everett Hagen or the theory of Parsons' system of action, as well as the theory of political development by Samuel Huntington and the theory of cultural backwardness by William Agburn. As a result, by collecting information from two groups of tourists, from tourism experts by means of a questionnaire and information extraction and drawing a table of frequency and percentage of questions and 66 tables of chi-square test, results have been concluded in the discussion of interactions and contacts of tourism host and its role in the development of tourism industry in a way that 79.5% of tourists and 82.7% of experts have given a great role to human interactions in the development of tourism industry. Human interactions, no matter how far away from the harms of individualism, have played a positive role in the development and prosperity of tourists, and no matter how colorful their selfishness, have created an important obstacle and challenge for the industry.

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