

Original Research Article

Effects of Religious Tourism on the Cultural and Social Dimensions of Shahr-e-Rey

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Abstract | The tourism industry is one of the largest service industries in the world, which is called 'invisible exports'. Its economic, social, cultural, and even political effects are evident in different regions. Religious tourism is one of the most common types of tourism and is one of the most important motivations for tourists. As a social phenomenon, religious tourism arises from the interaction between tourists and local communities. These interactions play a decisive role in the local communities' cultural and social dimensions. Religious tourism is a means of connecting people with different religions and cultures. The present study was an attempt to investigate the position of tourist attractions and their effects on the cultural and social dimensions of the region. This study used an analytical-descriptive approach and questionnaire. The sample size was 100 and comprised of the region's residents, tourists, experts, and city managers, who were selected through a random sampling technique. The data was gathered through questionnaires and analyzed using SPSS software. The results showed a significant relationship between religious tourism attractions and their effects on social and cultural dimensions.

Keywords | *Religious tourism, Culture, Community.*

Introduction | Tourism is a tool through which people gain psychological benefits in their spare time from work pressures and daily patterns at home, new industries, and places (Homayoun, 2005, 26). Tourism has been divided into different types by various researchers and writers, one of which is religious tourism. Pilgrimage tourism is also a subset of religious tourism. New shrines are attracting believers from all over the world (Digance & Cusack, 2002, 87). According to most psychologists, not paying attention to mental needs also endangers the physical health of community members. However, traveling to religious sites and pilgrimages can vastly meet significant human needs by strengthening the positive spiritual dimensions of the human body. More importantly, religious tourism and pilgrimage, rooted in religious beliefs, in their specialized sense and regardless of dependence on time and leisure, are significant factors in human geography in shaping travel, creating focus and cultural perspective. Religious tourism includes trips aimed at sacred places such as shrines, tombs,

places of worship, and other sacred and religious sites. The primary goals of such journeys are refining the soul and achieving peace and spirituality (Imani Khoshkhoo, Shahrabi Farahani, 2017, 207).

Significance of research

Religious tourism is one of the new phenomena in the world, the origin of which lies in pilgrimage. Researchers have recognized the relationship between these two (Collins- Kreiner, 2010a, 155). Shrines are one of the basic and modern concepts of tourism created by the movement of tourists traveling to religious places. In addition to being everywhere, imazadehs can also be the characteristics, names, and symbols of many villages. Also, in addition to spiritual and immaterial effects in any geographical location, they are the source of economic, social, and cultural changes. The tourism industry's benefits are not limited to the economy, but can also be assessed from different angles, such as introducing domestic culture to countries. The tourism structure of each place is influenced on the

one hand by its importance, prestige, nature, diversity, role, function, religion, culture, entertainment, trade, and in general, its spatial attractions, and on the other hand, taken from and influenced by social, cultural (beliefs) and economic characteristics of residents and tourists (Ebrahim Zadeh, Kazemi Zadeh & Eskandari Thani, 2011, 116). The cultural values of each country are injected through face-to-face contact. Tourism leads to the diversity of different cultures and national unity and cohesion by creating mutual knowledge. Domestic tourism, as a factor for creating cultural and ethnic ties at the national level, is more effective in ensuring national unity (Moradi, 2011, 41). The positive effects of religious tourists include encouraging residents to preserve their sacred sites and ceremonies, not necessarily for purely religious reasons, but to attract more tourists. Cultural attractions, cultural diversity, and religious attractions will lead to the formation of tourism and the presence of tourists in these places. In Iran, there are various valuable religious tourism attractions. A significant part of socio-economic and cultural mobility is due to the presence and visits of tourists to these buildings. Shahr-e-Rey has tourism capabilities with valuable religious and pilgrimage functions at the national and international levels. Due to the remarkable features of Shahr-e-Rey and its proximity to the capital, this city can be considered one of the religious tourism centers. By studying this region and accurately identifying the attractions of religious tourism and the social and cultural effects of this type of tourism in the area, it is possible to provide grounds for the development of the region by attracting domestic and international tourists.

Purpose and question of the research

The purpose of this study is to explain religious tourism in Shahr-e-Rey's effects on its cultural and social dimensions. The main question of this research is: what is the impact of religious tourism on cultural and social dimensions in Shahr-e-Rey?

