

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/339357852>

A study on tourist demand for Pahlevani and Zoorkhanei rituals as ancient Iranian sport

Article in Journal of Sport Tourism · February 2020

DOI: 10.1080/14775085.2020.1728364

CITATIONS

0

READS

24

3 authors:



Maryam Masaeli

Art University of Isfahan

1 PUBLICATION 0 CITATIONS

SEE PROFILE



Neda Torabi Farsani

Art University of Isfahan

51 PUBLICATIONS 468 CITATIONS

SEE PROFILE



Mohammad Mortazavi

Art University of Isfahan

20 PUBLICATIONS 31 CITATIONS

SEE PROFILE

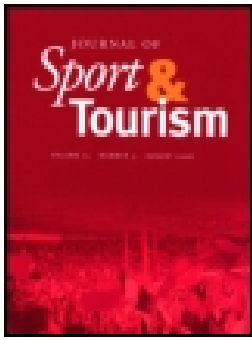
Some of the authors of this publication are also working on these related projects:



A thesis or dissertation of a student [View project](#)



گردشگري کنشاورزي [View project](#)



A study on tourist demand for Pahlevani and Zoorkhanei rituals as ancient Iranian sport

Maryam Masaeli, Neda Torabi Farsani & Mohammad Mortazavi

To cite this article: Maryam Masaeli, Neda Torabi Farsani & Mohammad Mortazavi (2020): A study on tourist demand for Pahlevani and Zoorkhanei rituals as ancient Iranian sport, Journal of Sport & Tourism, DOI: [10.1080/14775085.2020.1728364](https://doi.org/10.1080/14775085.2020.1728364)

To link to this article: <https://doi.org/10.1080/14775085.2020.1728364>



Published online: 18 Feb 2020.



Submit your article to this journal [↗](#)



View related articles [↗](#)



View Crossmark data [↗](#)



A study on tourist demand for Pahlevani and Zoorkhanei rituals as ancient Iranian sport

Maryam Masaeli^a, Neda Torabi Farsani^a and Mohammad Mortazavi^b

^aDepartment of Museum and Tourism, Art University of Isfahan, Hakimnezami St, Isfahan, Iran; ^bDepartment of conservation & restoration of cultural properties, Art University of Isfahan, Isfahan, Iran

ABSTRACT

Nowadays sports, especially ancient sports, play an important role in promoting tourism. In recent decades, ancient Iranian Sport, especially Pahlevani and Zoorkhanei rituals as creative cultural products, attract many tourists to destinations and are well known as tourist attractions in Iran. Hence, the aims of this paper, which was conducted in the city of Isfahan, are: (1) to investigate the attitude of domestic tourists towards Pahlevani and Zoorkhanei rituals in Isfahan city; (2) to measure tourists' awareness of Pahlevani and Zoorkhanei rituals as UNESCO intangible cultural heritage (ICH); and (3) to determine the priority given to attractions and activities around Pahlevani and Zoorkhanei rituals from the domestic tourists' perspective. On the basis of the results of this study, it can be concluded that domestic tourists are interested in gaining experience and increasing their knowledge of Pahlevani and Zoorkhanei rituals. However, the level of awareness of these ancient sports among domestic tourists in the city of Isfahan is low. The results also illustrated that among the activities, visiting Zoorkhānehes in Isfahan, participating in Pahlevani and Zoorkhanei events and observing the live play of Pahlevani and Zoorkhanei rituals have high priority from the tourists' perspective.

ARTICLE HISTORY

Received 28 November 2019

Accepted 7 February 2020

KEYWORDS

Heritage sport tourism;
Pahlevani and Zoorkhanei
rituals; sport tourism;
tendency; tourism

Introduction

Nowadays, sport is one of the pull attractions of tourism destinations for the purpose of attracting people with interest and motivation to exercise. Sport tourism has different typologies such as sporting events (Thomson et al., 2019); nostalgia sport tourism (Kulczycki & Hyatt, 2013); active sport tourism (Gibson, 1998) and heritage sport tourism (Hinch & Ramshaw, 2014). In recent decades, a strong tendency of tourists towards intangible heritage has led their particular attention to intangible sports heritage. Heritage sports tourism on one hand can preserve and revive sports heritage and on the other hand, it can improve the national identity of communities.

