

Original Research Article

A Study on the Perception of Participants in the Arbaeen Mega Event: A Phenomenon of Religious Tourism in Today's World

Mahdieh Bod*

Member of the Scientific Faculty of the Research Institute of Cultural Heritage and Tourism, Tehran, Iran.

Received: 13/06/2023

Accepted: 10/07/2024

Available online: 22/07/2024

Abstract | Given the significance of the Arbaeen event as one of the most important religious tourism events for Shiites, the present study aims to explore the contexts and reasons for the enthusiastic participation of Iranian Shiites, as well as their experiences and perceptions of this activity, using a social interpretive approach. The research methodology is qualitative. Data was collected using conventional methods in ethnography and analyzed through grounded theory. The research results indicate that factors such as the inefficiency of the internal decision-making system, due to the government's and administrative system's encounters with various crises in political, economic, social, and cultural domains, and social inequality, play roles in the participation in this event. This inequality is interpreted by participants as a sense of religious discrimination and a lack of rights. The semantic reconstruction of the pilgrims' experience and understanding of participating in this event serves as a channel for social participation and solidarity, cultural change, and a communication bridge between stakeholders and executive officials. The core category suggests that the Arbaeen pilgrimage event acts as an alternative to existing constraints.

Keywords | *Religious Tourism, Event, Mega Event, Arbaeen.*

Introduction | Both understanding and perception of existence have always been a focus for humans. Among various sources of knowledge, travel is considered a significant one that can greatly enhance human awareness. Particularly, culture is deemed a valuable resource that can contribute immensely to human discovery, understanding, and perception of the world through cultural tourism and visits to the history and culture of a region. Understanding the truths of existence is intertwined with the human spirit and psyche and is not solely confined to material pleasures and appearances. This is because humans consist of both material and spiritual dimensions, and the desire to know, discover, and understand is closely related to the human spirit.

To this end, attention to spiritual themes, or in other words, spirituality, is among the concepts that can bring humans closer to their non-material and spiritual

dimensions. Therefore, the question arises: what understanding and perception does an individual, as a cultural tourist, achieve from visiting the culture and history of a region, in the context of spiritual themes and emphasis on the non-material dimension of human existence? (Imani Khoshkhoo et al., 2018, 1).

If we consider culture as a collection of meaning-making symbols, then religion, as a collection of symbols tied to sacred meanings, is responsible for transmitting, creating, and reproducing meanings that are formed around sacred symbols. In fact, religious tourism in the contemporary world seeks to find the manifestation of religion in people's behaviors and beliefs in critical situations and as they truly occur.

Followers of each religion understand the religious and cultural functions of their faith better than anyone else, employ them, and create models that can provide a basis for conducting religious rituals. In the Shia religious tradition, like other religions, there are a set of rituals

* Corresponding Author: 0989122548394, m.bod@richt.ir

that can be one way of keeping the religion alive. One of the rituals in Shia Islam that imparts a unique meaning to people's understanding is the Arbaeen pilgrimage.

Such events play a significant role in forming and expanding the public sphere. Since religious tourism events are social constructs, it is necessary to examine such ceremonies from a sociological perspective, focusing on their cultural, political, social, and ideological potentials. Indeed, the Arbaeen rituals provide a window through which one can observe the dynamic movement of religious tourism in Shia Islam and analyze and evaluate its impacts.

Since 1980, event tourism has been considered one of the most critical phenomena in the competitive global economic space. Most event tourism literature focuses on marketing skills, management, and economic impact assessment; conversely, the social, cultural, and environmental effects of these events and local attitudes toward these impacts have been almost overlooked. Generally, there is a noticeable absence of a comprehensive view of events and their modeling in scientific research. In a Witt's study (2003) states that most research emphasizes the economic effects and benefits of events and neglects ethics and realistic discussions. The perceptions and attitudes of participants regarding the impacts of events must be observed and taken into consideration (Zhou, 2006, 40).

What is clear is that the perceptions and attitudes of residents, participants, and experts regarding the actual outcomes of events are often overlooked. Planners and entrepreneurs must pay special attention to the participants and experts to ensure the sustainability of the event outcomes (*ibid.*, 53). Experiences should be conceptualized and examined in three interrelated dimensions: what people do, or behave (behavioral dimension), their feelings, states, and attitudes (affective dimension), and cognition (awareness, perception, inference). We aim to comprehensively understand the event tourism experience, from needs, motivations, attitudes, and expectations of the event to the actual experience (doing or being there) and its effects on future behaviors (Getz, 2008, 407).