Literature review

Nolan & Nolan (1989) carried out the most extensive study of religious attractions. His assessment of religious tourism in Europe shows there are more than 600 Catholic shrines in Western Europe, more than half of which refer to the Blessed Virgin Mary. Concluded that the dramatic growth of religious tourism in India has identified six parts of the Grama Panchayat Pandalam as places with high levels of economic activity during the pilgrimage season, which is taking shape in them. The study shows the highly positive effects of the pilgrimage season on the income, employment, and standard of living of residents in Pandalam. In their article, "Religious Tourism in the Holy Land: Behavioral Characteristics of Christian Pilgrims,"

Collins-Kreiner (2010b) described and analyzed the behavioral characteristics of Christian pilgrims to holy sites. In his research, Cohen (1992), considered pilgrims and tourists as the main actors in the field of religion and tourism. However, in most research, pilgrims, and tourists have been studied from two perspectives. Collins-Kreiner (2010b), in his conclusion from his research in Jerusalem, shows pilgrimage and tourism in terms of motivations and stimuli in the form of two intersecting axes. He states that in the end, the difference between the two is due to the tourists' motivations. A study conducted by Styliadis, Biran, Sit and Szivas (2014) in the Kavala region showed that the role of social and economic effects in this region could be greater than the environmental effects in shaping residents' support for tourism development. They justified such effects as follows: First, the region is in the early stages of development, and second, economic issues are more tangible and relevant to the people of the region. The purpose of this study was to show socio-cultural effects because they deal directly with the human face and people of the host community in the evaluation of tourism development faster and the direction they give.

In their article entitled "Tourism, especially religious tourism, and pilgrimage, the most important hub of sustainable development (a case study of Kashan)" Fallah Tabar and Modiri (2011) dealt with this type of tourism. They stated that this city can attract many tourists from inside and outside in this type of tourism.

In the article entitled "Analysis of the Role of Religious Tourism in Urban Development." Soltani and Mousavi (2014) explained the efficacious components of the tourism boom of Imam Jafar's shrine in Yazd, and how they are related. Azimi Hashemi (2012) examined, the socio-cultural indicators of the desirable pilgrimage city, which include security, safety, education, host culture, religious identity, religious spaces, cultural-recreational spaces, and capital in the city of Mashhad.

To achieve the goals of tourism development, Ebrahim Zadeh et al. (2011) suggest the development of Islamic sciences, increasing advertising, attracting students and international religious-cultural tourists, introducing the real place of religious and cultural functions of Qom to other countries, and also creating employment and a sustainable income. Momenei, Sarafei and Gasemei (2008) concluded that cultural-religious tourism in Mashhad, in addition to benefiting from positive economic, social, and cultural effects, is affected by various environmental, social, and cultural instabilities, including informal settlements. Momenei et al. (2008) believe that these instabilities are due to the lack of integrated management of influential institutions and have proposed the formation of a superior institution for the sustainable development of the city and the region.

Theoretical foundations

• Religious tourism and Iran’s status

Religious attractions, shrines, and holy places attract a large number of tourists every year (Imani Khoshkho & Shahrabi Farahani, 2017, 520). In Iran, religion plays an important and prominent role in the formation of cities such as Mashhad, Qom, Shahr-e-Rey, Shiraz, Qazvin, Natanz, Shahroud, Shush, and so on. In these cities, there are many opportunities to attract religious tourists. Meanwhile, in addition to religious places and shrines, there are also very famous and world-famous non-Islamic shrines in Iran, such as the Chak Chak shrine in Yazd, the Vank church in Isfahan, Saint Thaddeus Cathedral in West Azerbaijan, the tomb of Daniel the Prophet in Susa, and Samuel the Prophet in Saveh (Ghanbari Barzian, 2011, 6-5).

• Pilgrimage tourism

This type of tourism is related to religious ceremonies and pilgrimages. In addition to the Hajj, the enormous political-religious Muslims’ ritual, we can mention the Imams and Imamzadehs’ pilgrimage and meaningful visits to significant mosques in Islamic countries (Jamali Nejad, 2012, 23).