Pahlevani and Zoorkhanei rituals are an example of the intangible sport heritage on UNESCO's list of the intangible cultural heritage of humanity. The primary purpose of this study is to investigate the tendency of tourists (domestic tourists as the most important



Figure 1. Pahlevani and Zoorkhaneh rituals of Iran (source: http://www.iribnews.ir/files/fa/news/1395/12/9/797106_597.jpg).

customers for this market) towards Pahlevani and Zoorkhaneh rituals as an intangible sport heritage in the city of Isfahan. Pahlevani and Zoorkhaneh rituals – traditional Iranian sport – were registered as world heritage in 2010. It concerns a ritual collection of gymnastic and callisthenic movements performed by ten to twenty men who wield instruments symbolizing ancient weapons (ich.unesco.org). The Pahlevāni ritual is held in a place named Zoorkhāneh and the callisthenic movements are based on the music and poems of the “Morshed” (master) who leads the performance of the Pahlevāni ritual (Figure 1).

This study attempts to identify Pahlevani and Zoorkhaneh rituals as a new tourism product and in this regard, there is a need to evaluate tourists’ trends as customers. Novelli (2005) highlighted studies of place and audiences for promoting a new tourism product in a destination and indicated the relation between the demand and the supply side. Since there is a relation between demand and supply, there should be tourism demand studies for identifying Pahlevani and Zoorkhaneh rituals as a tourism product. Furthermore, before introducing Pahlevani and Zoorkhaneh rituals into the market, there should be a study of whether tourists will welcome it, whether tourists have enough awareness of the products and which sub-products are most attractive for them.

Hence, the primary purpose of this study is to introduce Pahlevani and Zoorkhaneh rituals as a tourist attraction in Isfahan, Iran. In addition, this paper aims to survey the tendencies and awareness of audiences towards this form of ancient sports in Isfahan.

It is noteworthy that, the ancient sport ritual has a more spiritual dimension than competitive. Rituals are also part of sport culture. This spiritual dimension, as a special segment/part of sport, should receive more consideration in tourism research as an attraction and this new dimension of sport tourism is emphasized in the originality and novelty of this research.

Literature review

Sport can be a central part of peoples’ culture and can create a tourism image for a destination (Gammon, Ramshaw, & Waterton, 2013). Huggins (2013) noted that travel with sport motivation has a long history and he pointed out the Greek Olympic Games;

mediaeval and Renaissance jousting, shooting and archery competitions; major horse races from the eighteenth century onwards and gladiatorial events in the Roman period as sports and sport events which attracted many tourists to destinations. García Romero (2013) demonstrated that Olympia in Greece is one of the pioneers in historical sport tourism. Zekioglu and Kalkan (2019), who highlighted ancient stadiums in Anatolia, which includes Hellenic and Roman culture, argued that reviving and preserving these cultural heritage features is important for future generations.

Bullfighting is another traditional sport known as a blood sport (Mitchell, 1991) in some countries such as Spain, Portugal, rural areas of Japan, parts of southern France, and some Latin American countries (Mexico, Colombia, Ecuador, Venezuela and Peru), attracting many tourists to these destinations. Gomes (2001) introduced Barrancos (Portugal) as a famous destination for its traditional bullfighting festival, which takes place each year during the last four days of August. Ishii (2006) investigated bullfighting in the Nanyo district (Japan) as tradition and acculturation; the results illustrated that bullfighting as a tourist event boosted the local economy and is known as intangible cultural folklore, as recorded by the Agency for Cultural Affairs on November 8, 1995. In addition, Cohen (2014) argued that in Spain, bullfighting is known as a tradition, a cultural treasure (Douglass, 1999), national heritage and a tourist attraction; however, due to animal rights, it faces an uncertain future.

