



Ghetto Tourism: An Opportunity for Promoting Rural Tourism (Case Study: Isfahan Province)

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Abstract

Purpose- The present study focuses on introducing ghetto tourism; the main objective of this study is to introduce some villages in Isfahan Province as ghetto tourism destinations with emphasis on religious minorities. Since the emergence of niche tourism needs the study of its place, the present study is designed to identify the strengths, weaknesses, opportunities and threats of Isfahan Province for the prosperity of ghetto tourism.

Design/methodology/approach- To this end, SWOT and QSPM methods were used in this study. It is noteworthy that the data were collected through snowball sampling technique. The results of this study illustrate that Isfahan Province is strategically located in the aggressive area due to the internal and external factors affecting ghetto tourism, and strategies such as market development, concentric diversification, market penetration and product development can be used to boost rural tourism in Isfahan Province.

Finding- According to QSPM results, it can be concluded that holding more conferences regarding the cultural bridge of Iran-Armenia-Georgia among the market development strategies, organizing the festival of culture of minorities among the concentric diversification strategies, and holding a tour of visiting the ghetto villages of Isfahan among the market penetration strategies have the highest priority for ghetto tourism development in Isfahan. And the proposed strategies do not differ much in terms of priority and attractiveness for product development.

Keywords: Tourism, Ghetto tourism, Rural tourism, Isfahan Province.

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1. Introduction

The similarity in today's competitive world of tourism is the market enemy, and the special interest tourism (SIT) is a strategy to escape from in this case. In addition, SIT is an opportunity to provide the highest quality services to the tourists. Behind the SIT, a knowledge process is present that enables the producers, researchers, promoters, special audience and maintains the communication among them in the competitive market. SIT increases the competition and business opportunities, and these two components – location and audiences - are very important in this type of marketing. The special interest markets pay attention to the audience's special needs, and it is believed that attentions must not only be paid to the general needs of the audience, but also meeting their special needs by providing special products will bring a higher quality to the competitive market (Robinson & Novelli, 2005). The special interest marketing is a strategy that directs the form of tourism in a destination; for example, if according to research conducted in a tourism destination, the place is suitable to develop the cultural tourism, then activities such as art, music, cultural festivals, etc. are the highest priorities of the tourism activities in that destination. It is noteworthy that based on the World Tourism Organization (UNWTO) and the World Travel and Tourism Council (WTTC), the special interest markets are much more useful than other traditional forms of tourism for the host society, because the special interest markets attract motivated tourists willing to spend more money on the tourism destination. Such tourists are known as elite tourists (Hall & Weiler, 1992). Nowadays, similarity has become the enemy of the rural tourism in Iran and the rural tourism is only an emphasis on the agricultural tourism, ecotourism and the establishment of ecological accommodation.

Meanwhile, one of the biggest challenges in the tourism sector is lack of proper use of the huge volume of historical, cultural and natural diversity and attractive monuments of the country which is mentioned in the Iran's 20-year vision plan of cultural heritage and tourism. In addition, the qualitative goals of this plan are set to diversify the tourism market and use all capacities with the priority of attracting tourists.

This study strives by using SWOT (strengths, weaknesses, opportunities, and threats) method and introduces a number of historical villages in

Isfahan where they have high potentials for promoting ghetto tourism. This research also aims to attract the attention of tourists, audience, tour guides and local communities to the history and subcultures of these target villages as a tourist attraction along with their wilderness and nature.

2. Research Theoretical Literature

2.1. Definition and History of Ghetto Tourism

The word *ghetto* is derived from *Borghetto*, a Jewish neighborhood in Venice, Italy during the Middle Ages (Calimani, 1987). Based on the definition of Travel Industry Dictionary (2016), the ghetto tourism is a form of tourism which invites the tourists to visit areas of the city where a different culture and lifestyle can be seen, such as urban fringe, the life style of poor and low-income families, people and tribes (ethnicities) with different races or religious minorities. Therefore, it can be stated that the difference between the ethnic tourism and ghetto tourism is that the latter emphasizes the ethnicities with different races. This type of urban tourism emerged in the United States for the first time. The United States is an urban society that has long been intertwined with different races and ethnicities. Little Italy is one of the most popular ghetto tourism destinations in the United States (Conforti, 1996). It is one of the most well-known urban neighborhoods in the New York, USA, where about five and a half million Italians immigrated and settled between 1820 and 2004. Since they all had the same culture, then shops have been built there that sell Italian goods and products and the Italian restaurants offer Italian cuisine as if there is a little Italy in the middle of an American modern city and megalopolis. This lifestyle has bittersweet experiences for the residents. Such urban neighborhoods show missed images of people who did not live in their motherland but preserved its cultural components. This group is known as the ghetto or minority of a city. Jews live in Little Italy, which itself causes this neighborhood becomes a place to show the lifestyle of this group of religious minorities, and it is also known as the American Jewish Quarter (Conforti, 1996).

The city of Warsaw in Poland is also one of the pioneers in ghetto tourism, and the ghetto's tourism routes have been identified in this city. Ashworth (2002) in the article entitled "Holocaust tourism: the experience of Kraków-Kazimierz" referred to

the Holocaust as an abnormal legacy in Krakow. Krakow is one of the largest and oldest cities in Poland, which was the capital of Poland until 1609 AD. The town of Kazimierz, near Krakow, is one of the largest Jewish settlements which had the highest number of victims in the Holocaust. The Auschwitz concentration camp has been the largest and most equipped concentration camp of Nazi Germany, where more than 90% of its victims were exiled Jews who were killed following the implementation of the final solution to the Jewish plan. This area is a destination for promoting the atrocity tourism, horror tourism and ghetto tourism, which is offered to the tourists in a travel package accompanied by visiting the synagogues, neighborhoods and eating at Jewish restaurants in the northeast of Kazimierz (Ashworth, 2002).

Furthermore, New York is a city with a lot of ethnic diversity, and it is a destination for ghetto tourism. The income of ghetto tourism in the New York City is \$ 30,000 per a year, and especially the Harlem area attracts an average of 800,000 tourists a year (Fainstein & Power, 2007). Tourism is one of the sectors of the economy, which its function in urban space and sometimes in cultures makes some changes; tourism is a slogan for reviving the inner communities of cities. Hoffman (1999) evaluated the global trends and local conditions for tourism development in Harlem. Harlem is located in the northern part of New York City, Manhattan. Harlem is known as the America of blacks, and in this area tourists can experience jazz music and traditional African races' entertainments. Harlem is also known as a center for living, business and cultural activities for people of American-African descent. Harlem residents emigrated there from 1920 to 1930; this migration seemingly has created a renaissance in the region known as the Harlem's Renaissance, which was accompanied by the roller coaster of emotions as well as unprecedented artistic works in the black-and-white American society, and Harlem became the home of black culture and art in this way. In 1950, Harlem's black population reached to its peaks, because after World War II, the crime rates and poverty increased significantly, and people were forced to emigrate. In 1998, many tourists visited Harlem to see the different cultures; most of them were German, Japanese and Latin American tourists. At that time, the number of visitors from this neighborhood reached 500,000, which was a significant number (Hoffman, 1999).