This study will examine the Arbaeen event using the direct experience of the researcher and the approach of Iranian activists, investigating a unique phenomenon in religious tourism, which, due to its vast population, can be considered one of the largest religious events in the world. The main issue of the present research is to understand the contexts and reasons for pilgrims' participation in the event and their perception of their involvement. The importance of analyzing such an event is highlighted by its growth and the interest of

pilgrims in religious activities in an environment still considered underdeveloped in terms of religious tourism development indicators. Therefore, the main research question is: how do pilgrims perceive and interpret the Arbaeen event? What do tourists identify as the contexts, channels, and reasons for participating in this event, and what have been their perceptions and the resulting outcomes?

Theoretical Foundations

• The religious mega-Event of Arbaeen

In discussions of event tourism, the term "mega-event" refers to the largest events attended by more than one million people (Shahrabi Farahani, 2021). These events are so significant that they have a profound impact on the economy of the host destination and resonate globally through media coverage. Hall (1993) describes mega-events as phenomena that explicitly target large and international tourism markets and merit the title "mega" due to the size of participant markets, objectives, government financial resources, potential impacts, media coverage, structures and organizations, infrastructures, and political, economic, and social effects on the host community (Bod, 2019).

• Participation in religious rituals (Arbaeen)

Social participation refers to various individual and group actions aimed at influencing one's own and the community's destiny and affecting decision-making processes regarding public affairs. It is typically measured through membership in associations, clubs, and other social institutions. This concept is often used in literature related to development and social capital. Collective participation, however, refers to a type of collective action where individuals acquire a new collective identity and cooperate in a set of activities to achieve a common goal. It essentially means employing personal resources to contribute to collective action (Ramezani Tamijani, 2020b). One form of collective participation is participation in religious rituals. According to Ashiwa and Wank (2009), participation in religious rituals involves interest in religious matters, readiness to engage in religious activities, and collaboration with religious institutions. Serageldin et al. (2001) suggest that this participation can be studied as informal and formal.

• Solidarity and social participation during religious rituals

For the first time in social sciences, Durkheim (1964) did not consider religion as an obstacle to social cohesion and order but as a potential factor in stabilizing order and cohesion, discussing the role of religious groups in social structuring (Ling & Bouma, 2008; Sheleff, 2021).

Durkheim viewed religion and its rituals as threads upon which society is built and bonded (Bellah, 2005). Wherever there are religious rituals, there is inevitably solidarity and altruism, which are fundamental to life (Dubeski, 2001). Pre-modern societies with a segmentary structure experience a type of mechanical solidarity (Bod & Korani, 2023). In these societies, religion is solidified through shared values rooted in common experiences, which determine the details of actions (Henriksen, 2020). In modern societies, religion acts as a factor in establishing social ties and social cohesion while maintaining differences (McCaffree & Shults, 2022). In modern society, a new form of social solidarity, ethics, and values is necessary to prevent disintegration and fragmentation. This order, based on the acceptance of differences and mutual dependence, forms an organic order with a cohesive nature (Sohrabi, 2019). In 2017 Kwak & Shun discussed solidarity and social cohesion in the context of religious rituals. Pilgrims participating in a religious ritual form a subsystem of a society that, despite depending on resources and inputs from political, economic, cultural, territorial structures, and ancient relations, analytically and empirically possess relative identity and independence (Khan et al., 2016). Every religious community lies within a social domain where solidarity and general collective identity prevail (Campbell, 2005). According to Kurthen & Heisler (2009), the formation of any general collective identity as the foundation of a democratic social order requires liberation from political and economic dominance. Internally, a religious community entails a symbolic structure, purposeful discourse, and positive and favorable social motivations such as wisdom, trust, honesty, extroversion, and friendship, accompanied by extensive, conscious, and voluntary social interactions and rituals (Frunzã, 2012).

Pilgrims, as religious tourists, are seen as intermediate communities that form a bridge between the host and guest communities (Sinha & Mohanty, 2021). Appleby (1992) sees pilgrims as a segment of social life that, despite being independent of both communities, creates a space for free, rational, and non-dominant activity. This concept can evoke the notion of the public sphere. Butler et al. (2011) consider the use of the public sphere by religion for interactions as essential in forming structures, and general values, achieving communicative rationality, and fostering social development and evolution. Therefore, religious tourists can be regarded as significant actors in the public sphere and social participation. From this perspective, religious tourists are important for three reasons: first, they enable a more balanced distribution of power and form social power;

second, they become more politically and socially active by broadening their interests and expanding human relations; third, considering the potential nature of the public sphere and the necessity of its constant recreation through collective action, the formation of individual and collective identity depends on their participation in religious rituals. The absence of positive symbolic rules at the three mentioned levels would threaten the religious community and weaken the general collective identity as the foundation of social order and democracy.