• Pilgrimage and pilgrim

In lexical sources, different meanings for pilgrimage are stated, all of which have a common spirit. Here are some descriptions of the word “pilgrimage”:

- Zaar: visited, drifted in (Ma’loof, 2011, 700). It means turning away from something and deviating from it (Ragheb Isfahani, 2009).
- Zavar: Intention and desire. Pilgrimage is the word for meeting intention, which is rooted in the concept of desire and inclination. It is as if the pilgrim has turned away from others and has inclined toward the pilgrim (Sadr Haj Seyed Javadi, 2006, 36).
- Visiting a great and honorable person, visiting, going to holy shrines and tombs, a prayer is recited as an esoteric

visit for Imams, Imamzadehs, and saints (Zamani, 2012, 20).

Pilgrimage is a kind of religious and spiritual trip that is created by people’s movements in religious places. Pilgrimage is one of the best-known religious and cultural phenomena in human societies. Pilgrimage is one of the most important characteristics of religions such as Buddhism, Hinduism, Islam, Judaism, and Christianity. Today, pilgrimages and religious journeys are defined differently from traditional, non-religious, and secular journeys. Although the tourist conditions during the trip seem to be the main motivator for access to places with religious characteristics, these phenomena can be interpreted beyond the spatial characteristics associated with pilgrims and locals (Gil & Curiel, 2008, 422). A pilgrim tourist is a person who travels only for pilgrimage and religious beliefs (Rezvani, 2000, 10). Pilgrimage refers to special ceremonies, religious practices, Tawaf, etc., which, according to the beliefs of the pilgrim or pilgrims, are usually held on spiritual journeys at specific times and in holy places. The traveler’s motivation is single-purpose and only for religious purposes with the intention of closeness. From the conceptual point of view, pilgrimage is a meeting that has the following elements: Belief in the high and holy status of the visited, the devotional intention of visiting and trying to obtain the existential effects of the visited (ASE Consulting Engineers, 2011, 39), (Fig. 1).

• Empirical Studies on pilgrimage in different religions

Pilgrimage tourism plays a significant role in social and economic changes. According to the tendencies and feelings of different religions, it can be said that the people of the world use religious and pilgrimage centers to meet several tourists and gain virtue and spirituality. Examples of these sacred centers can be found in India. One such center is Holy Deep. The Indian people believe that many virtues and spirituality can be attained in this sacred center

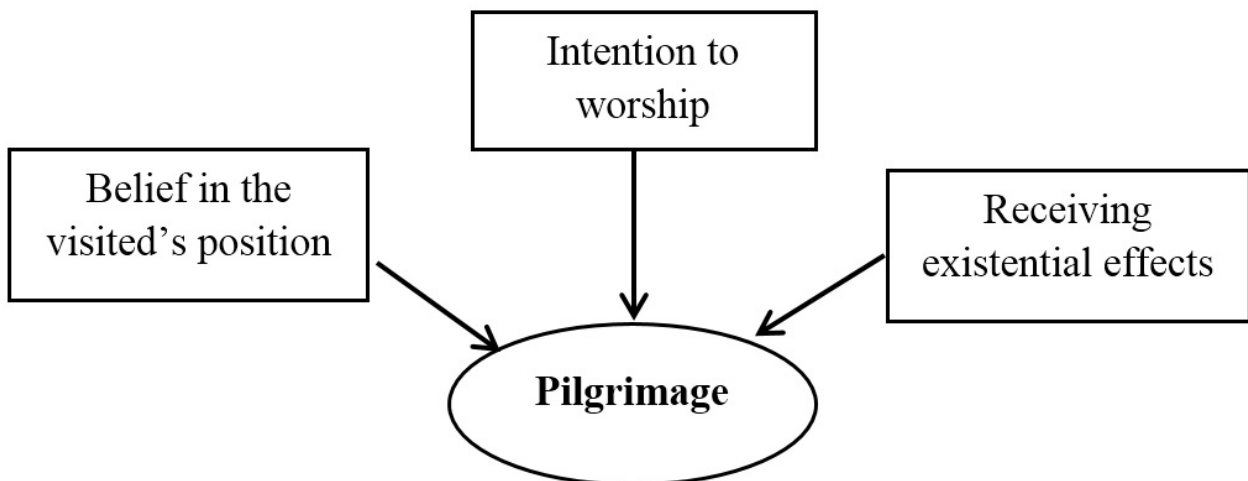


Fig. 1. The main elements that make up the term meaning of pilgrimage. Source: ASE Consulting Engineers, 2011, 37.

