

The Fading Embers of a Glorious Past: An Exploratory Study of Parsi Life and Customs

Dr. Anis Baig

M.A. Ph.D. (English), RTM Nagpur University, Nagpur

Abstract—The Parsi community, an ethnic and religious group that migrated from Persia to India centuries ago, has long been celebrated for its profound contributions to Indian society, culture, and economy. Rooted in the ancient faith of Zoroastrianism, Parsis preserved a rich legacy of customs, traditions, and social practices that emphasized values like purity, charity, and community welfare. However, over recent decades, the community has witnessed a significant demographic decline, sparking concerns about the survival of their cultural identity. This research paper aims to explore the traditional life and customs of the Parsis, analyzing how these practices shaped their communal and individual identities over time. It further investigates the factors contributing to the erosion of their traditions, including low birth rates, migration, interfaith marriage restrictions, and modernization. Additionally, the paper highlights efforts initiated by both governmental and community organizations to revitalize the Parsi population and preserve their unique heritage. By offering an exploratory study into the fading aspects of Parsi life, this research underscores the urgent need for cultural preservation and adaptive strategies that honor tradition while embracing contemporary realities. Through qualitative analysis of historical narratives, cultural practices, and ongoing revival movements, the paper brings attention to a community whose vibrant past continues to inspire, even as it faces an uncertain future. The study ultimately calls for collective efforts to safeguard the legacy of the Parsis, ensuring that the embers of their glorious past are not extinguished, but rather carried forward with resilience and pride.

Index Terms—Parsi Community, Zoroastrianism, Cultural Preservation, Demographic Decline, Traditional Customs, Heritage Conservation

I INTRODUCTION

India, a land known for its vibrant diversity, has been a nurturing ground for various cultures, religions, and ethnic groups that sought refuge within its borders. Among these groups, the Parsis hold a unique and

prestigious place. Descendants of Persian Zoroastrians, the Parsis arrived on Indian shores over a millennium ago, fleeing religious persecution in their homeland after the Arab conquest of Persia in the 7th century. Carrying with them the ancient teachings of Prophet Zarathustra and the sacred tenets of Zoroastrianism, they brought a distinct cultural identity rooted in principles of righteousness, truth, purity, and social service. Over the centuries, the Parsis not only preserved their religious and cultural heritage but also rose to become one of the most progressive, influential, and philanthropic communities in India. The Parsi community's contributions to India's industrial, educational, scientific, and philanthropic sectors are immeasurable. Luminaries such as Jamsetji Tata, Homi Bhabha, Dadabhai Naoroji, and many others carved a significant niche in the annals of Indian history. The Parsis established some of the country's finest educational institutions, hospitals, and charitable trusts, leaving an enduring legacy that continues to benefit millions. Their commitment to social welfare, their pioneering spirit in business and innovation, and their emphasis on ethical living made them role models for other communities.

The contemporary reality of the Parsi community paints a more somber picture. With a steadily declining population, increasing rates of migration, delayed marriages, lower fertility rates, and rigid religious norms regarding interfaith unions, the Parsis are facing an existential crisis. Estimates suggest that the Parsi population in India, which stood strong during the colonial period, has dwindled to less than 60,000 in recent years. If current trends persist, the community could become virtually extinct within a few generations. This situation not only threatens the demographic survival of the Parsis but also risks the loss of a rich and irreplaceable cultural heritage that has enriched India for centuries. The importance of

studying Parsi life and customs today lies not just in documenting a fading culture but also in understanding the broader dynamics of cultural survival and change in a rapidly modernizing world. Traditions, rituals, and ways of life that were once meticulously followed are now being adapted, altered, or abandoned due to the pressures of globalization, urbanization, and shifting social values. The sacred fire temples that once buzzed with community life are witnessing dwindling congregations. Traditional ceremonies such as the Navjote (initiation ceremony) and the elaborate wedding rituals are becoming rarer. Practices such as the sky burial (exposure of the dead in the Towers of Silence) face challenges both from within the community and from the broader environmental context of modern cities.