Research Background

Tajbakhsh (2022) conducted a study titled “Harms of Arbaeen Hosayni Walk: A Sociological Study”. The findings indicate that the threats to the Arbaeen pilgrimage include cultural differences and conflicts, competition among Iranian moqebes (hospitality tents) and the disruption of the traditional Iraqi Arbaeen pattern, social harms, conventionalization, wastefulness, environmental pollution, neglect of religious obligations, the presence of deviant sects, division among Shiites and Sunnis, and the governmentalization of Arbaeen. The general conclusion of this study is that improving the current situation, deepening religious knowledge, and increasing awareness about the philosophy of the Arbaeen pilgrimage should be prioritized. Ramezani Tamijani (2020a) conducted a study titled “Investigating the Dimensions and Subjective Parts of Collective Participation in Arbaeen Pilgrimage”. The present study aims to describe the distinct and unique characteristics of the hidden dimensions and properties of this social field, or in other words, the mental world of the Arbaeen pilgrimage participants, by focusing on the field of collective participation in the Arbaeen pilgrimage and dividing this field into three layers: explicit, semi-explicit, and hidden. After three stages of coding, 13 sub-themes were extracted to explain the mental world of the Arbaeen pilgrimage participant, which were categorized and explained under four main themes: attitudes, images, notions, and interpretations.

In another study by Ramazani Tamijani (2020b) titled “Types and areas of collective participation in the Arbaeen walk”, it was concluded that the Arbaeen pilgrimage features a unique type of participation. Nikjoo et al. (2021) found that the collective motivations of individuals and the psychological effects of collective gatherings draw people to this event as a form of social reaction to the current conditions and shortcomings in this field. Other reasons for attending the Arbaeen event include social fragmentation and the narrowing circle of belonging and commitment to fellow believers, disregarding public interests in favor of material values due to economic difficulties and internal relational disturbances.

Research Methodoly

The methodological approach of this study is qualitative, utilizing ethnography for conducting the research operations. Ethnography involves studying people in their natural social environment using tools and methods that can uncover social meanings and activities (Hammersley & Atkinson, 2019). Achieving this deep description requires techniques and tools that can organize and arrange the collected data, leading to a theory based on reality and the obtained data. This type of theory is known as grounded theory (Corbin & Strauss, 1998).

In this research, the researcher participated in the Arbaeen pilgrimage twice to gain the perspective of the actors and collected qualitative data using three methods: in-depth and semi-structured interviews, participatory observation, and video and photography for data documentation. A total of 56 open interviews were conducted (15 with officials and 41 with pilgrims). Grounded theory was used to analyze the research findings. To demonstrate the credibility of the research findings, quotes from the study participants were frequently used, and the auditing technique was employed to obtain consensus from experts. Accordingly, the supervision of experts in grounded theory was utilized in various stages of coding, conceptualization, and category extraction.

Findings

• Pilgrims’ experience and understanding of the Arbaeen event

In this section, we aim to explore the participants’ interpretation of attending the Arbaeen event. Based on

the research questions, the obtained information and data were extracted through the coding process. During this process, over 47 concepts were derived, which were eventually combined into related categories as outlined in Table 1.

• Arbaeen as an intermediary

One aspect of mediation is the establishment of a connection between the people and the government, highlighting the role of mediation and facilitation of this event. The Arbaeen event has been influential in strengthening social capital for both Iranian pilgrims and officials.

• Arbaeen as a facilitator of social change

The Arbaeen event plays a significant role in transforming everyday and ordinary topics into social issues. Additionally, interviewees believe that the Arbaeen event can also address unconventional cultural beliefs in society.

• Arbaeen as a restorative agent

Another aspect of social cohesion, from the interviewees’ perspective, is strengthening the connection between organizations, especially those with overlapping domains and insufficient collaboration.

• Grounds for Shaping the Arbaeen Event

To answer the question of what grounds and reasons underlie the Iranian community’s participation in the Arbaeen event, participatory observations and interviews were conducted with participants, and data were extracted. The information and data obtained were extracted during the coding process. Through the coding process, over 69 concepts were derived from the texts, which were eventually combined into 22 subcategories and 6 main categories as outlined in (Table 2).

Table 1. Open and Axial Coding Related to Tourists’ Experience and Understanding of the Arbaeen Event. Source: Author.