because man seeks spirituality and virtues in all pilgrimage centers throughout his life (Raj, 2010, 103). However, the sustainable framework of pilgrimage tourism must be developed in three ways: philosophical, organizational, and managerial. ECO-Shafa member countries view pilgrimage tourism as a postmodern way in which pilgrimage is a bridge between entertainment and spirituality. Pilgrimage tourism is a logical alternative to cultural self-awareness and a strategy to reduce poverty (Singh, 2013, 306). According to Collins-Kreiner (2010b), pilgrimage is one of the most well-known phenomena in religion. It exists in all the major religions of the world, such as Christianity, Islam, Judaism, and Buddhism. For Christianity, places like Rome or Santiago de Compostela are places of pilgrimage. In France, Lorde is also one of the most important places of pilgrimage. For Muslims, Mecca is considered one of the most important and sacred places of pilgrimage. For Judaism, the main place of pilgrimage is the Temple in Jerusalem. For Buddhism, there are four different places of pilgrimage, the most important of which is the birthplace of the Buddha in Capillausto, Nepal (Mashhadi, 2007, 10). According to this, the approach to tourism studies has almost been to examine economic activities. In this direction, a commodity approach was proposed by Ashworth (1991), which is known as a good package for improvement and environmental compatibility in the field of religious tourism (Fig. 2) and to expand the horizons of potential resources in pilgrimage tourism, as alternative tourism is considered very important (Singh, 2013, 310). In general, it can be said that the holy shrines, if organized according to the beliefs and spirituality of each religion, can be very effective in attracting religious tourists. In the meantime, pilgrims play an important role in the pilgrimage cycle.

• **A comparison between pilgrimage tourism and other types of tourism**

Smith (1992, 1) compares pilgrimage tourism with other types of tourism in the form of Table 1. Undoubtedly, in pilgrimage tourism, feelings and emotions are deeper. In this type of tourism, high spiritual motivation and many economic benefits are given to the local people. Also, religious tourism is environmentally friendly, while other types of tourism are not. However, there are structural similarities between the two.

• **Cultural and social impacts of religious tourism**

- Religious tourism is one of the important factors in identifying society: Pilgrimage is one of the most important factors in the formation, strengthening, and deepening of collective identities and as a result, is a significant strategy for engineering the religious culture of society. A large number of God's servants always move towards spiritual ideals in an atmosphere that is free from selfishness. It makes it possible to reach common beliefs, share common spiritual values, and adhere to common religious traditions and customs.

-Religious tourism is the manifestation and center of religious symbolism: the presence of a large number of enthusiastic pilgrims from all over the Islamic world in holy places, causes the creation of extensive infrastructure based on the symbols of Islamic civilization. This plays a key role in deepening and perpetuating Islamic culture.

-Religious tourism is the basis for bowing and religious relations in society: The simultaneous presence of a significant number of pilgrims eager for spirituality in holy places provides a very good ground for institutionalizing Islamic programs and rituals. Holding large congregational prayers, holding Islamic occasions such as feasts and deaths of divine saints, etc. are all necessary components for the