Furthermore, the Parsi emphasis on endogamy — marrying within the community — has, over time, led to a shrinking marriage pool, delaying marriages and reducing birth rates. With few young Parsis left to carry on the traditions, the cultural and religious practices are at risk of fading into memory. At the same time, internal debates within the community about reforming certain practices, embracing interfaith marriages, and adapting rituals for modern times reflect a community at a crossroads between preserving tradition and ensuring survival.

Efforts are being made at multiple levels to address these challenges. Government initiatives like the "Jiyo Parsi" scheme aim to provide financial and medical assistance to Parsi couples to encourage childbirth. Community organizations such as the Bombay Parsi Punchayet, the Federation of Parsi Zoroastrian Anjumans of India, and others are working to promote cultural events, preserve religious sites, and foster greater youth engagement. Scholars, writers, and filmmakers are documenting the lives and stories of Parsis to keep the community's memory alive. Yet, despite these efforts, the struggle to maintain the essence of Parsi identity in a rapidly changing world remains formidable. This study seeks to explore the various dimensions of Parsi life and customs — from birth to death rituals, festivals, marriage traditions, daily religious observances, to social norms and values. It aims to delve into how these practices have evolved over time, the pressures they face today, and the creative ways in which the community is attempting to preserve them. The research also examines the broader socio-cultural factors

contributing to the demographic and cultural decline and reflects on the resilience of the Parsi spirit in adapting to change while striving to uphold tradition.

The Parsis' story is not just a community's narrative; it is a microcosm of the challenges faced by minority cultures worldwide. In an age where homogenization often threatens cultural diversity, the Parsi experience offers valuable lessons about cultural resilience, identity negotiation, and the delicate balance between tradition and modernity. It prompts critical reflections on what it means to belong to a community, how identities are sustained across generations, and what is lost when cultures fade away. This study does not merely aim to mourn a fading past but to celebrate the richness, wisdom, and beauty of a community that has given the world so much. It seeks to honor the contributions of the Parsis while also considering paths forward — ways in which the embers of their glorious past might be fanned into new flames of cultural renewal. Through an exploratory approach combining historical analysis, cultural observation, and contemporary reflections, this research aspires to contribute meaningfully to the broader discourse on cultural preservation and community survival.

The study will first present a detailed historical overview of the Parsi migration and settlement in India, emphasizing their integration into Indian society while maintaining their distinct religious and cultural identity. It will then explore key customs and traditions that define Parsi life, from the Navjote to the intricate funeral rites, highlighting their symbolic meanings and socio-religious significance. The paper will also analyze the current challenges facing the community, drawing on demographic data, sociological studies, and community narratives. Finally, it will discuss various preservation efforts, critically examine their impact and suggest potential strategies for sustaining Parsi culture in the 21st century. The fading embers of the Parsi past are not merely a subject of nostalgic remembrance but a call to action — a reminder that the preservation of cultural diversity enriches humanity as a whole. As we embark on this exploration of Parsi life and customs, we do so with a deep sense of respect, curiosity, and hope for a future where the legacy of this remarkable community continues to illuminate the world.

II HISTORICAL BACKGROUND OF PARSIS

The history of the Parsi community is a tale of migration, survival, and remarkable adaptation. The Parsis trace their roots back to ancient Persia (modern-day Iran), where Zoroastrianism, one of the world's oldest known monotheistic religions, was once the dominant faith. Zoroastrianism, founded by Prophet Zarathustra around the 6th century BCE, emphasized values such as truth, righteousness, and the constant struggle between good and evil. Under the Achaemenid and Sassanid dynasties, Zoroastrianism flourished as the state religion and deeply influenced the region's social and political life. The turning point came in the 7th century CE, with the Arab conquest of Persia. The spread of Islam led to the gradual decline of Zoroastrianism in its homeland. Facing religious persecution and the threat of extinction, a group of Zoroastrians decided to seek refuge elsewhere to preserve their faith and way of life. Sailing across the Arabian Sea, they arrived on the western coast of India, near Gujarat, sometime between the 8th and 10th centuries CE. This migration marked the beginning of the Parsi presence in India.