Concepts	Main Categories	Axial Categories
A bridge between people and government, participation, interaction and communication, media engagement, program implementation, compensating for government shortcomings	Communication bridge, implementation, serving people, mediation	Mediation and rebuilding interactions
Cultural beliefs, pursuing public demands, public orientation, relying on public capabilities, organizing, helping others as an inherent human trait, need for change, effectiveness, changing attitudes, gaining new experienceS	Public orientation, cultural development, awareness-raising, cultural change	Facilitation in social change
Belief in collective power, connecting religious groups, social participation, social empathy, unity, networking, voluntarism, social activities, humanitarian activities, non-material goals, spontaneous activities, social concerns	Social commitment, social participation, spontaneity, volunteering, concern	Healing and social reconstruction

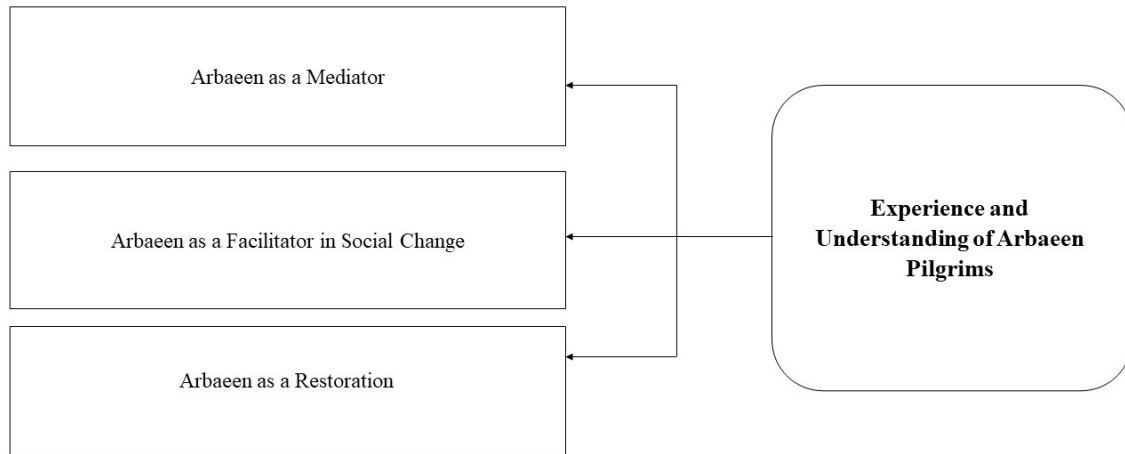


Fig. 1. Pilgrims' Experience and Understanding of the Arbaeen Event. Source: Author.

Table 2. Open and Axial Coding Related to the Grounds and Reasons for Participating in the Arbaeen Event. Source: Author.

Concepts	Main Categories	Axial Categories	Type of Category
Escaping ruling constraints, failure of organizations to perform, society and officials' shortcomings, government's inability to create social cohesion, bureaucracy, lack of meritocracy, ignoring religious society	Ignoring the religious community, ritualism of the system, incompetent managers, and lack of meritocracy.	Inefficiency of the decision-making system	Causal Condition
Deficiency in internal religious ceremonies, arbitrary performance, social deprivation, discrimination, weakness of social rights, weakening of Shia identity, violation of rights, political and religious discrimination	Religious and ethnic discrimination, deterioration of citizenship, arbitrary implementation	Inequality	
Staying away from everyday life, feeling useful, enjoying collective work, social responsibility, meeting new people, seeing usefulness as a life goal	A feeling of a void, escaping monotony, the necessity of practical action, bypassing helplessness	Escaping monotony and adding meaning to life	Contextual Condition
Belief in collective power, lived experience, belief in the greater power of the group, interest in religious activities, interest in volunteering, collective spirit, enjoyment of group activities, social engagement	Experience with group work, personal issues, collective work spirit, and a feeling of effectiveness	Benefiting from organizational channels	
Social concern, social commitment, helping others, responsibility towards future generations, humanitarian duty, service, humanitarian activity, sensitivity to society	Social-religious commitment, social-religious concern, altruism, social-religious sensitivity	Social-religious responsibility	Intervening Condition
Personal growth, earning credibility, gaining social-religious status	Social skills, acquiring status	Social-religious responsibility	

• Inefficiency of the decision-making system

Drawing on Habermas’s conceptual framework, the government and its resulting administrative system face various crises in political, economic, social, and cultural arenas (Habermas, 2012). In the economic arena, there is a crisis of inefficiency; in the social arena, a crisis of social motivation; and in the cultural arena, a crisis of rationality. Thus, the entire political system struggles with a crisis of legitimacy and acceptance due to economic, social (transformation of the public sphere), and cultural interference. The administrative system is essentially mired in ritualism and corruption. These issues and crises have become more pronounced in the religious Iranian society, leading to a paradoxical situation.

• Inequality

One of the main grounds for the growth of religious activism is the presence of internal economic, social, and political inequalities. Many interviewees noted a significant sense of religious discrimination, lack of rights, and violations of laws.

• Escape from routine and giving meaning to life

One of the reasons for participating in the Arbaeen event, as stated by the interviewees, is the escape from routine life and the desire for change and new experiences in the hope of social change. They believe that participating in this event has added variety to their social interactions and brought excitement back to their lives.