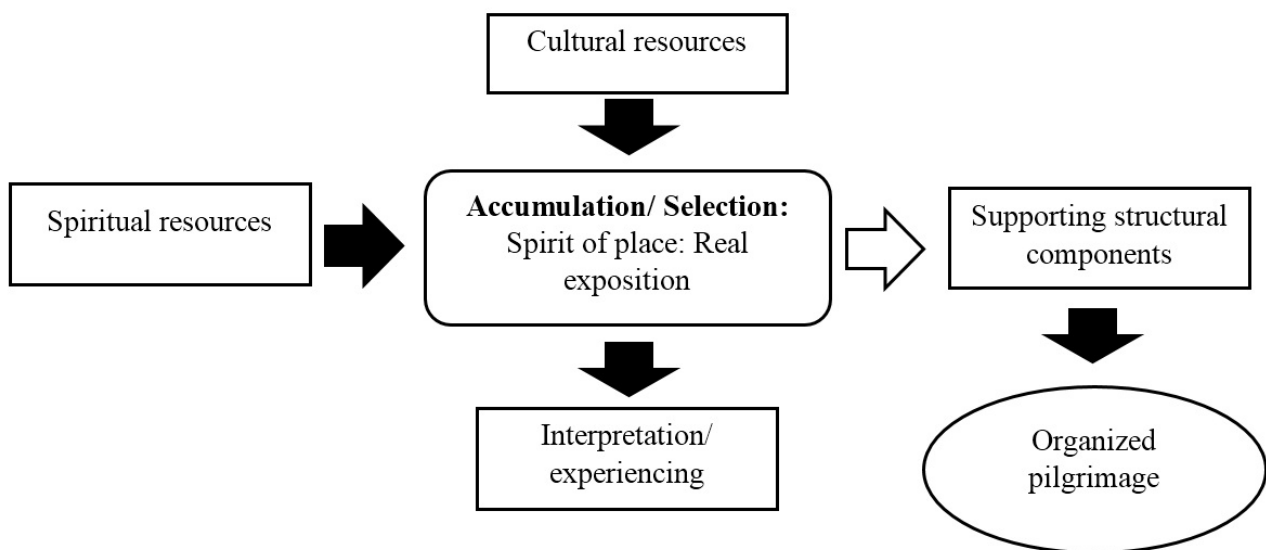


Fig. 2. Components of pilgrimage tourism. Source: Singh, 2013, 213.

Table 1. A comparison between pilgrimage tourism and other types of tourism. Source: Smith, 1992.

Row	Aspects	Pilgrimage tourism	Other types of tourism Entertainment
1	Motivation	Spiritual	Awe and surprise
2	Vision	Deeper	Affordability
3	Basis and foundation	Faith and belief	Leisure and aspirations
4	Impacts (economic, stakeholder, cultural, social, environmental)	Low-income coefficient, local people, coordination and compatibility, neutral and positive, neutral	High-income ratio, agencies, knowledge, negative, negative
5	Sources	Mythology and tradition	Media and information systems
6	Function	Mostly unorganized but mutually cohesive	Organized to accompany
7	Results	Improving the environment, spiritual counseling	Business Development

engineering of religious culture. If these elements are placed next to other necessary components and connected to the network of related factors, they can provide the most effective culture-building factors.

-Religious tourism promotes the atmosphere of cooperation and cultural and social interaction: The presence of a large number of pilgrims together provides the best conditions for religious education because by creating an atmosphere of cooperation and exchange of common feelings, spiritual and material synergy is created. The flow of honest service to the pilgrims, as well as the contact of different layers of society in a clean environment away from social leveling, provides the most appropriate conditions for influence.

- Religious tourism is a center for modeling and religious systematization: The wide center of pilgrimage places provides the most suitable conditions for redesigning and optimizing economic, social, and cultural networks based on religious teachings and thereby creating constructive changes in social relations (Zamani, 2012).

• Culture and tourism

Cultural dimensions are important in studying human and social behavior. These dimensions are also of particular importance in the international environment because there are certainly cultural differences between countries (Dasville, 1999, 42). Tourism is one of the largest multinational activities. Studying tourism only at the level of economic issues means ignoring the undeniable role of this phenomenon as a factor of cultural change. Tourism, especially at the international level, is a potential driver of cultural change (Shaw & Williams, 1994, 14). Tourism is an all-encompassing social phenomenon that, by introducing a new system of relationships in all activities, causes changes in various levels of social life in the world. It also creates opportunities for cultural change, as local culture changes reflect the power of tourism in contemporary societies (Chang & Yeoh, 1999, 102). In the last years of the twentieth century, the United Nations Educational, Scientific and Cultural Organization (UNESCO), based on numerous studies in the field of tourism, declared at

the Paris Seminar in 1996 that the fundamental problem of the 21st century for tourism is culture and there would be no tourists without culture (Jafari et al., 2000). Socio-cultural effects of tourism indicate that tourism and travel affect the value systems of individuals and society, behavioral patterns, social structures, style, and quality of life of the host community and tourists. However, the main focus of studies in this field is on tourist destinations and less attention is paid to the sending areas and the tourists themselves (Hall & Page, 2001, 126).

Research method

This research is applied. The research method is descriptive-analytical. Field studies and researcher-made questionnaires were used to collect data. The validity and reliability of the questionnaires were confirmed by using the opinions of professors and experts in this field. These questionnaires include questionnaires for tourists, the local community, relevant managers, and experts. Due to the time and space limitations of this study, a total of 100 people were selected through a random sampling technique. Then, a special questionnaire for each group was distributed among the individuals. A two-way one-sample t-test was used to determine the significance of the effects of religious tourism on cultural and social dimensions and analyze the data in this study.