According to the Qissa-i-Sanjan, a semi-legendary account written in the 16th century, the early Zoroastrian refugees landed at Sanjan, a coastal town in Gujarat. The local Hindu ruler, Jadi Rana, is said to have granted them asylum under certain conditions: they were to adopt the local language (Gujarati), wear traditional Indian attire, and abstain from proselytizing. In a symbolic gesture, the Zoroastrian priests demonstrated their willingness to integrate by blending sugar into a bowl of milk, signifying that they would enrich the local society without displacing its existing culture. This tale, though partially mythological, encapsulates the spirit of mutual respect and peaceful coexistence that characterized the early Parsi experience in India. The Parsis established themselves as a distinct but harmonious minority. They preserved their religious practices, constructed fire temples (Atash Behrams and Agiaris), and maintained their sacred texts, such as the Avesta. Even as they adapted to Indian customs in dress, language, and cuisine, they remained committed to their core spiritual beliefs, particularly the worship of fire as a symbol of divine light and wisdom.

The community's fortunes saw a significant rise during the Mughal period and even more so during British

colonial rule. The Parsis quickly recognized the opportunities presented by the British presence in India. Their early adoption of the English language, Western education, and commercial practices enabled them to become prominent intermediaries between the colonial authorities and the local populace. By the 18th and 19th centuries, Parsis had emerged as leaders in trade, industry, and finance. Cities like Bombay (now Mumbai) became centers of Parsi enterprise, with families such as the Tatas, Wadias, Petits, and Godrejs establishing businesses that laid the foundations of modern India's industrial economy. The Parsis played a vital role in India's social and educational reform movements. Visionaries like Dadabhai Naoroji, known as the "Grand Old Man of India," advocated for Indian self-rule, while others championed women's education, healthcare, and charitable activities. Parsi philanthropy became legendary, with significant investments in hospitals, schools, libraries, and other public welfare initiatives that benefited Indians of all communities. The Parsis' impact on India's modernization was profound. They embraced progressive ideals while maintaining their religious and cultural uniqueness. However, this golden age also sowed the seeds of future challenges. Urbanization, Westernization, and rising prosperity led to lifestyle changes that eventually contributed to lower birth rates and delayed marriages within the community.

The 20th century brought additional pressures. As India achieved independence in 1947, the Parsis, like other minority communities, had to navigate the complexities of a new national identity. While they continued to enjoy respect and influence, the demographic trends became worrying. Many Parsis migrated abroad for education and employment, further reducing the community's size in India. Strict religious norms regarding interfaith marriage and conversion also limited new entrants into the faith, contributing to the community's declining numbers. The historical legacy of the Parsis stands as a testament to their resilience and adaptability. Their journey from persecuted refugees to nation-builders in India is one of extraordinary success, tempered by contemporary anxieties about cultural survival. Understanding this historical background is essential to appreciating both the grandeur of the Parsi past and the urgent challenges they face in the present.

In tracing their history, one sees not merely a chronicle of survival, but a profound narrative of cultural

synthesis, innovation, and human spirit. The Parsis managed to retain the essence of their ancient faith while contributing dynamically to the society that embraced them. Their story is a reminder that minority communities can thrive and enrich the broader fabric of a nation when given space, respect, and freedom to flourish. As the community grapples with its future, the lessons of its past — resilience in the face of adversity, adaptability without loss of identity, and commitment to values of charity and service — continue to offer hope and inspiration, not only to Parsis themselves but to all who believe in the enduring power of cultural diversity and human dignity.