Sport tourism has different typologies such as action sports, adventure sports or extreme sports (Brymer & Oades, 2009; Donnelly, 2006); sport events (Masterman, 2014); active sport tourism (Gibson, 1998) and sport heritage tourism (Ramshaw & Gammon, 2005; Gammon & Ramshaw, 2013) (Figure 2). Ramshaw and Gammon (2005) classified sport heritage into four categories: tangible immovable sport heritage such as stadiums, tangible movable sport heritage (e.g. objects in sports museums) and intangible sport heritage, such as rituals and goods and services. It is to be noted that the emphasis of the present study is on intangible sport heritage.

Since the Second World War, UNESCO has preserved and supported a series of world heritage items, starting with tangible heritage, natural heritage and most recently intangible heritage as metacultural production (Kirshenblatt-Gimblett, 2004); sports heritage is no exception to this. Chidaoba, wrestling in Georgia (added in 2018); traditional Korean wrestling (Ssirum/Ssireum) (added in 2018); Charrería, equestrian tradition in Mexico (added in 2016); Kuresi in Kazakhstan (added in 2016); Pahlevani and Zoorkhaneh rituals of Iran (added in 2010) and Chogān, a horse-riding game accompanied by music and storytelling of Iran (added in 2017) can be good examples in this regard (UNESCO, 2019).

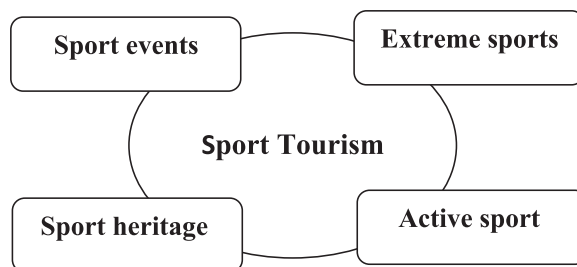


Figure 2. The typologies of sport tourism (source: own construction).

Ramshaw (2014) noted that there is a significant relationship between sport, tourism and heritage. Moreover, Ramshaw (2014) argued that sport can open a window to peoples' culture and that sport heritage is a tool for memorializing conflict and understanding peoples' culture. He introduced constant making and remaking of sport heritage and marketing as strategies for sport heritage preservation.

However, Gammon et al., (2017) believed that historical sporting sites and sport heritage sites are less popular in the sport tourism segment and are rarely protected and preserved as tourism attractions. It is noteworthy that Ramshaw and Gammon (2017) emphasized the intangible features of sport heritage in studies on the future of tourism.

This study also highlights Pahlevani and Zoorkhanei rituals (ancient sport) in Iran as intangible cultural heritage. There is no general agreement between scholars on the early history of Pahlevani and Zoorkhanei rituals. However, extant evidence such as exercise instruments and equipment, type of facilities and the old Persian names and titles which are still common in the Zoorkhanehs as mentioned by Amirtash (2008) imply an ancient tradition. Accordingly, some researchers suggest that the history of Pahlevani rituals (Ayn-haye Pahlevani) dates back to ancient Iran (Ensafpour, 1974; Goudarzi, 2004; Tolou Kian, 2010). In the nomination file No. 00378 for registration on the representative list of ICH (UNESCO), the history of Pahlevani and Zoorkhanei rituals has been described as follows:

In the history of Iran, this Element has been influenced by epical myths and a worldview based on the ancient Iranian ethical trilogy "Good Thought, Good Deed, and Good Speech". It roots back to Mithraism 3000 years ago. This ritual has been and is practiced from the ancient times in most parts of Iran as well as some regions of such neighbouring countries such as Afghanistan, Tajikistan, Azerbaijan, Iraq, Pakistan, and India.

Sedigh Imani (2008) also refers to words and terms in pre-Islamic and early Islamic sources which show the presence of some sport activities at that time. Some evidence of Varzesh-e-Bastani (an ancient sport) is mentioned in Hedāyat al-mota'allemīn from the fourth century AH (10th AD); the manuscripts belong to the Islamic period (Sedigh Imani, 2008). However, it seems that most terms which are now common in Pahlevani and Zoorkhanei rituals go back to the seventh century AH (thirteenth century AD) (Tolou Kian, 2010).