2.2. Literature Review

Hoffman (1999) concluded in his research that Harlem has great potential to develop the ghetto tourism, and from the viewpoint of the tourism industry, the ghetto tourism economy is very suitable for this region; Hoffman considered the ghetto tourism as a strategy to develop this region of the city. The ghetto tourism in the Harlem neighborhood has promoted small and medium-sized businesses (SMBs) and network activity, and ghetto tourism caused tourism resources and attractions to be introduced and the historical monuments and cultural heritage to be preserved (Hoffman, 2003).

São Paulo in Brazil is another ghetto tourism destination; in fact, Brazil is the second largest Japanese home after Japan. In 1908, a large number of Japanese people immigrated to Brazil. In 1907, Brazil and Japan signed a treaty by which Japanese were allowed to immigrate to Brazil, and many Japanese people came to Brazil and became owners of coffee farms, which was coinciding with the decline in Italians immigration to Brazil and the shortage of new workforce on coffee farms. This migration reached to its highest during the World War I. At present, the Japanese who live in Brazil have Japanese school and even preserve their cultural components (for example, the National Cherry Blossom Festival in Japan Square in Parana, Brazil) and have their Buddhist religions, Shinto (ancient Japanese religion). Some have converted to Christianity after migrating to Brazil. Therefore, this region has a high potential for promoting ghetto tourism. It is noteworthy that this ghetto tourism is not isolated and the two Japanese and Brazilian ethnic groups have a lot of relationship and compatibility (Moorehead, 2016). Ghetto tourism is referred to as a more comprehensive form of slum tourism; some researchers believe that ghetto tourism also includes visiting deprived urban places (Nessy, 2012). In recent years, some tours have been organized in Porto, Portugal, which encourage the tourists to visit the old and ancient Porto and slum neighborhoods; these tours are known as the worst tours (Torabi Farsani & Shafiei, 2018), which in this study the author does not emphasize this concept.

Gregory and Valentine (2009) introduced Pakistan as a destination which has a high potential to promote the ghetto tourism, especially religious minorities. Musharraf has called on the Ministry of

Minority Affairs in December 2004 to organize some activities in the field of sports, culture, tourism, and youth affairs of minorities. Regarding this, some religious activities were encouraged and many Buddhists from all over the world traveled to Pakistan to visit Buddhist shrines as well as archeological sites in the country. Additionally, this ministry has officially put the protection of these sites on his plan to develop the tourism. Pakistanis are Muslims; about 4%-5% of the country's populations are religious minorities including Christians, Hindus, Sikhs, Bahá'í Faith, Buddhists, Zoroastrians, Al Mahdi Foundation, and Jews (Gregory & Valentine, 2009).

Besides, Yang and wall (2009) studied the views and perceptions of ethnic minorities in further development of tourism and the effects of tourism on those societies. A variety of research methods have been used in this study, including surveys, interviews, and observations. Daiyuan and Mengjinglai are two villages in China in which the ethnic minorities lived and the research was conducted there. According to the research results, these minorities welcomed the development of tourism in their villages, and they believed that the cultural, economic, social and environmental development will be followed by the tourism. At the same time, the local communities pointed out some negative effects. For example, developing tourism by foreign companies will not provide benefit for locals. However, if the minorities are the locals involved in the tourism development programs, these negative effects will be decreased (Yang & wall, 2009).

Furthermore, Dumbrovská (2017) introduced Prague as one of the new destinations for ghetto tourism. In recent years, a map of the ghetto tourism's route has been provided with an emphasis on the Jews living in Prague.

In addition, Sion (2017) has criticized the ghetto tourism in Venice, Italy; he argued that a temporary exhibition was held at the Doge's Palace to promote the ghetto tourism in 2016. Tourism products and services offered to the tourists in the Jewish region were as follows: walking in the Jewish quarter, visiting three synagogues, introducing the history of building the synagogues and architecture, decoration, textiles and special objects, introducing Jewish history and the Holocaust in Hebrew. Sion (2017) believes that these ghetto tourism's activities and the emphasis on the Holocaust look

as if the tourists are walking on the gravestone and remember the Jews; and unfortunately, many private companies which are investing in this type of tourism have more focus on this issue, because this is one of the tourists' requests. Sion proposed in his research that the ghetto tourism should emphasize the cultural components and activities such as building the kosher restaurants, turning the dilapidated and unusable synagogues into museums or cultural centers, visiting the holy sepulchers and religious ceremonies, because visiting the Auschwitz concentration camp and remembering the Holocaust is a change for ghetto tourism to dark tourism (Sion, 2017).

It is noteworthy that there is no solid literature review regarding ghetto tourism development in Iran; however, many urban studies have been conducted to improve and renovate the neighborhoods in which religious minorities live or have been there. In addition, they introduced tourism as a strategy to revive the worn-out urban tissue.

Akhavan (1998), noted that creating a cultural-tourist route in the Jouybareh district, Isfahan can be a solution for the social-economic rehabilitation of the future of this region. He also suggested that it is possible to help renovate and revive the worn-out urban tissue of this neighborhood by providing a tourism complex in the center of this region and a cultural-tourist route in Saru Taq and Daroziafe. In addition, Momeni et al. (2010) in a paper entitled "An analysis of the plans for the restoration and renovation of worn-out structures is a case study of the Jouybareh neighborhood of Isfahan" have emphasized the renovation and restoration plans in Jouybareh neighborhood and stated its strengths and weaknesses and have provided solutions for the optimal use of these spaces while preserving the identity of their tissue. The qualitative descriptive research method was used in this research and the data were collected through the interview, observation, questionnaire and literature review. The results of this study illustrated that sustainable renovation is not possible without knowing and paying attention to the social, cultural and economic structure of the places, and it will not be possible to achieve the desired improvement without the real involvement of the owners of these tissue.

Omidvari and Omidvari (2013) have also introduced the religious places and Zoroastrian villages in Yazd to know the villages' historical,

religious and cultural backgrounds while determining the historical places of these Zoroastrian sites in tourism development. In their research, the following villages introduced as the Zoroastrian villages, which have a high potential for religious tourism: Zarju (Pars Banoo shrine), Cham, Mobarakeh, Turan Posht, Mazraeh-ye Kalantar, Zeynabad.

According to Shirzadeh and Badaghi (2016), Leilan Village, the center of Armenian villages in Khomein, Markazi Province is also another Iranian village which has the potential for the ghetto tourism.