• Utilizing organizational channels

One of the factors facilitating this event is the use of organizational channels, meaning individuals’ membership in various religious groups and institutions, which increases participation.

• Social responsibility

Social-religious concerns, commitment, helping others, feeling responsible towards future generations, providing service, and sensitivity towards the religious community are among the themes frequently mentioned by the interviewees as the main reasons for participating in the event.

• Gaining social-religious credibility

According to the interviewees, one of the motivations for participating in this event is to gain credibility and prestige. Participating in such an event expands the scope of interactions and enhances public trust, providing pilgrims with a form of social capital (Fig. 2).

• Consequences of participating in the Arbaeen Event

In this section, we aim to understand the impact of participating in the Arbaeen social event on the personal and social lives of the participants. To this end, coding was performed, and simultaneously, the main categories were extracted (Table 3 & Fig. 3).

• Core category: The Arbaeen Pilgrimage as an alternative for existing constraints

The core category of this research, based on 9 categories (Table 4 & Fig. 4). responds to contextual, interactive, and consequential questions in the most abstract manner. The pathway of its emergence from the data can be traced through the main categories. From the 9 derived categories, 5 main categories were extracted, indicating the problematic nature of the political, social, and cultural relationships within the religious community in Iran. By referring to the main categories, the emergence path of the core category from concepts, categories, and quotes can be followed.

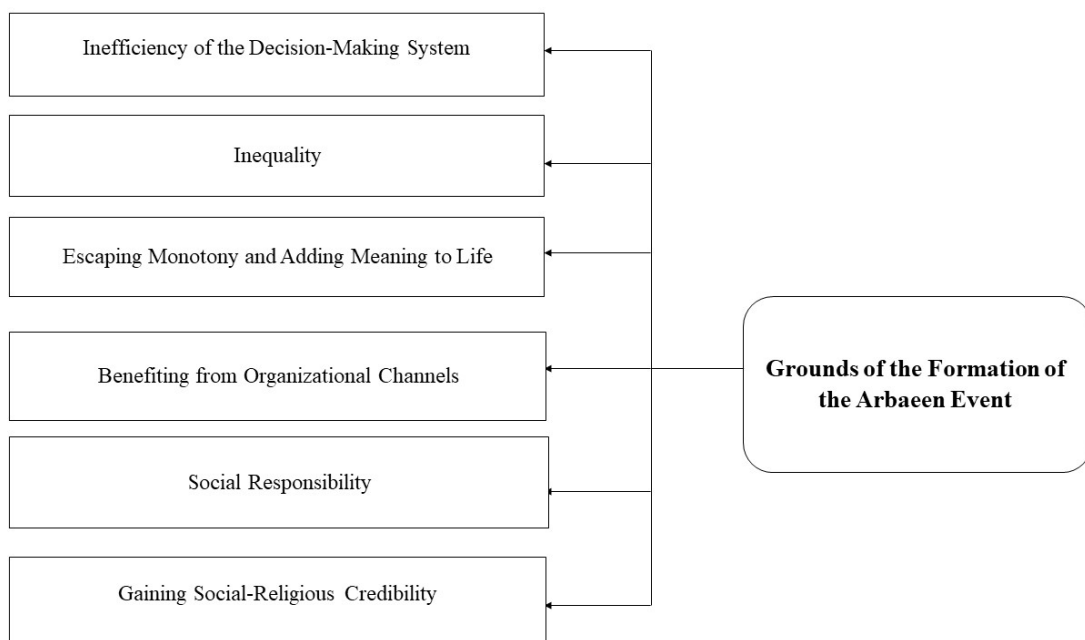


Fig. 2. Grounds for Shaping the Arbaeen Event.Source: Author.

Table 3. Open and Axial Coding Related to the Consequences of Participating in the Arbaeen Event. Source: Author.

Concepts	Main Categories	Axial Categories
Valuing religious participation, moving beyond reductionism, changing attitudes, concern, maturity, moving from limited religious views to sociological insight, realism	Maturity, concern, not reducing religion to an individual matter	Social insight
Rebuilding relationships, becoming a role model for others	Authority, Impact	Social modeling
Personal pleasure, spiritual purification, enthusiasm, feeling valued	Inner peace, spiritual purification, enthusiasm	Personal comfort

Table 4. Selective Coding Related to the Core Category. Source: Author.