The research of Chaghajerdi et al., (2014) reveal that the lack of specialists in the field of sport tourism, the lack of marketing and advertising, the old buildings of Zoorkhānehs in Isfahan and the lack of familiarity with the Pahlevani and Zoorkhanei sport are challenges which Iran faces in promoting Pahlevani and Zoorkhanei rituals. The Pahlevani and Zoorkhanei sport, despite its antiquity and physical and moral effects, has now been forgotten among Iranian citizens and providing facilities and advertising through media can develop this ICH (Zare, Noori, Saeidi, & Hosseini, 2015).

However, up to this time, no significant work has been undertaken in the field of investigation of tourist demand for Pahlevani and Zoorkhanei rituals in Iran.

It is worth noting that the market demand study is the main pillar of prosperity of a new product (Pahlevani and Zoorkhanei rituals in this research) in the tourism market and it is obvious that domestic tourists are a large group of audience/candidates or customers for a tourism market. Thus, a consideration of the level of awareness and tendency of tourists for a new product are key components of market demand studies and constitute the main goals of this study. Figure 3 is a conceptual model of the present study.

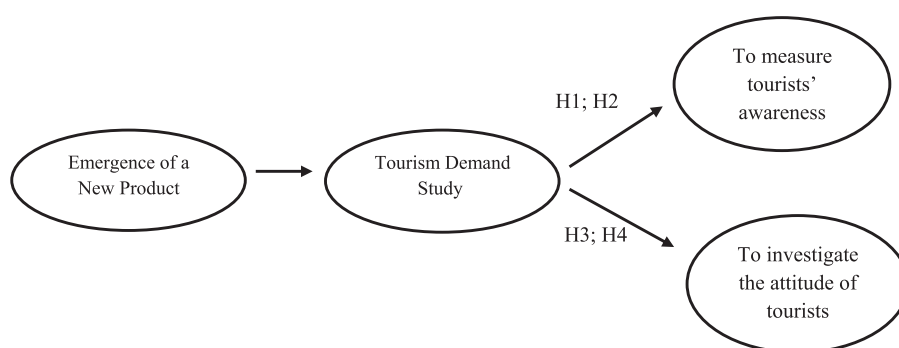


Figure 3. Conceptual model of study (own construction).

Case study

Iran is a historic and ancient country which is known as a cultural destination and includes tangible and intangible cultural heritage. In recent decades, local government has attempted to register ICH of Iran in UNESCO for the purposes of conceptualizing, commodity marketing, connecting to global demand and attracting cosmopolitan audiences (Sam-mells, 2014).

This study was conducted in the city of Isfahan, Iran with an emphasis on Pahlevani and Zoorkhanei rituals. Isfahan is a city in central Iran and is the capital of Isfahan Province, known as a historical and cultural destination. Among the Iranian provinces, Isfahan, with its 98 Zoorkhānehes, is a pioneer and some Zoorkhānehes such as Ali Gholi Agha, Ali Ibn Abi Taleb, Darvazeh Hasanabad, Mola Ali and Zolfaghar are open to the public and tourists (both domestic and international). Due to the numerous and active Zoorkhānehes and celebrities in national and international competitions, in 2010 Isfahan city was selected by the International Zurkhaneh Sports Federation as the cultural capital of Pahlevani and Zoorkhanei rituals in Iran.

Methodology

The research methodology includes quantitative research. The main objective of this study is to inquire into the tendencies and awareness of domestic tourists towards Pahlevani and Zoorkhanei rituals in Isfahan, Iran. In order to achieve this goal, the following hypotheses were developed:

H1: Domestic tourists have high awareness about Pahlevani and Zoorkhanei rituals.

H2: Men are more familiar with Pahlevani and Zoorkhanei rituals than women.

H3: Domestic tourists are interested in Pahlevani and Zoorkhanei rituals in Isfahan.

H4: At least two of the variables (attractions and activities of Pahlevani and Zoorkhanei rituals from the tourists' perspective) are significantly different from each other.