III KEY CUSTOMS AND TRADITIONS OF PARSIS

The Parsis, despite their small population, have preserved a rich tapestry of customs and traditions that reflect their ancient Zoroastrian heritage and their centuries-long settlement in India. Their rituals, practices, and way of life beautifully blend religious devotion with cultural distinctiveness. These customs are not only symbolic of their spiritual beliefs but also vital for maintaining their identity across generations. One of the most important customs in Parsi life is the Navjote Ceremony, which marks the initiation of a child into the Zoroastrian faith. Generally performed between the ages of seven and fifteen, this rite of passage involves the child reciting prayers and donning the sudreh (a sacred white muslin shirt) and the kustī (a sacred woolen cord). These garments symbolize purity and the wearer's commitment to the principles of good thoughts, good words, and good deeds — the core tenets of Zoroastrianism. The ceremony is celebrated with grandeur, as families host large gatherings to mark the spiritual milestone. Marriage customs among Parsis are also deeply rooted in tradition. The Lagan (wedding ceremony) is typically performed in a fire temple (Agiary or Atash Behram) or a specially decorated venue, where the sacred fire, representing divine presence, is an essential element. Rituals include the exchange of coconut offerings, prayers invoking blessings, and the tying of sacred knots by priests around the couple, symbolizing their union. Despite modern influences, traditional Parsi weddings are known for their

elegance, intricate customs, and joyful community participation.

Death rituals hold significant spiritual importance in Parsi customs. Parsis traditionally do not cremate or bury their dead. Instead, they practice the ancient ritual of exposure. The deceased are laid in the Dakhma or "Towers of Silence," where natural elements and birds of prey facilitate the return of the body to nature, in keeping with their belief in the purity of the earth, fire, and water. This practice underscores the Zoroastrian respect for the elements and the belief that the body, after death, is impure and must not contaminate the natural world. Another prominent tradition is the celebration of Nowruz, the Parsi New Year, which coincides with the vernal equinox and symbolizes renewal and hope. Homes are cleaned thoroughly, altars are decorated with flowers, fruits, and sacred symbols, and families gather to pray and feast together. Special dishes such as patra ni macchi (steamed fish wrapped in banana leaves) and ravo (sweet semolina) are prepared, and traditional attire is worn to mark the occasion. Nowruz is not merely a festival but a reaffirmation of faith, family, and the values of harmony and prosperity. Religious observances such as Gahambars (seasonal festivals) and Muktaḍ (days of prayers for the departed souls) further highlight the spiritual depth of Parsi customs. Gahambars are six seasonal feasts commemorating the creation of different elements in the world, while Muktaḍ is a ten-day period during which Parsis honor and remember their ancestors with offerings and prayers.

Hospitality and charity are also deeply embedded in Parsi tradition. Hosting guests warmly, irrespective of their background, is considered a moral duty. Moreover, philanthropy has been a hallmark of the community, inspired by religious teachings that encourage helping the less fortunate. This has historically led to the establishment of hospitals, schools, libraries, and charitable trusts that serve the wider society. Parsis are also known for their distinctive cuisine, an amalgamation of Persian and Gujarati influences. Their food, rich in flavors and spices, is an integral part of religious ceremonies and social gatherings. Signature dishes like dhansak (a spiced lentil and meat stew), sali boti (mutton curry with fried potato sticks), and lagan nu custard (wedding custard dessert) are cherished elements of their culinary heritage. The key customs and traditions

of the Parsis are a vibrant reflection of their enduring faith, cultural pride, and adaptability. These practices, whether religious, social, or culinary, continue to bind the community together, even as they navigate the challenges of modernity and demographic decline. Through these cherished customs, Parsis maintain a living connection to their illustrious past while contributing richly to the cultural mosaic of India.