Qarakhanian (2017) introduced the ghetto tourism by emphasizing the minority of the Armenian people in Isfahan and examined the empowerment of Armenian women in the field of tourism and assessed their willingness to participate in the tourism section. This research is quantitative and qualitative, and the results of this study indicated that Armenian women have a strong tendency towards tourism activities with the exception of holding music training classes and concerts, and they will welcome starting a home-based business and medium-sized businesses in the field of ghetto tourism.

Torabi Farsani (2019) also examined the awareness level of national tourists about the ghetto tourism and investigated their tendency towards promoting ghetto tourism in Isfahan. It was a quantitative research and data collection tool was a questionnaire (Likert Scale); the data were analyzed using one sample t-test in the SPSS software and the results illustrated that tourists are not familiar with the concept of ghetto tourism, while they are interested in the development of ghetto tourism in Isfahan and they will welcome it. Moreover, the results of Friedman test indicated that the followings are some attractions and activities of ghetto tourism that have priorities from the viewpoint of national tourists: hearing the language of religious minorities in Isfahan; being familiar with the history of religious minorities in Isfahan and their migration date and reason; knowing the celebrities of religious minorities who played an important role in the development of Isfahan and being familiar with the different cultures and religions as well as the architectural style of historical houses and holy places of religious minorities.

According to the literature review, except a few limited studies (Omidvari & Omidvari, 2013;

Shirzadeh & Badaghi, 2016; Yang & wall, 2009), which have examined the ghetto tourism in the villages, other studies focused on the cities. In addition, none of the existing research has focused on examining the potentials of the villages in Isfahan for ghetto tourism boost. This is while the purpose of the current research is to investigate the strengths, weaknesses, opportunities, and threats of Isfahan in promoting ghetto tourism. It is worth mentioning that this research has studied the two Armenian and Georgian minorities.

2.3. Introducing the villages having Armenian and Georgian heritage in Isfahan

At the beginning of the sixteenth century, the Ottoman Empire sought to seize and occupy the countries under the rule of the Safavids (Caucasus, Georgia, Armenia, and all the cities and regions located there). The defeat of Shah Ismail Safavid's army of Ottoman Turks caused many Armenian villages to be completely destroyed and even Tabriz was ruled by the Ottoman Empire. The war between these two empires continued until 1555 AD when the Peace of Amasya treaty was signed between them, and Armenia was divided between Iran and the Ottomans and the important western provinces were under the rule of the Ottoman and the eastern regions were under the rule of Iranians. This treaty made the war to be away from Iran and the Ottomans for almost 20 years, and at the same time, the Safavid capital was moved to Qazvin. The Ottomans violated the treaty and in 1578 AD invaded Armenia which was under the Safavid rule. At that time, Sultan Mohammad Khodābandeh was the Safavid king; his son, Hamza Mirza, who was the commander of the army, was defeated by the Ottomans and the northern parts of Armenia and the eastern parts of Georgia were occupied by the Ottomans. In 1585 AD, Tabriz was occupied by the Ottomans and it was in their possession for twenty years until Shah Abbas I accessed to the power in Iran in 1588 AD. When Armenia was under Ottoman rule, destruction, famine, and turmoil and a bad socioeconomic situation prevailed; this was the first reason for the migration of Armenians. Many of them left Armenia, and those who remained there revolted against the Ottoman government (Manukian, 2007).

In 1603 AD, Shah Abbas occupied Tabriz and moved to Armenia. After a few months of siege, he occupied Yerevan; Iranian corps with a large number of Armenians in Yerevan moved to Iran.

Because Iranians did not want the Ottoman army pursuits them, Shah Abbas ordered to destroy and burn in fire all houses, buildings and farms; he also forced the residents to leave their homes and migrate (Daruhanian, 2000; Manukian, 2007). This migration was very difficult for Armenians and many people lost their lives on the way to the Aras River (Daruhanian, 2000). In the history book of Iranian Julfa, it is mentioned that this forced migration had benefits for the Safavid government: firstly, the provinces and villages were deserted and uninhabited and when the Ottomans got there, Safavid government easily overcame them. Ssecondly, taxpaying population of Safavid government increased and most importantly, the Armenian inhabitants had a special ingenuity in trade with whom the Safavid government could boost trade in his empire (Manukian, 2007). In this regard, some Armenians were dwelled in Mazandaran which had suitable climatic conditions for silk production; this region became soon the center of Iran's silk production (Manukian, 2007). In this era, samples of brocade, silk, velvet, Termeh and Diba textiles were exported to other countries (Taslami et al., 2012). By the order of the king, the majority of the Armenians entered Isfahan and settled in the villages of Lenjan, Alanjan, Gandoman, Choghakhor, Borborut, etc. (Daruhanian, 2000).

According to the history of immigrations to Isfahan, this province has villages where ethnic minorities live or have settled there in the past; thus, it can be the ghetto tourism destinations if the local people welcome it and the local empowerment programs are organized. These villages include villages founded by Armenians and Georgians such as Zarneh in Buin va Miandasht County (the only village in Isfahan where all the residents are Armenians) and Khuygan-e Olya Village where only a few Armenian families live and has three churches (see Figure 2). It should be mentioned that Khuygan-e Olya is the birthplace of the famous artist and writer, Lévon Minassian. He taught there for 10 years, and at the same time he was the manager of high schools in the Armenian villages of Fereydan for several years as well as being active on the board of schools and prayer halls and other associations of Khuygan (Torabi Farsani, 2018). Villages such as Aznavleh, Singerd, Gharghan, Nemagerd and Kord-e Olya (with an underground city and a stone vessel in which Armenian infants

were previously baptized) which have been inhabited by Armenians in the past are other villages in Isfahan inherited from the Armenian heritage. Moreover, Georgian villages of Aghcheh in Buin va Miandasht, Sibak, Choqyurt and Nehzatabadin Fereydunshahr County can be also other ghetto tourism destinations in Isfahan. Promoting ghetto tourism in these villages will not only diversify the rural tourism market but also it will provide entrepreneurship for rural minorities.

3. Research Methodology

Isfahan is a province in Iran, where the religious minorities (Jewish, Christians, Zoroastrians) have been living there with Muslims for many years, and these religious minorities have somehow preserved their culture (language, holly places, rites, etc.) and this itself is a potential that makes Isfahan suitable for the development of the ghetto tourism.