Findings

• Descriptive findings

- Local residents' questionnaire

According to the residents' questionnaire, the highest number of respondents (60.9%) were men, and only 39.1% of respondents were women. Of these, the highest number of respondents were single people (73.9%), while the lowest number of them were married (26.1%). In this regard, over half of them had a diploma (56.5%). Only primary and secondary education with 2.2 percent. Also, according to the type of activity of the respondents, the most activity is observed in the status of students and employees, each with a relative frequency of 37%, respectively. Also, the

lowest of each with a relative frequency of 2.2% is related to housewives and employees. Most people living in Shahr-e-Rey are born there (73.9%), and the least are immigrants from other cities (26.1%).

- Tourists questionnaire

According to the results, the highest number of respondents (63.0%) were women, while men had the lowest number of respondents (37.0%). Over half of the respondents, (56.5%), were married and the rest were single (43.5% people). In terms of the educational status of tourists and pilgrims, 37.0% held a diploma and only 2.2% had primary education. In terms of the type of activity of tourists, the highest level of activity was reported by the employed people (30.4%) and housewives (41.3%). Also, the lowest level of activity was related to retired and unemployed people with a relative frequency of 2.2%, respectively.

• Analytical findings

In this study, a one-sample t-test was used to determine the presence or absence of a significant relationship between the research variables.

- Cultural and social dimensions

Based on the variables of social and cultural dimensions, the answers are significant. The null hypothesis was rejected in them. This means that the answers of the respondents to these types of questions have a special orientation. In fact, according to the column of average numbers and <0.05 . = sig indicates that the answers are different from the mean and there is a relationship between the variables. According to the answers given, it can be concluded that the residents in religious places experience a very high level of peace and social security, also establish a good social relationship with tourists, and somehow agree with the development of tourism in their area. The existence of religious places, especially the shrine of Abdul Azim, and holding religious and national ceremonies in this place have caused cohesion and solidarity among the local community, and this is one of the positive effects of pilgrimage tourist attractions from the social perspective. Also, the analysis shows that the existence of places of pilgrimage in the region has not been able to be completely effective in reducing crime. There is a need to create more culture and strengthen the positive and effective aspects of pilgrimage attractions on the behavior and performance of people. Also, in terms of problems and traffic in the region, there is little satisfaction among citizens, and in this regard, more order and legality should be considered. According to the presented indicators, the existence of religious places and pilgrims is not always subject to special times and special ceremonies. The majority of respondents recognize the area as a religious city, and this is a special privilege for the area that can use the existing capacities and expand religious and pilgrimage tourism in this area.

- Frequency distribution of Imamzades and holy shrines from the perspective of residents

According to the results, the familiarity of the locals with the pilgrimage tourist attractions of their region (except for the shrine of Abdolazim Hassani) was determined, and the highest frequency (27 people) belongs to Imamzadeh Abdullah, and the locals are well acquainted with this religious place.

- Indicators of cultural and social dimensions (questionnaire for tourists and pilgrims)

According to the indicators presented in the cultural and social dimensions, and according to the column (sig) of the significance level of the two-way test, and the averages obtained according to the question, all the answers in this section are significant. It is concluded that there is a relationship between dependent and independent variables. Pilgrimage tourism has impacts on the social and cultural dimensions of the study area. The majority of respondents acknowledge the religious identity and shrines of the Shahr-e-Rey.

- Frequency distribution of Imamzadehs and blessed survival from the residents' perspective

According to the obtained results, which are related to the locals' familiarity with the pilgrimage tourist attractions of their region (except the shrine of Abdolazim Hassani), the highest frequency (27 people) is related to Imamzadeh Abdullah after the shrine of Abdolazim Hassani.

- Frequency distribution of Imamzadehs and holy shrines known by tourists and pilgrims

Most pilgrims and tourists know about the tomb of Bibi Shahrbanoo and the shrine of Imam Khomeini. It indicates that people who travel to Shahr-e-Rey have very little knowledge about the pilgrimage attractions of the region and mostly visit the shrine of Hazrat Abdul Azim. However, most of the holy places and survival in Shahr-e-Rey have been registered as national monuments. The highest frequency is 60.9%. The majority of respondents have come to the study area more than four times for pilgrimage. It shows the importance of pilgrimage among the people and Muslims. It also shows the familiarity of tourists with Shahr-e-Rey and the existence of Abdolazim Hassani's court as the main tourist attraction in the region.