IV CURRENT SCENARIO: DECLINE AND CHALLENGES

The Parsi community, once a vibrant and influential group in India, is currently facing a serious demographic and cultural decline. Their contributions to India's industry, education, science, and philanthropy have been remarkable, yet today they are grappling with survival challenges that threaten their very existence. The dwindling numbers, combined with internal and external pressures, paint a worrying picture of the community's future. One of the most critical challenges facing the Parsis is their rapidly declining population. According to demographic studies and census reports, the number of Parsis in India has been consistently decreasing over the past few decades. From a population of over 1,14,000 in 1941, the community's numbers have fallen to below 60,000 today. Alarming, the birth rate among Parsis is much lower than the death rate, leading to what demographers describe as "a demographic freefall." With a fertility rate far below the replacement level, there is serious concern about the community's survival beyond a few generations. Several factors contribute to this demographic crisis. Late marriages, high rates of bachelorhood, and small family sizes are common among Parsis. Many young Parsis delay marriage due to career aspirations or personal choices, and when they do marry, they often have only one child or remain childless. Moreover, interfaith marriages have added to the complexity. Traditionally, children of Parsi women who marry outside the community are not always accepted as Parsis, leading to further exclusion and a shrinking base.

Migration is another pressing issue. Many Parsis, especially the younger generation, seek educational and employment opportunities abroad, leading to a brain drain. While some continue to maintain their cultural identity overseas, others assimilate into their host countries, weakening ties with traditional Parsi

practices and community life in India. In response to the declining numbers, initiatives like the Jiyo Parsi scheme, launched by the Government of India in collaboration with Parsi organizations, aim to encourage Parsi couples to have more children. The program provides financial assistance and counseling support to address fertility issues and promote family growth. However, despite these efforts, reversing the demographic trend has proven to be extremely difficult. Beyond demographic concerns, the community also faces challenges in preserving its religious and cultural traditions. With fewer youth participating actively in religious ceremonies and temple rituals, the continuity of Zoroastrian practices is at risk. There is also a shortage of trained priests (mobeds), further complicating the ability to perform sacred rites and maintain religious institutions.

Cultural assimilation poses another significant threat. Living amidst a dominant culture, many younger Parsis are increasingly influenced by broader Indian and Western lifestyles. While this is natural in a globalized world, it also leads to a dilution of distinct Parsi customs, language (Gujarati dialects with Parsi influence), and religious observances. As the connection with their unique heritage weakens, so does the community's cohesion. Moreover, maintaining the Towers of Silence (Dakhmas) has become a logistical and ethical challenge. The traditional method of exposure to vultures is under threat due to the dwindling population of these birds, which have faced near extinction because of environmental factors. In some areas, alternative methods like solar concentrators or enclosed structures are being considered, but such changes often spark debates within the community about maintaining religious purity versus adapting to modern realities. Social isolation is yet another growing concern. With their small numbers spread across urban pockets like Mumbai, Pune, and a few other cities, Parsis often find it difficult to form strong, localized community bonds. Elderly Parsis, who form a significant portion of the population, frequently live alone, increasing their vulnerability to loneliness, health issues, and social neglect.

Economically, while many Parsis continue to be relatively well-off due to historical advantages in education and enterprise, there is a small but growing number of economically disadvantaged Parsis. Efforts by charitable trusts help alleviate some of these

concerns, but disparities are becoming more visible. In the face of these challenges, the Parsi community remains resilient. Organizations such as the Bombay Parsi Punchayet, Federation of Parsi Zoroastrian Anjumans of India (FPZAI), and World Zoroastrian Organization (WZO) continue to work towards community welfare, promoting cultural education, healthcare, housing, and youth engagement initiatives. Yet, the broader question persists: will these efforts be enough to stem the tide of decline? The future of the Parsis, therefore, hinges on a combination of strategic action and cultural revival. Encouraging youth participation, embracing inclusive practices, modernizing without losing core traditions, and fostering community pride are crucial steps. The story of the Parsis has been one of remarkable survival, adaptation, and contribution. Whether they can once again reinvent themselves to overcome the contemporary challenges remains to be seen, but their history suggests a spirit that refuses to fade easily.