We have studied villages in Isfahan in this research, where the Armenian or Georgian minorities' heritages are located in. Obviously SWOT-QSPM analysis is necessary before entering any special interest tourism market, and discovering strengths, weaknesses, opportunities, and threats will enable the decision makers to respond more adequately to the future market developments. Therefore, the present study is an applied- developmental research type in terms of purpose. The main objective of this research is to identify a suitable strategy for the ghetto tourism development in villages of Isfahan with Armenian and Georgian heritage. Additionally, the current research pursues the following sub-objectives:

- Investigating the strengths of the ghetto tourism development in the villages of Isfahan with Armenian and Georgian heritage.
- Investigating the weaknesses of the ghetto tourism development in the villages of Isfahan with Armenian and Georgian heritage.
- Investigating the opportunities for the ghetto tourism development in the villages of Isfahan with Armenian and Georgian heritage.
- Investigating the threats for the ghetto tourism development in the villages of Isfahan with Armenian and Georgian heritage.
- Prioritizing the proposed strategies for the ghetto tourism development in the villages of Isfahan with Armenian and Georgian heritage.

In the first step, in order to achieve the above mentioned objectives all the villages were studied and the field observations were conducted, then the

strengths, weaknesses, opportunities and threats were identified in an interview with the relevant governors of the villages. In the second step, according to the results of the survey and interviews, internal factors matrix questionnaire (including strengths and weaknesses) as well as the external factors matrix questionnaire (including opportunities and threats) were designed and provided for the tourism and the villages experts and specialists for scoring. Then, based on the strategic location of the villages in the SWOT matrix, the strategies which should be implemented by the organization were identified. Next, the attractiveness score of any strategy was specified according to the effect of internal and external factors on each of a set of strategies based on the opinions of experts who had previously visited the villages (experts in rural geography, rural management and development engineering,

tourism, economics and tour guides). Finally, the product of the importance coefficient in the attractiveness scores was calculated and the sum of the scores was determined.

4. Research Findings

After identifying the internal and external factors and categorizing them into strengths, weaknesses, opportunities and threats, two matrices of internal factors (strengths and weaknesses (IFE)) and external factors (opportunities and threats (EFE)) were prepared for scoring and distributed to 50 specialists and experts who were selected based on targeted sampling method. The results of the analysis of descriptive statistics indicated that most of the respondents to the questionnaires were between 40 to 60 years old and have traveled to Buin va Miandasht and Fereydunshahr at least once and visited these villages.

Table 1. Demographic characteristics of experts

(Source: Authors, 2020)

	Specialty	Frequency %	Age (years)
12	University professors and Ph.D. students in the field of Rural Geography	28.4	20-40
8	University professors and Ph.D. students in the field of Rural Management and Development Engineering		
15	University professors and Master's degree and Ph.D. students in the field of Tourism	53.5	40-60
5	University professors and Ph.D. students in the field of Economics		
10	Tour guides	18.1	>60

For preparing the internal factor evaluation matrix, we first listed the strengths and then the weaknesses, next a weight factor between 0 (unimportant) to 1 (very important) was assigned to each factor based on the scores of the experts, in a way that the sum of the assigned weight coefficients became equal to one. Moreover, the experts were asked to assign a score of 1 to 4 to these factors in which score 1 indicates a fundamental weakness, score 2 shows low weakness, score 3 suggests the strength and score 4 states a very high strength of the factor. Finally, to determine the final score of each factor, the weight coefficient of each factor was multiplied by its score, and the total final scores of each factor were calculated. The average final score of less than 2.5 was interpreted as weakness in ghetto tourism in terms of internal factors; and the average score of more than 2.5 was the sign of strength in ghetto tourism. Considering the

average score of the internal matrix in the current research, which is equal to 3.14433, the strength of ghetto tourism in the villages of Isfahan can be concluded (see Table 2).

For the external factor evaluation matrix (EFE), the above-mentioned method was repeated and the final average of the external factor matrix was calculated to be equal to 3, which is more than 2.5 and shows that ghetto tourism in the villages of Isfahan has many opportunities (see Table 3). According to the results shown in Figure.1, it can be suggested that the suitable strategy for the ghetto tourism development in the villages of Isfahan be an aggressive strategy. Strategic actions such as product development in ghetto tourism, market penetration in rural tourism, ghetto tourism development, forward and backward integration, horizontal integration and concentric diversification are also recommended.

Table 2. Internal factors matrix for ghetto tourism development in the villages of Isfahan with emphasis on Armenian and Georgian minorities
(Source: Research finding, 2020)

Internal Factors		Weight (0 to 1)	Rank (1 to 4)	Rank * Weight
Strengths				
S ₁	Having Zameh in Buin va Miandasht Rural District as the only village in Isfahan Province where all its residents are (Armenian) minorities.	0.05155	4	0.20619
S ₂	Having historical cemeteries of Armenian minorities in: Zameh (Figure2), Aznavleh and Hezarjarib (Buin va Miandasht Rural District), Singerd (Figure2) (Fereidan), Kurd-e-Olyā (Tiran va Karvan)	0.05155	4	0.20619
S ₃	The underground city in Kurd-e-Olyā which was the habitat of minorities in the past with a stone basin in which Armenian infants were previously baptized.	0.04124	4	0.16495
S ₄	According to the governor of the village, cultivation of Paranj in Adegan and the taste of the food made by it (Figure2) is an intangible heritage remained from the Armenians (who lived there in the past) and it has been one of the favorite meals of the Iranian Food (at the annual cultural festival held at Chehelston Garden)	0.05155	4	0.20619
S ₅	Having three churches with rural architecture in Khoyegan Oleia village (Fereydunshahr) (Figure2)	0.05155	4	0.20619
S ₆	Having Armenian historical churches in Zameh, Khoyegan Oleia and Singerd villages	0.05155	4	0.20619
S ₇	, Khoyegan Oleia Village as the birthplace of Leon Minasian, the famous artist and writer	0.05155	4	0.20619
S ₈	Holding the Vardavar festival in the Armenian village of Zameh, in which people drench each other with water.	0.05155	4	0.20619
S ₉	The existence of Georgian villages in Fereydunshahr and Buin va Miandasht such as the villages of Agche, Sibak, Nehzat Abad and Chogyurt	0.05155	4	0.20619
S ₁₀	The language and handwriting of the minorities are still alive (such as greeting with Georgian language and handwriting in the entrance of Sibak village) (Figure 2)	0.05155	4	0.20619
S ₁₁	Children's stories are still alive (such as storytelling with Georgian Googoneh dolls)	0.05155	4	0.20619
S ₁₂	Prominent Georgian people in the history (such as Allah Verdi Khan Undiladze and his son Imam Gholi Khan). Allah Verdi Khan was the founder of Allah Verdi Khan Bridge or Si O Se Pol Bridge in Isfahan and Imam Gholi Khan was the commander of the war with the Portuguese who recaptured the southern regions of Iran from them.	0.04124	4	0.20619
S ₁₃	Persis Chehel_Sotoun Tourist Residence in Khoyegan Oleia (with Armenian management)	0.05155	4	0.20619
Weaknesses				
W ₁	Lack of facilities and tourism infrastructures in the villages	0.05155	1	0.05155
W ₂	Lack of human resources and migration of young people abroad	0.05155	1	0.05155
W ₃	Lack of advertising and marketing to introduce villages with Armenian and Georgian heritage	0.05155	1	0.05155
W ₄	Lack of ecotourism accommodation facilities with minorities management (except for Khoyegan Oleia)	0.04124	2	0.08247
W ₅	Lack of Armenian and Georgian Rural Heritage Museums in the ghetto tourism destination villages	0.04124	2	0.08247
W ₆	The long distance between the destination villages and the capital city of the province (Isfahan)	0.03093	2	0.06186
W ₇	Lack of restaurants in the destination villages to serve local food (especially Paranj)	0.05155	2	0.010309
W ₈	Residents do not wear traditional clothes	0.03093	2	0.06186
Final score			3.14433	