In the next stage, a questionnaire (using a 5-point Likert scale ranging from very low to very high) was designed to investigate the tendency of tourists towards Pahlevani and Zoorkhanei rituals activities and attractions. Hence, data for this part of the study were

gathered through questionnaires (closed-ended questions). Regarding this, it was focused on tourists and the questionnaire was distributed in the city especially around and in ritual Zoorkhānehs in Isfahan. For determining sample size, the researchers used Veal's (2006) rules. Veal's table (2006) illustrated that the sample size should be 384 people. Thus, 385 questionnaires were gathered. The empirical part of this study was conducted from March 2018 to May 2018.

Results

385 responses were coded for data analysis. Cronbach's alpha is 0.7, which presents a high level of reliability. Among the survey participants, 43.8% were male, and 40.1% were female. Since the data was normal, a one-sample t-test was selected to analyse the data. To measure the level of awareness of domestic tourists towards Pahlevani and Zoorkhanei rituals. The results clearly show that the awareness of domestic tourists regarding the history, celebrities, events, techniques and poetries and golden voices of Pahlevani and Zoorkhanei rituals and architecture of Zoorkhānehs is low (Table 1). Therefore, it can be concluded that the first hypothesis is rejected. Since Pahlevani and Zoorkhanei rituals are ancient male activities and women are not allowed to participate and even enter the Zoorkhāneh and only recently have the doors been open for women to visit, these results suggested testing the relationship between two variables (the level of awareness and gender). The chi-squared test for independence, also called Pearson's chi-squared test or the chi-squared test of association, was used to discover if there is a relationship between two categorical variables (Table 2). Analysis of the data indicated that the two variables of gender and awareness are associated and the level of awareness of men is greater than that of women (Table 2). According to Table 1, the male count for very high awareness is 12 when the expected count based on the chi-squared test is 8.1. Meanwhile, the female count for very high awareness (5) is less than the expected count (8.9). Lastly, analysis of the data through SPSS tools indicated that the second hypothesis is accepted.

In the next phase, to inquire into the third hypothesis (domestic tourists are interested in Pahlevani and Zoorkhanei rituals of Isfahan), a one-sample t-test was used and the

Table 1. The results of the one sample *t*-tests analysis for the measurement of level of awareness (own construction).

Variables	One-sample test					
	<i>t</i>	df	Sig. (2-tailed)	Mean difference	Test value = 3	
					95% Confidence interval of the difference	
					Lower	Upper
Awareness of history of Pahlevani and Zoorkhanei rituals of Iran	47.35	384	.000	2.38	−0.72	−0.52
Awareness of celebrities of Pahlevani and Zoorkhanei rituals of Isfahan	35.29	384	.000	1.86	−1.24	−1.03
Awareness of events of Pahlevani and Zoorkhanei traditional sport	42.91	384	.000	2.47	−0.64	−0.42
Awareness of architecture of Zoorkhānehs of Isfahan	41.63	384	.000	2.32	−0.79	−0.57
Awareness of Pahlevani and Zoorkhanei poetry and golden voices	47.27	384	.000	2.6	−0.506	−0.29
Awareness of Pahlevani and Zoorkhanei techniques rituals	50.33	384	.000	2.72	−0.39	−0.17

Table 2. The result of the chi-squared tests to analyse the association of awareness and gender.

Gender * Level of awareness cross tabulation								
Gender			Frequency					Chi-squared tests
			Very low	Low	Medium	High	Very high	
Gender	Male	Count	31	49	74	18	12	Pearson Chi-Squared = 16.661
		Expected Count	40.6	55.9	67.4	11.9	8.1	
	Female	Count	54	68	67	7	5	Asymp. Sig. (2-sided) = 0.002
		Expected Count	44.4	61.1	73.6	13.1	8.9	
Total		Count	85	117	141	25	17	
		Expected Count	85.0	117.0	141.0	25.0	17.0	

clearest result of the investigation (one-sample t-test; $\mu > 3$ and $\text{Sig} < 0.05$) (Table 3) is that domestic tourists are interested in Pahlevani and Zoorkhanei rituals activities and attractions such as learning about the history of Pahlevani and Zoorkhanei rituals of Iran; observing it played live; seeing a film and documents before live play; visiting Zoorkhanehs in Isfahan; participating in Pahlevani and Zoorkhanei events; wearing clothes of this Iranian ancient sport; taking photos with Pahlevani and Zoorkhanei ritual clothes; being familiar with celebrities and techniques of this traditional sport; and observing the photo gallery of celebrities of Pahlevani and Zoorkhanei rituals. Hence, on the basis of the results of the one-sample t-test, the third hypothesis is accepted.