V PRESERVATION EFFORTS

Faced with the stark reality of demographic decline and cultural erosion, the Parsi community has undertaken several significant efforts to preserve its unique heritage, traditions, and identity. These preservation initiatives span across social, religious, and governmental spheres, aiming not only to arrest the fall in numbers but also to rejuvenate community pride and engagement among the younger generations. One of the most notable initiatives is the "Jiyo Parsi" scheme, introduced by the Ministry of Minority Affairs, Government of India, in collaboration with the Parzor Foundation. Launched in 2013, this program provides financial and medical support to Parsi couples facing infertility, encourages early marriages, and promotes larger families. The program focuses on awareness campaigns, counseling services, fertility treatments, and advocacy to change community attitudes towards marriage and childbearing. Though the increase in births has been modest, the scheme symbolizes a positive and proactive approach to demographic revitalization. Community organizations have also played a crucial role. The Bombay Parsi Punchayet (BPP), one of the oldest and most influential Parsi institutions, has been instrumental in providing housing, scholarships, medical aid, and welfare programs aimed at improving the living

conditions of Parsis, particularly the elderly and economically disadvantaged. By ensuring community members' welfare, the BPP fosters a sense of belonging and responsibility among Parsis toward one another.

Religious and cultural preservation is another vital area of focus. Initiatives are underway to encourage the training of young mobeds (priests), ensuring that religious knowledge and rituals continue unbroken. Educational institutions and courses, such as those organized by the Athornan Mandal, offer theological training and emphasize the importance of Zoroastrian philosophy, prayer recitation, and ritual performance. Efforts to modernize the faith while respecting tradition are also emerging. Many fire temples are now more open to youth participation, and some religious leaders advocate for a more inclusive interpretation of Zoroastrianism, including accepting children of mixed marriages and embracing a broader, global Parsi identity. Although these steps are often met with debate within the community, they reflect an evolving strategy to sustain relevance in the modern era. Cultural revitalization has taken the form of festivals, heritage walks, exhibitions, and workshops aimed at reconnecting the youth with their roots. Organizations like the Parzor Foundation, UNESCO Parzor Project, and World Zoroastrian Organization (WZO) conduct extensive research, publish materials, and host programs that highlight Parsi history, arts, cuisine, and language. Such activities not only raise awareness among Parsis themselves but also educate the broader public about the Parsi contribution to India's cultural and historical landscape.

In terms of heritage conservation, significant efforts are being made to preserve physical landmarks such as fire temples, Dakhmas (Towers of Silence), and historical buildings in cities like Mumbai and Pune. Recognizing the importance of preserving these structures, initiatives involving restoration work, maintenance, and protection from urban encroachment are being actively pursued. These efforts serve as a tangible link between the glorious Parsi past and their contemporary existence. Digital platforms and social media have also become powerful tools for preservation. Websites, online communities, and social media pages dedicated to Parsi culture are engaging younger generations in ways that were previously unimaginable. Storytelling, digital archives, online prayer classes, and interactive content

help bridge the gap between tradition and modernity, making it easier for the tech-savvy Parsi youth to stay connected to their heritage. Philanthropy, a traditional Parsi value, continues to be a major vehicle for preservation. Wealthy Parsi individuals and families, along with Parsi trusts, have been actively funding projects related to education, healthcare, religious maintenance, and cultural promotion. Their continued generosity ensures that essential services and initiatives for community welfare do not falter. Many Parsis in the diaspora are working to maintain their identity abroad. Zoroastrian associations in countries like the United States, Canada, Australia, and the United Kingdom regularly organize cultural events, language classes, and religious ceremonies, helping Parsis outside India to retain a strong connection to their roots. Despite the many hurdles, these preservation efforts reflect the resilience and determination of the Parsi community. While demographic recovery remains a challenging goal, the preservation of customs, values, religious practices, and cultural pride is steadily gaining momentum. Through innovation, adaptation, and collective resolve, the Parsis are crafting a new narrative for their future — one that honors their illustrious past while embracing the realities of a changing world.