Table 3. External factors matrix for ghetto tourism development in the villages of Isfahan with emphasis on Armenian and Georgian minorities
(Source: Research finding, 2020)

External Factors		Weight (0 to 1)	Rank (1 to 4)	Rank * Weight
Opportunities				
O ₁	National devaluation which increases foreign tourists' purchasing power	0.10204	4	0.40816
O ₂	Increasing costs of foreign travels which leads domestic tourists to have more tendency for one-day domestic tours	0.10204	4	0.40816
O ₃	The limited number of competitors in the field of the rural minority tourism (ghetto tourism) and the focus of the competitors on ecotourism	0.08163	3	0.24490
O ₄	Visa policies and agreements between Iran and Armenia, and Georgia for the exchange of passengers without visa requirements	0.10204	4	0.40816
O ₅	self-employment loans are provided for starting local and domestic businesses in the field of rural tourism	0.10204	4	0.40816
O ₆	Possibility of combining natural and environmental attractions with ghetto tourism' attractions	0.08163	3	0.24490
O ₇	Increasing interests of the young generation for special tourism markets such as the ghetto tourism	0.08163	4	0.32653
Threats				
T ₁	Reduction in per capita income and people's purchasing power	0.10204	2	0.20408
T ₂	Increased tensions between the Iranian and Georgian governments	0.06122	1	0.06122
T ₃	Visiting the attractions of religious minorities is not open to the public and if the students' groups want to visit them, it is necessary to coordinate and correspond with The Department of Culture and Islamic Guidance of the province of Isfahan as well as the Armenian Prelate of Isfahan, which makes the visits difficult for tour guides.	0.10204	2	0.20408
T ₄	Lack of investment and government support for the ghetto tourism development in the destination villages	0.08163	1	0.08163
Final Score		3		

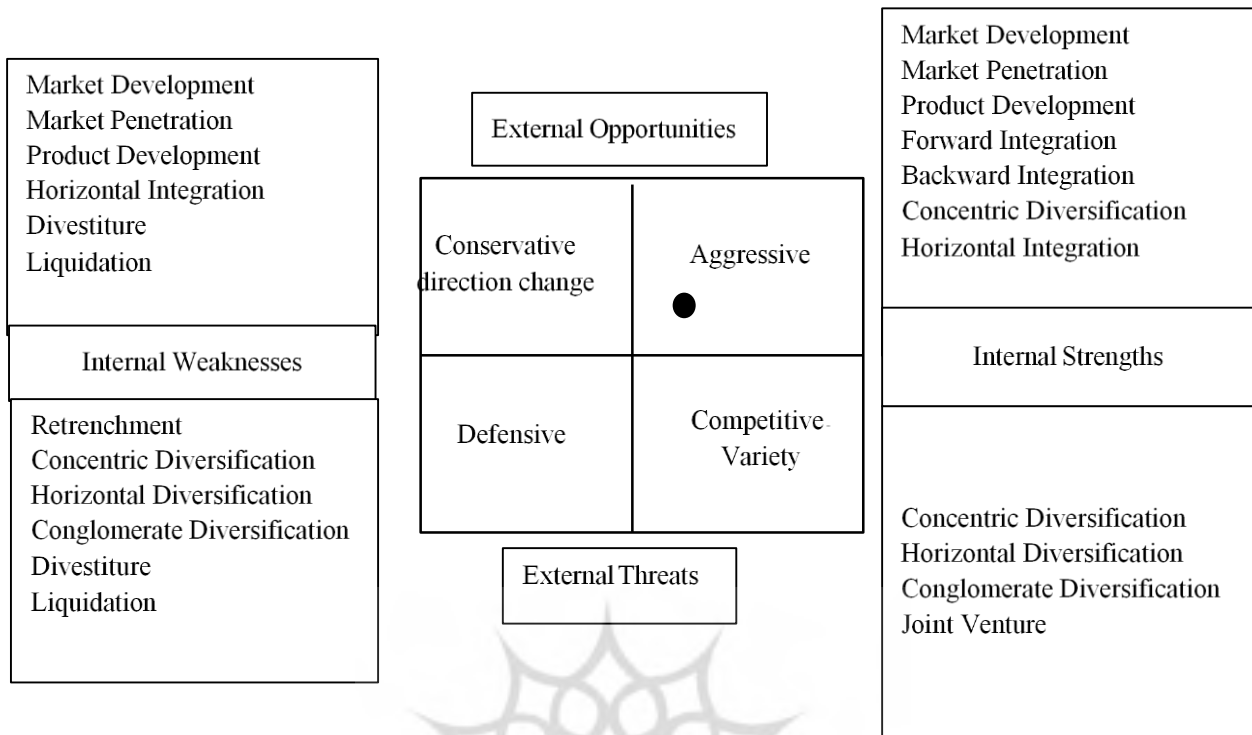


Figure 1. The model for evaluation and selection of ghetto tourism development strategy in the villages of Isfahan
 (Source: Research finding, 2020)

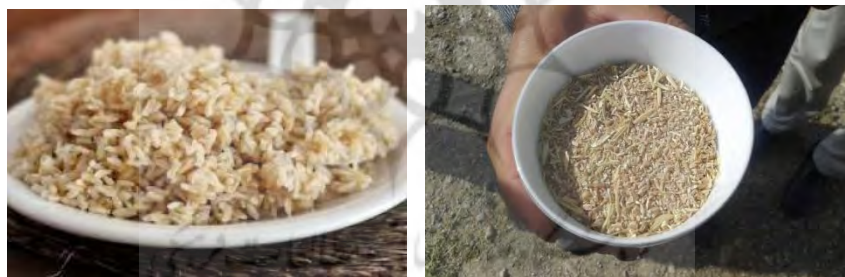


Figure2 (a). Paranj one of the intangible Armenian cultural heritage in Adegan village
 (Source: Authors, 2020)



Figure2 (b). Landscape of Armenian Cemetery in Singerd Village
 (Source: Authors, 2020)



Figure2 (c). Sibak Georgian Village, Isfahan Province
(Source: Authors, 2020)