Categories	Type	Axial Category	Core Category
Escaping monotony/adding meaning to life	Contextual condition		
Social change	Strategic	Self-expressive	
Personal comfort	Consequential		
Sociological insight	Consequential		
Benefiting from organizational channels	Contextual condition	Interactions	Arbaeen Pilgrimage as an Alternative for Existing Constraints
Mediation	Strategic		
Inefficiency	Causal condition	Structural pressure	
Credibility	Intervening condition		
Responsibility	Intervening condition	Identification disorder	
Inequality	Causal condition		
Solidarity	Strategic		
Following a role model	Consequential	Repairing the disorder	

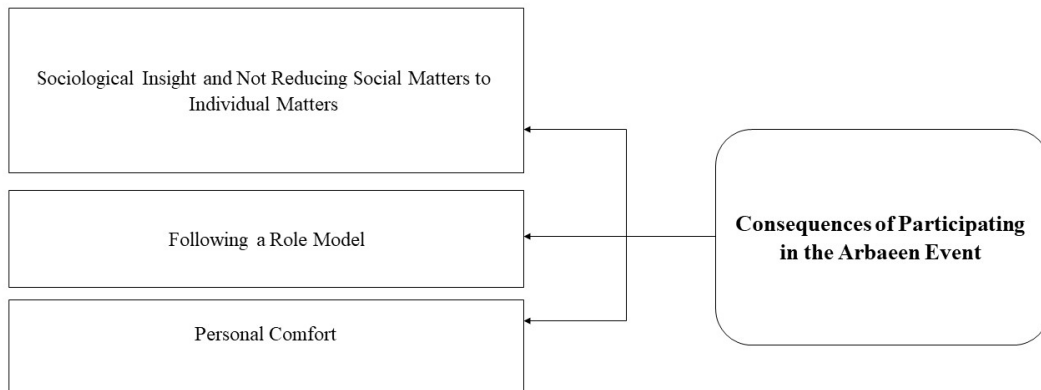


Fig. 3. Consequences of Participating in the Arbaeen Event. Source: Author.

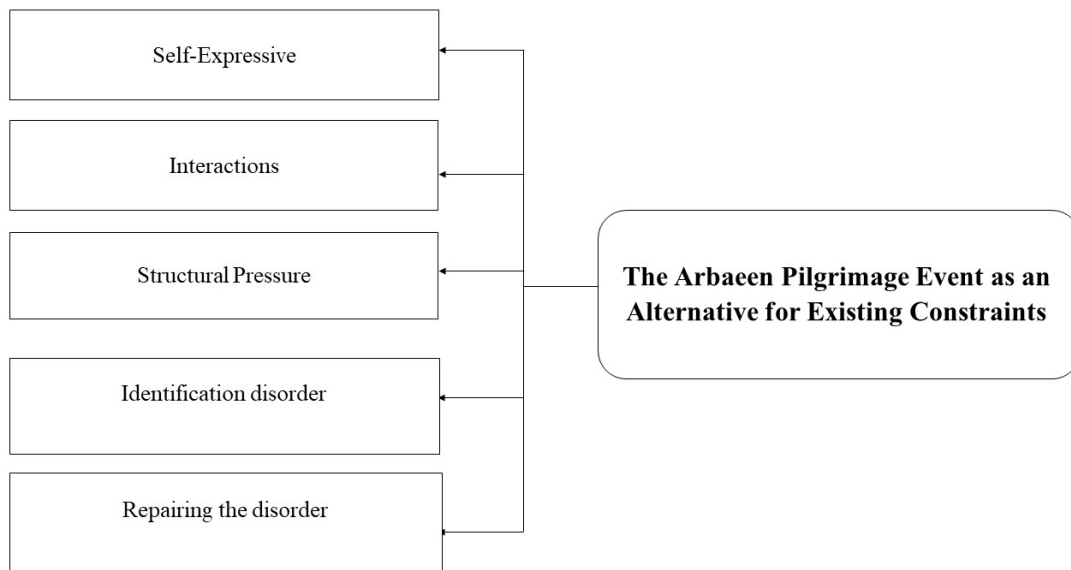


Fig. 4. The Arbaeen Pilgrimage as an Alternative for Existing Constraints. Source: Author.

Discussion & Conclusion

Considering the centralized system of Iranian society and the dominance of the political subsystem, the experience and understanding of religious tourists or pilgrims participating in the Arbaeen event highlight the significant role of this event as a mediator between the government and various groups of people. From this perspective, the Arbaeen event has played a crucial role in strengthening institutional and social capital. The purpose of the present study was to explore the grounds and reasons for pilgrims participating in the Arbaeen event and their understanding of this participation. The results of the study indicate that individuals' actions are not limited to material issues, and the social coefficient of the Arbaeen event focuses on social reconstruction and the transition from prescriptive order to cohesive order. In other words, the Arbaeen event has successfully defined and reconstructed social order.