- Descriptive analysis in terms of travel motivation

Frequency percentage indicates that the alternative of "pilgrimage" (84.4%) has the highest frequency. After that, the options of "visiting historical and cultural places" and "visiting acquaintances and friends" are in the next ranks, respectively. It indicates that the main motivation for people to travel to Shahr-e-Rey is a pilgrimage. It also shows the high religious and pilgrimage capacities in the study area.

- Descriptive analysis by type of trip

According to the obtained frequency percentages, it is

clear that the highest frequency percentage (58.7%) is related to the option of traveling with family. In the next order, the highest frequency is related to the option of traveling with relatives and friends (15.2%). It indicates the dimension of pilgrimage tourism, which is different from other types of tourism and is done in groups.

- Indicators of cultural and social dimensions (questionnaire for officials and experts)

Among the indicators of cultural and social dimensions, there is equality between the significance of the answers and their non-significance from the perspective of experts and officials. According to the significant number of 0.⁹⁵ at the 95% confidence level, the answers in which a specific orientation is seen are specified in the table (and are different from the mean). Also, according to the experts' response and its comparison with tourists' awareness of other tourist attractions in the region, there is a discrepancy. As analyzed in the previous steps, the quality of information about the region's pilgrimage attractions that tourists are provided with is poor. All relevant departments and bodies have their initial priority in the collections under their supervision over the commemoration of national and religious rites in the region. After that, the protection and restoration of religious buildings is a priority for tourism-related departments. The second priority is to pay attention to the accommodation and welfare issues of the pilgrims. The third priority, which has the highest frequency, is to identify more and more religious places for people. It shows that the celebration of religious and national rituals, which is the priority of the departments related to the tourism industry, is one of the positive points of management in the region, which causes regional and national cohesion and solidarity through the presence of the local community and tourists and is effective in strengthening the cultural and social dimensions of the region.

- Priority of influential organizations in the field of culture (experts and officials' views)

It shows the importance of the mentioned organizations in the field of culture. As it is known, most of the answers consider the option of the holy shrine of Abdul Azim as the custodian of its culture and education in Shahr-e-Rey. After that, most of the choices are officials, people, and non-governmental organizations.

Conclusion

According to the general results and the answer to the main question of the research, the tourist attractions in Shahr-e-Rey can be considered one of the main cultural, historical, and religious tourist attractions not only in Tehran province but also at the national level. Also, according to the special

characteristics of the city, we can see significant successes in the field of tourism in the region in the future with well-codified and correct planning at the international level. For the region's development in terms of tourism, special attention should be paid to infrastructure and facilities, especially accommodation facilities and the establishment of a pilgrimage house in Shahr-e-Rey. Also, in the cultural and social dimensions at the regional level, the relationship between the local community and tourists, the benefits of pilgrimage tourism development by experts and those in charge of the tourism industry in Shahr-e-Rey, more efforts should be made to see more positive effects of pilgrimage attractions in cultural and social dimensions in Shahr-e-Rey. According to the analysis, it was found that in this dimension, weaknesses, and inadequacies exist in this city. Also, due to the special characteristics of Iran and the fact that religious tourism can be more developed than other types of tourism, in the field of identifying the attractions of pilgrimage tourism in the region to tourists, extensive and continuous publicity is needed to see a favorable impact on cultural and social dimensions. Based on the research findings, suggestions for the development of religious tourism in the region are presented:

- Identifying the religious tourist attractions of the region and introducing them to tourists.
- Informing the local community about the pilgrimage tourism benefits and its development in the study area, especially in terms of its cultural and social effects on residents.
- Paying attention to tourism infrastructure in Shahr-e-Rey, especially in the field of accommodation facilities for pilgrims who intend to stay overnight in the area.
- Paying more attention to health and safety issues in religious places, especially observing cleanliness and hygiene around the shrine, religious and pilgrimage places.
- Using more accurate city signs and symbols in the region to guide tourists.
- Paying more attention to cultural and social issues in Shahr-e-Rey and training related to these issues.
- Creating a link between buildings and historical sites around the holy places for the further prosperity of tourism in the region.
- Creating better and more effective communication between departments and agencies related to the tourism industry in Shahr-e-Rey.
- Preservation and revival of historical structures around the shrines to attract more tourists and pilgrims.
- Identifying and introducing the ancient rituals and ceremonies of Shahr-e-Rey to tourists and residents of the region and reviving them.

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