Figure2 (d). Figure 2-d. Zarneh village as the only village where all the residents are Armenians, Isfahan province
(Source: Authors, 2020)



Figure2 (e). Khoyegan Oleia as the only village with three churches, Isfahan province
(Source: Authors, 2020)

4.1. Prioritization of the strategies for ghetto tourism development in the villages of Isfahan based on QSPM method

According to the analysis of internal and external factors affecting rural minority tourism (ghetto tourism) for Isfahan's villages and regarding the aggressive strategic position, at this stage, the set of proposed strategic actions for rural minority tourism (ghetto tourism) development in the province are categorized under *Market Development*, *Concentric Diversification*, *Market Penetration*, and *Product Development* strategies, and then they are prioritized using the Quantitative Strategic Planning Matrix (QSPM) method. It

should be mentioned that each strategy is compared with other proposed strategies in the same category for prioritizing the strategies. In other words, any strategy with the highest score among the strategies proposed for *market development* will have the highest priority in this regard and so, the strategies that have the highest priority in the field of *concentric diversification*, *market penetration*, and *product development* will be specified.

The set of proposed strategic actions in each category are introduced in [Table 4](#), and the importance of coefficients, attractiveness scores and the prioritization results of these strategies calculated based on the total attractiveness score are represented in [Table 5](#):

Table 4. Proposed strategies for rural minority tourism (ghetto tourism) development in Isfahan
(Source: Research finding, 2020)

Strategic Group	Strategic Actions
Market Development Strategies	1. Holding as many “Iran-Armenia-Georgia cultural bridge conferences” as possible for educational tourists exchanges and introducing ghetto tourism attractions and the common histories of the countries
	2. Cooperation in holding exhibitions and producing and displaying movies focused on lives of Armenians and Georgians in the villages of Isfahan for encouraging tourists’ exchange
Concentric Diversification Strategies	3. Using film tourism, nostalgia and genealogy along with the ghetto tourism to attract Georgian and Armenian tourists to the villages of Isfahan
	4. Holding tours for introducing the rural minority celebrities of Isfahan
	5. Holding culture minority festivals (food, music, handicrafts, etc.) in the destination villages
Market Penetration Strategies	6. Holding tours for visiting villages of Isfahan with minority residents
	7. Holding training courses for introducing ghetto tourism destinations of Isfahan to the tour operators
Product Development Strategies	8. Preparation of a tourism map for ghetto tourism destination villages of Isfahan
	9. Holding empowerment workshops for local communities to develop and promote tourism in rural areas

Table 5. Prioritization of the proposed strategies to develop the rural minority tourism (ghetto tourism) in Isfahan using QSPM matrix
(Source: Research finding, 2020)

Internal and external factors	Importance coefficient	Product Development Strategies		Market Penetration Strategies		Concentric Diversification Strategies				Market Development Strategies		
		Holding empowerment workshops for local communities	Preparation of a tourism map for ghetto tourism destination villages of Isfahan	Holding training courses for introducing ghetto tourism destinations of Isfahan to the tour	Holding tours for visiting villages of Isfahan with minority residents	Holding culture minority festivals (food, music, handicrafts, etc.) in the destination villages	Holding tours for introducing the rural minority celebrities of Isfahan	Using film tourism, nostalgia and genealogy along with the ghetto tourism to attract Georgian and	Cooperation in holding exhibitions and producing and displaying movies focused on lives of	Holding as many “Iran-Armenia-Georgia cultural bridge conferences” as possible for	AS	TAS
											AS	TAS
S_1	0.052	3	4	4	4	4	4	4	3	4	4	0.206
S_2	0.052	0	4	4	4	0	4	4	4	2	3	0.155
S_3	0.041	0	4	4	4	1	4	4	4	4	3	0.124

Internal and external factors	Importance coefficient		Product Development Strategies		Market Penetration Strategies		Concentric Diversification Strategies				Market Development Strategies															
			Holding empowerment workshops for local communities		Preparation of a tourism map for ghetto tourism destination villages of Isfahan		Holding training courses for introducing ghetto tourism destinations of Isfahan to the tour		Holding tours for visiting villages of Isfahan with minority residents		Holding culture minority festivals (food, music, handicrafts, etc.) in the destination villages		Holding tours for introducing the rural minority celebrities of Isfahan		Using film tourism, nostalgia and genealogy along with the ghetto tourism to attract Georgian and		Cooperation in holding exhibitions and producing and displaying movies focused on lives of		Holding as many "Iran-Armenia-Georgia cultural bridge conferences" as possible for							
	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS								
S_4	0.052	0.052	4	0.206	3	0.155	4	0.206	4	0.206	4	0.206	4	0.206	0	0.000	1	0.052	2	0.103	4	0.206	2	0.206		
S_5	0.052	0.052	1	0.155	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	2	0.103	2	0.103	4	0.206	4	0.206	4	0.206	2	0.206
S_6	0.052	0.052	1	0.155	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	2	0.103	2	0.103	3	0.155	3	0.155	3	0.155	3	0.155
S_7	0.052	0.052	3	0.155	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	3	0.155	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206
S_8	0.052	0.052	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206
S_9	0.052	0.052	3	0.155	4	0.206	4	0.206	4	0.206	4	0.206	4	0.206	2	0.103	4	0.206	3	0.155	4	0.206	3	0.155	4	0.206
S_{10}	0.052	0.052	3	0.155	1	0.052	4	0.206	3	0.155	4	0.206	4	0.206	3	0.155	4	0.206	2	0.103	3	0.155	3	0.155	4	0.206
S_{11}	0.052	0.052	4	0.206	0	0.000	4	0.206	3	0.155	4	0.206	4	0.206	2	0.103	4	0.206	3	0.155	3	0.155	3	0.155	4	0.206
S_{12}	0.041	0.041	4	0.165	0	0.000	4	0.165	4	0.165	4	0.165	4	0.165	4	0.165	4	0.165	3	0.124	3	0.124	3	0.124	4	0.206
S_{13}	0.052	0.052	2	0.103	4	0.206	1	0.052	4	0.206	4	0.206	2	0.103	0	0.000	0	0.000	0	0.000	4	0.206	0	0.000	1	0.052
W_1	0.052	0.052	2	0.103	4	0.206	0	0.000	4	0.206	4	0.206	2	0.103	0	0.000	2	0.103	1	0.052	1	0.052	1	0.052	0	0.000