A look at the contextual characteristics of the Arbaeen event shows that most participants are young people. For the youth, religious activity is a channel for self-expression, giving meaning to life, and escaping the monotony that

dominates daily life. One of the strategies emphasized by participants in the event is raising awareness in society and enhancing social and religious sensitivity. According to the study results, the Arbaeen event has helped in the formation of issues, the enhancement of insight, and consequently, minor changes in society. Participants in this event, as the middle class, possess significant mobilization potential due to their religious and social capital, which necessitates greater recognition of their activism. The lack of openness in many governmental institutions, poor coordination, unclear criteria, and regulatory mechanisms have become major challenges for individuals participating in this event.

The role of the Arbaeen event in rebuilding social bonds, strengthening collective cooperation, and encouraging individual participation is undeniable. The more people can participate in such an event, the more social capital will increase because connections, trust, friendships, participation, and rational action are effective outcomes of such events. Therefore, it seems necessary to strengthen

and continue providing opportunities for participation in the Arbaeen event and to reduce related costs for tourists. This study can increase the awareness and understanding of relevant authorities for future planning regarding this event to prevent it from facing various challenges.

The combination and linkage of these concepts enable pilgrims to find in the Arbaeen pilgrimage everything they expect from religion in both individual and social spheres. Accordingly, the Arbaeen pilgrimage will maintain its current appeal and impact as long as it meets individual needs and social concerns.

References list

- Appleby, J. (1992). *Liberalism and republicanism in the historical imagination*. Harvard University Press.
- Ashiwa, Y., & Wank, D. L. (Eds.). (2009). *Making religion, making the state: The politics of religion in modern China*. Stanford University Press.
- Bellah, R. (2005). Durkheim and ritual. In J. C. Alexander & P. Smith (Eds.), *The Cambridge companion to Durkheim*. Cambridge University Press (pp. 183-185). https://books.google.com/books/about/The_Cambridge_Companion_to_Durkheim.html?id=T9_iIrqZyV8C
- Bod, M. & Korani, Z. (2023). Arbaeen Event as an Alternative to Existing Bottlenecks. *Journal for the Scientific Study of Religion*, 62(2), 359-381. <http://dx.doi.org/10.1111/jssr.12832>
- Bod, M. (2019). Mega Event of Arbaeen, a Manifestation of Religious Tourism. *Journal of Art and Civilization of the Orient*, 7(23), 5-14. <https://doi.org/10.22034/jaco.2020.83915>
- Butler, J., Habermas, J., Taylor, C. & West, C. (2011). *The power of religion in the public sphere* (E. Mendieta & J. VanAntwerpen). Columbia University Press. https://books.google.com/books?id=4n_DNWAdxUEC&printsec=frontcover#v=onepage&q&f=false
- Campbell, H. (2005). *Exploring religious community online: We are one in the network* (Vol. 24). Peter Lang. <https://books.google.com/books?id=nkEHmdr-7ZUC&printsec=frontcover#v=onepage&q&f=false>
- Corbin, J. & Strauss, A. (1998). *Basics of qualitative research techniques and Procedures for Developing Grounded Theory*. Sage. https://books.google.com/books/about/Basics_of_Qualitative_Research.html?id=hZ6kBQAAQBAJ
- Dubeski, N. (2001). Durkheim's altruism as the source of his social holism: A discussion of the viability of a social basis for moral principles. *Electronic Journal of Sociology*, 5(3), 1-17. <https://sociology.org/durkheims-altruism-as-the-source-of-his-social-holism-a-discussion-of-the-viability-of-a-social-basis-for-moral-principles/>
- Durkheim, E. (1964). *The elementary forms of the religious life*. Allen & Unwin.
- Frunzã, S. (2012). Political communication and the median space of religious experience. *Revista de cercetare si interventie socialã*, (39), 176-186. <https://www.rcis.ro/fr/dans-ce-numero/714-political-communication-and-the-median-space-of-religious-experience.html>
- Getz, D. (2008). Definition, evolution and research. *Journal of Tourism Management*, 29(3), 403- 428. <https://doi.org/10.1016/j.tourman.2007.07.017>
- Habermas, J. (2012). *The crisis of the European Union: A response*. Polity.
- Hall, C. M. (1993). *Hallmark tourist events: impacts, management and planning*. Belhaven Press.
- Hammersley, M. & Atkinson, P. (2019). *Ethnography: Principles in practice*. Routledge.
- Henriksen, J. O. (2020). Religion as the Other Source of the Modern Western World: Habermas's Contribution to the Contemporary Role of Religion. *Nordic Journal of Religion and Society*, 33(2), 114-125. <https://doi.org/10.18261/issn.1890-7008-2020-02-04>
- Imani Khoshkhou, M.H., Shahrabi Farahani, M. & Araqi, M. (2015). Barrasi-e Ertebat Mian Safar va Ma'naviat dar Adyan-e Pish az Eslam (Motale'e-ye Moredi-ye Adyan-e Zartosht, Yahudiat va Masihiat) [Investigating the Relationship Between Travel and Faith in Pre-Islamic Religions (Case Study of Zoroastrians, Judaism

and Christianity)]. *Proceedings of 1st International Conference on Tourism and Spirituality, Science and Culture University*.