VI CONCLUSION

The Parsi community stands today at a critical crossroads, grappling with the dual forces of demographic decline and cultural transformation. Once a thriving and dynamic group that made immense contributions to India's industrial, educational, and philanthropic spheres, the Parsis are now a community fighting for survival. Their journey from ancient Persia to the shores of Gujarat, and their subsequent flourishing under British colonial rule, is a testament to their resilience, adaptability, and spirit of enterprise. However, modern challenges such as late marriages, low fertility rates, migration, and social assimilation have severely impacted the community's continuity, placing their rich cultural and religious heritage at significant risk. Despite these daunting challenges, the story of the Parsis is not solely one of decline, but also of determination and hope. Preservation efforts, both from within the community and with governmental support, reflect a collective will to sustain and revitalize Parsi life and customs.

Programs like Jiyo Parsi, the strengthening of community welfare institutions, religious education for youth, and cultural revitalization initiatives all highlight a proactive approach to safeguarding their heritage. Furthermore, the creative use of technology and global networking has enabled Parsis around the world to reconnect with their traditions, ensuring that geographical distances do not lead to cultural alienation. The community's response to changing realities is marked by a delicate balance between honoring tradition and embracing necessary reforms. There are ongoing discussions around greater inclusivity, especially regarding the acceptance of children from interfaith marriages, and debates about adapting religious practices to contemporary circumstances. These internal conversations, while at times contentious, are crucial for the community's evolution and survival in a rapidly globalizing world. Ultimately, the fate of the Parsis lies in their own hands — in their willingness to adapt thoughtfully, preserve passionately, and engage actively with their youth to inspire pride in their heritage. Their rich customs, religious beliefs, language, and values are not just historical relics but living traditions that, if nurtured with care and foresight, can continue to illuminate the cultural landscape of India and the world. The fading embers of their glorious past need not extinguish entirely; instead, through concerted and compassionate efforts, they can be rekindled to light a path forward for generations to come. The story of the Parsis thus remains an ongoing saga — one of resilience, renewal, and an enduring quest to keep the flame of their unique identity burning brightly against the winds of change.

REFERENCES

- [1] Adler, J. (1985). Youth on the road. *Annals of Tourism Research*, 12(3), 335–354. [https://doi.org/10.1016/0160-7383\(85\)90003-9](https://doi.org/10.1016/0160-7383(85)90003-9)
- [2] Fiorello, A., & Bo, D. (2012). Community-Based Ecotourism to Meet the New Tourist's Expectations: An Exploratory Study. *Journal of Hospitality Marketing & Management*, 21(7), 758–778. <https://doi.org/10.1080/19368623.2012.624293>
- [3] Harries, P. (1981). The anthropologist as historian and liberal: H-A. Junod and the Thonga. *Journal*

- of Southern African Studies, 8(1), 37–50.
<https://doi.org/10.1080/03057078108708033>
- [4] Hochschild, A. (1969). The Role of the Ambassador's Wife: An Exploratory Study. *Journal of Marriage and the Family*, 31(1), 73.
<https://doi.org/10.2307/350010>
- [5] Jamshidi, F., Bigdeli, A., & Rafiei, A. T. (2024). Archaism in Iranian nationalism during the period of Reza Shah Pahlavi [Application/pdf]. *Journal of Archaeology and Archaeometry*, 2, 10 pages.
<https://doi.org/10.71647/KRY1-P096>
- [6] Natalia Kogan, KyungHee University, Department of Business Administration, Kogan, N., & Lee, K. J. (2014). Exploratory Research on the Success Factors and Challenges of Smart City Projects. *Asia Pacific Journal of Information Systems*, 24(2), 141–189.
<https://doi.org/10.14329/apjis.2014.24.2.141>
- [7] Parasecoli, F. (2014). Food, Identity, and Cultural Reproduction in Immigrant Communities. *Social Research: An International Quarterly*, 81(2), 415–439. <https://doi.org/10.1353/sor.2014.0015>
- [8] Zafirovski, M. (2008). Classical and neoclassical conceptions of rationality—Findings of an exploratory survey. *The Journal of Socio-Economics*, 37(2), 789–820.
<https://doi.org/10.1016/j.socec.2006.12.053>