Internal and external factors	Importance coefficient		Product Development Strategies		Market Penetration Strategies		Concentric Diversification Strategies				Market Development Strategies			
			Holding empowerment workshops for local communities	Preparation of a tourism map for ghetto tourism destination villages of Isfahan	Holding training courses for introducing ghetto tourism destinations of Isfahan to the tour	Holding tours for visiting villages of Isfahan with minority residents	Holding culture minority festivals (food, music, handicrafts, etc.) in the destination villages	Holding tours for introducing the rural minority celebrities of Isfahan	Using film tourism, nostalgia and genealogy along with the ghetto tourism to attract Georgian and	Cooperation in holding exhibitions and producing and displaying movies focused on lives of	Holding as many "Iran-Armenia-Georgia cultural bridge conferences" as possible for			
	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS		
W ₂	0.052	0.052	4	0.206	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000
W ₃	0.052	0.052	3	0.155	3	0.155	2	0.103	3	0.155	4	0.206	4	0.206
W ₄	0.041	0.041	2	0.082	4	0.165	0	0.000	4	0.165	0	0.000	1	0.041
W ₅	0.041	0.041	2	0.082	4	0.165	4	0.165	3	0.124	0	0.124	3	0.124
W ₆	0.031	0.031	3	0.093	0	0.000	0	0.000	4	0.124	3	0.000	1	0.031
W ₇	0.052	0.052	2	0.103	3	0.155	0	0.000	3	0.155	2	0.000	1	0.052
W ₈	0.031	0.031	2	0.062	0	0.000	0	0.000	3	0.093	2	0.000	0	0
O ₁	0.102	0.102	0	0	0	0.000	1	0.102	4	0.408	2	0.204	3	0.306
O ₂	0.102	0.102	0	0	0	0.000	2	0.204	4	0.408	0	0.000	0	0
O ₃	0.082	0.082	3	0.245	3	0.245	2	0.163	4	0.327	2	0.163	4	0.327
O ₄	0.102	0.102	0	0	0	0.000	0	0.000	3	0.306	4	0.408	4	0.408

Internal and external factors	Importance coefficient		Product Development Strategies		Market Penetration Strategies		Concentric Diversification Strategies				Market Development Strategies																											
			Holding empowerment workshops for local communities		Preparation of a tourism map for ghetto tourism destination villages of Isfahan		Holding training courses for introducing ghetto tourism destinations of Isfahan to the tour		Holding tours for visiting villages of Isfahan with minority residents		Holding culture minority festivals (food, music, handicrafts, etc.) in the destination villages		Holding tours for introducing the rural minority celebrities of Isfahan		Using film tourism, nostalgia and genealogy along with the ghetto tourism to attract Georgian and		Cooperation in holding exhibitions and producing and displaying movies focused on lives of		Holding as many “Iran-Armenia-Georgia cultural bridge conferences” as possible for																			
	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS	AS	TAS																				
O ₅	0.102	0.102	4	0.408	0	0.000	0	0.000	3	0.306	3	0.306	3	0.306	2	0.204	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000		
O ₆	0.082	0.082	4	0.327	3	0.245	3	0.245	3	0.245	4	0.327	4	0.327	4	0.327	3	0.245	1	0.082	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000		
O ₇	0.082	0.082	3	0.245	4	0.327	3	0.245	4	0.327	4	0.327	4	0.327	4	0.327	2	0.163	1	0.082	3	0.245	3	0.245	1	0.082	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000
T ₁	0.102	0.102	0	0.000	0	0.000	1	0.102	4	0.408	4	0.408	4	0.408	4	0.408	0	0.000	0	0.000	3	0.245	3	0.245	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000
T ₂	0.061	0.061	0	0.000	0	0.000	0	0.000	2	0.122	3	0.184	3	0.184	3	0.184	2	0.122	2	0.122	3	0.245	3	0.245	2	0.122	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000	0	0.000
T ₃	0.102	0.102	4	0.408	4	0.408	2	0.204	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408	4	0.408
T ₄	0.082	0.082	4	0.327	4	0.327	1	0.082	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327	4	0.327
Total	1	-	4.454	-	4.417	-	4.058	-	7.314	-	6.497	-	5.725	-	4.629	-	3.595	-	5.325	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	

This indicates that tourists will welcome the ghetto tourism development and the results of this study confirmed the previous findings (e.g. Hoffman, 1999) and that tourists highly welcome the ghetto tourism development (visiting attractions and participating in its activities) in Isfahan. While tourists look for gaining new experiences and

visiting lesser known attractions, all of the attractions and activities of ghetto tourism do not have the same priority for them; in fact, hearing the language of religious minorities in Isfahan, getting familiar with the history of religious minorities in Isfahan and their date and cause of their migration, getting familiar with celebrities of religious

minorities who contributed to the development of the city of Isfahan, getting familiar with different cultures and religions as well as getting familiar with the architectural style of historical houses and holy places of religious minorities are more preferred by the tourists. Considering special interest markets as newly emerged markets in the world and particularly in Iran, it is not surprising that domestic tourists as the first customers of them do not have much information and familiarity with ghetto tourism, and this shows the importance and the necessity of introducing, marketing, organizing, planning and providing information about the special interest tourism markets of the city. The World Tourism Organization (WTO) and the World Travel and Tourism Council (WTTC) consider the special interest markets to be much more useful for the host communities than other traditional branches of tourism. Moreover, developing domestic tourism and gaining an appropriate market share in the global tourism market by diversifying Iranian tourism market and using all the capacities, especially by means of attracting tourists are the major policies of cultural heritage and tourism sector. In addition, the introduction of special tourism markets in Isfahan not only invites special customers with special interests to the city but also brings diversity to the tourism market. Ghetto tourism development will use the capacity of religious minorities in the city, and the prosperity of this special tourism market in Isfahan will also decrease the discrimination against ethnic and religious minorities who are categorized into minority groups due to their differences with the majority. This will create a constructive interaction between them and the authorities and will also play a significant role in the fight against Islamophobia. These days, the world is surrounded by negative anti-Iranian and anti-Shia advertisements in the mass media and this propaganda has created a scary and a negative image of Iran in the world and led the majority of the people not to choose Iran as a tourist destination. The ghetto tourism development can be a way for showing the world that the religious minorities have been living peacefully with Muslims for more than a hundred years in a city known as the Capital of Culture and Civilization of the Islamic World.

Finally, as the results of the (SWOT) analysis in the present study show, the rural minority tourism (ghetto tourism) in Isfahan is in an aggressive position due to the numerous strengths and opportunities ahead and a set of strategies including market development, product development, market penetration and concentric diversification can be utilized to develop and boost the ghetto tourism.

In addition, the results of evaluating the attractiveness and priority of the proposed strategies using QSPM method are summarized in Table 5. As can be seen, they suggest that the following strategies have the highest priority:

- Of market development strategies, holding as many Iran-Armenia-Georgia cultural bridge conferences as possible for educational tourists exchanges and introducing ghetto tourism attractions and the common histories of the countries;
- Of concentric diversification strategies, holding culture minority festivals (food, music, handicrafts, etc.) in the destination villages;
- Of market penetration strategies, holding tours for visiting the villages of Isfahan with minority residents.