- Khan, S. S., Hopkins, N., Reicher, S., Tewari, S., Srinivasan, N. & Stevenson, C. (2016). How collective participation impacts social identity: A longitudinal study from India. *Political Psychology*, 37(3), 309-325. <https://doi.org/10.1111/pops.12260>
- Kurthen, H. & Heisler, B. S. (2009). Immigrant integration: Comparative evidence from the United States and Germany. *Ethnic and Racial Studies*, 32(1), 139-170. <https://doi.org/10.1080/01419870802298439>
- Ling, R. & Bouma, G. D. (2008). Religion and social cohesion. *Dialogue (Academy of the Social Sciences in Australia)*, 27(2), 41-50.
- McCaffree, K. & Shults, F. L. (2022). Distributive effervescence: emotional energy and social cohesion in secularizing societies. *Theory and Society*, 51, 233-268. <https://philpapers.org/go.pl?id=MCCDEE&proxyId=&u=https%3A%2F%2Fdx.doi.org%2F10.1007%2Fs11186-021-09470-0>
- Nikjoo, A., Razavizadeh, N. & Di Giovine, M. A. (2021). What draws Shia Muslims to an insecure pilgrimage? The Iranian journey to Arbaeen, Iraq during the presence of ISIS. *Journal of Tourism and Cultural Change*, 19(5), 606-627. <https://doi.org/10.1080/14766825.2020.1797062>
- Ramezani Tamijani, S. (2020a). Investigating the Dimensions and Subjective Parts of Collective Participation in Arbaeen Pilgrimage. *Religion & Communication*, 27(1), 357-384. <https://doi.org/10.30497/rc.2020.75524>
- Ramezani Tamijani, S. (2020b). Types and areas of collective participation in the Arbaeen walk. *Journal of Iranian Cultural Research*, 13(2), 117-143. <https://doi.org/10.22035/jicr.2020.2531.2959>
- Ramezani Tamijani, S. (2022). Policy Implications of Participation Field Rules in Arbaeen Foot Pilgrimage. *IAU International Journal of Social Sciences*, 12(2), 93-107. <https://doi.org/10.30495/ijss.2022.20083>
- Serageldin, I., Shluger, E. & Martin-Brown, J. (2001). *Historic cities and sacred sites: cultural roots for urban futures*. World Bank Publications.
- Shahrabi Farahani, M. (2021). Human Spiritual Perception of the Religious Arbaeen Mega Event. *Journal of Islam and Social Sciences*, 13(25), 33-53. <https://doi.org/10.30471/soci.2020.6645.1542>
- Sheleff, L. S. (2021). *Social cohesion and legal coercion: A critique of weber, Durkheim, and Marx*. Brill. https://books.google.com/books/about/Social_Cohesion_and_Legal_Coercion.html?id=UJxLU629ksAC
- Sinha, R. & Mohanty, P. (2021). Sriniketan: The Future Cultural Destination of India. In A. Sharma & A. Hassan (Eds.), *Future of Tourism in Asia*. Springer (pp. 79-95). https://doi.org/10.1007/978-981-16-1669-3_6
- Sohrabi, H. (2019). A Durkheimian critique of contemporary multiculturalism. *Ethnic and Racial Studies*, 42(8), 1283-1304. <https://doi.org/10.1080/01419870.2019.1585898>
- Tajbakhsh, G. (2022). Harms of Arbaeen Hosayni Walk: A Sociological Study. *Shi'a Pajoohi*, 8(22), 113-137. https://shia.urd.ac.ir/article_150473.html?lang=fa
- Witt, S. F. (2003). Mega events and mega attractions. *Tourism Management*, 9(1), 76-77. [https://doi.org/10.1016/0261-5177\(88\)90063-5](https://doi.org/10.1016/0261-5177(88)90063-5)
- Zhou, Y. J. (2006). *Government and residents perceptions towards the Impact of a mega event: the Beijing zoo & Olympic game* (Unpublished Ph.D's dissertation in Philosophy). School of Hotel and Tourism Management, Hong Kong Polytechnic University, Beijing, China.

COPYRIGHTS

Copyright for this article is retained by the authors with publication rights granted to Tourism of Culture journal. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0/>).



HOW TO CITE THIS ARTICLE

Bod, M. (2024). A Study on the Perception of Participants in the Arbaeen Mega Event: A Phenomenon of Religious Tourism in Today's World. *Tourism of Culture*, 5(17), 16-25.

DOI: 10.22034/TOC.2024.402094.1125

URL: https://www.toc-sj.com/article_200389.html?lang=en