Also, there is not much difference between product development strategies in terms of attractiveness score. That is, with very little difference, holding empowerment workshops in local communities is more attractive and has higher priority. It is worth mentioning that this study is the first step for developing ghetto tourism in Isfahan, and the implementation of such a special market in the city needs more studies in different fields, such as examining the tendency of the domestic and foreign tourists for ghetto tourism, examining the willingness of the host community and agency owners to provide special travel packages. Finally, it is recommended that more research be conducted in the future addressing this issue in order to provide a suitable platform for the prosperity of this market in Isfahan.

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گردشگری اقلیت نشینی (گتو) فرصتی برای رونق گردشگری روستایی (مطالعه موردی: استان اصفهان)

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چکیده مبسوط

۱. مقدمه

گردشگری روستایی تنها بر گردشگری کشاورزی، طبیعت گردی و ایجاد اقامتگاه‌های بومگردی متمرکز شده است. این در حالی است که یکی از بزرگ‌ترین چالش‌های بخش گردشگری که در سند چشم‌انداز ۲۰ ساله میراث فرهنگی و گردشگری قید شده بهره‌برداری نکردن مناسب از حجم عظیم آثار تاریخی، فرهنگی و طبیعی متنوع و جذاب کشور است. به علاوه تنوع بخشی به بازار گردشگری و استفاده از همه ظرفیت‌ها با اولویت جذب گردشگر از اهداف کیفی این سند است. پژوهش حاضر بر معرفی گتو توریسم (گردشگری اقلیت نشین) متمرکز شده است. هدف این پژوهش معرفی تعدادی از روستاهای استان اصفهان به عنوان یک مقصد گردشگری است که پتانسیل بالایی برای گردشگری اقلیت نشین با تأکید بر اقلیت‌های دینی دارد. پژوهش حاضر به شناسایی نقاط قوت، ضعف، فرصت‌ها و تهدیدهای استان اصفهان برای رونق گردشگری اقلیت نشین پرداخته است.

۲. مبانی نظری تحقیق

امروزه تعدادی از روستاها نیز به دلیل داشتن پتانسیل‌های اقلیت‌های دینی و فرهنگ متفاوت حاکم بر آن‌ها به عنوان مقاصد برای رونق گردشگری گتو معرفی شده‌اند. یانگ و وال به بررسی دیدگاه و ادراکات اقلیت‌های قومی در توسعه بیشتر گردشگری و اثرات گردشگری بر آن جوامع پرداختند.

منطقه مورد مطالعه در پژوهش مذکور دو روستا به نام‌های دابی‌یان و منجینگ‌لای در کشور چین بود که محل سکونت اقلیت‌های قومی می‌باشد. نتایج پژوهش نشان می‌دهد که این اقلیت‌ها از توسعه گردشگری در روستاهای خود استقبال می‌کنند و معتقدند که گردشگری توسعه فرهنگی، اقتصادی، اجتماعی و زیست‌محیطی را برای آن‌ها به همراه دارد. در عین حال روستاییان به یکسری اثرات منفی هم اشاره کرده‌اند که عبارت است از: توسعه گردشگری در میان اقلیت‌ها توسط شرکت‌های بیرونی که در این صورت سود حاصل به جوامع بومی نمی‌رسد. این در حالی است که در صورت درگیر کردن اقلیت‌ها در برنامه‌های توسعه گردشگری این اثرات کاهش خواهند یافت.

۳. روش تحقیق

با توجه به تاریخ مهاجرت‌ها به استان اصفهان این استان دارای روستاهایی می‌باشد که اقلیت‌های قومی در آن اقامت دارند و یا در گذشته اقامت داشته‌اند و می‌توانند در صورت استقبال مردم محلی و ساماندهی برنامه‌های توانمندسازی جوامع محلی مقاصد گردشگری اقلیت نشین باشند. از آن جمله می‌توان به روستاهای بنیان‌گذاری شده توسط آرامنه و گرجیان مانند روستای زرنه در شهرستان بوئین و میاندشت (تنها روستا در استان اصفهان که همه ساکنان آن آرامنه هستند) و همچنین روستای خویگان علیا که تنها چند خانوار ارمنی در آن زندگی می‌کنند و تنها روستای ایران است که دارای سه کلیسا می‌باشد اشاره کرد.

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لحاظ استراتژیک در ناحیه تهاجمی واقع شده و می‌توان، از مجموعه استراتژی‌های توسعه بازار، تنوع همگون، رسوخ در بازار و توسعه محصول به‌منظور رونق گردشگری روستایی در استان اصفهان بهره گرفت. بر این اساس برگزاری هر چه بیشتر همایش‌های پل فرهنگی ایران-ارمنستان-گرجستان از بین مجموعه استراتژی‌های پیشنهادی توسعه بازار، برگزاری جشنواره فرهنگ اقلیت از بین مجموعه استراتژی‌های تنوع همگون، برگزاری تور بازدید از روستاهای اقلیت نشین در اصفهان از بین مجموع استراتژی‌های رسوخ در بازار بالاترین اولویت و جذابیت را دارند و استراتژی‌های پیشنهادی در زمینه توسعه محصول تفاوت چندانی به لحاظ اولویت و جذابیت باهم ندارند.

کلیدواژه‌ها: گردشگری، گردشگری اقلیت نشین (گتو)، گردشگری روستایی، استان اصفهان

تشکر و قدرانی

پژوهش حاضر حامی مالی نداشته و حاصل فعالیت علمی نویسندگان است.

لازم به ذکر است که روستای خویگان علیا محل تولد هنرمند و نویسنده معروف لئون میناسیان است. روستاهای ازناوله، سینگرد، غرغن، نماگرد و کردعلیا (دارای شهر زیرزمینی و سنگ آبی که در گذشته نوزادان ارامنه را در آن غسل تعمید می‌دادند) که در گذشته ارمی‌نشین بوده است از دیگر روستاهای استان است که میراث ارامنه را در خود جای داده است. به‌علاوه روستاهای گرجی نشین آنچه در شهرستان بوبین و میان دشت؛ سبک، چقیورت و نهضت‌آباد در فریدون‌شهر نیز می‌تواند از دیگر مقاصد گردشگری اقلیت نشین در استان اصفهان باشند. پژوهش حاضر بر آن است که با کمک تحلیل SWOT-QSPM و با کشف نقاط ضعف، قوت، فرصت‌ها و تهدیدها، به شناسایی استراتژی مناسب برای رونق گردشگری اقلیت نشین در روستاهایی از استان اصفهان است که دارای میراث ارامنه و گرجیان هستند پردازد.

۴. بحث و نتیجه‌گیری

نتایج پژوهش نشان می‌دهد که استان اصفهان با توجه به مجموعه عوامل داخلی و خارجی مؤثر بر گردشگری اقلیت نشین روستایی به

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