Table 3. The result of one-sample t-test and Friedman test to analyse the tendency of domestic tourists regarding Pahlevani and Zoorkhanei rituals (own construction).

One-sample test							Friedman Test	
Test value = 3								
Variables	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference		Mean Rank	Test Statistics
					Lower	Upper		
Learning about history of Pahlevani and Zoorkhanei rituals of Iran	10.164	384	.000	.53766	.4337	.6417	5.53	N = 385 Chi-Squared = 161.673 df = 9 Asymp. Sig. = .000
Observing the live play of Pahlevani and Zoorkhanei rituals	12.314	384	.000	.67792	.5697	.7862	6.05	
Seeing a film and documents before live play	9.275	384	.000	.54026	.4257	.6548	5.54	
Visiting Zoorkhanehs in Isfahan	15.135	384	.000	.78442	.6825	.8863	6.36	
Participating in Pahlevani and Zoorkhanei events	12.802	384	.000	.69351	.5870	.8000	6.06	
Wearing clothes of Pahlevani and Zoorkhanei rituals	3.941	384	.000	.25974	.1302	.3893	4.78	
Taking photos with clothes of Pahlevani and Zoorkhanei rituals	7.276	384	.000	.45714	.3336	.5807	5.47	
Being familiar with celebrities of Pahlevani and Zoorkhanei rituals of Isfahan	8.607	384	.000	.47273	.3647	.5807	5.35	
Being familiar with Pahlevani and Zoorkhanei rituals techniques	6.695	384	.000	.38182	.2697	.4940	5.04	
Observing the photo gallery of celebrities of Pahlevani and Zoorkhanei rituals	5.540	384	.000	.30909	.1994	.4188	4.82	

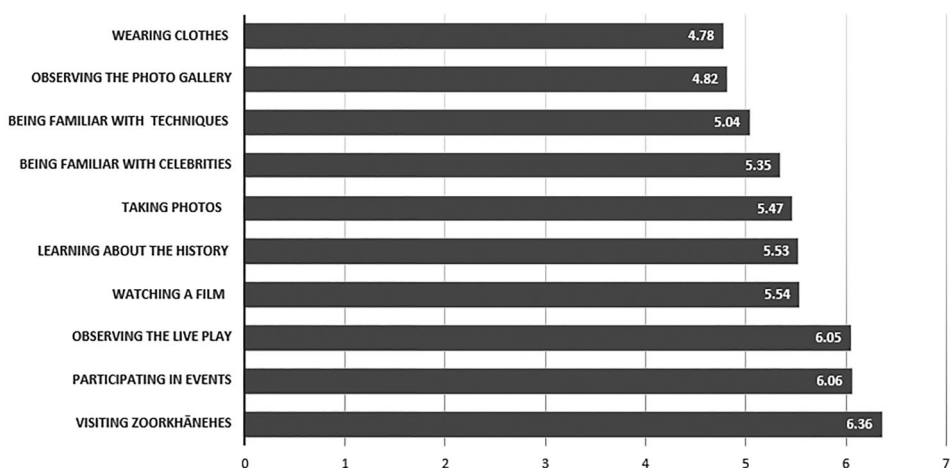


Figure 4. The priorities of activities and attractions of Pahlevani and Zoorkhanei rituals from the tourists' perspectives

In the next step, a Friedman test was used to analyse the fourth hypothesis:

H4: At least two of the variables (attractions and activities of Pahlevani and Zoorkhanei rituals from the tourists' perspective) are significantly different from each other.

Analysis of the data (Table 3) illustrated that the null hypothesis is rejected and it can be concluded that there are differences between variables. Among the variables, visiting Zoorkhānehes in Isfahan, participating in Pahlevani and Zoorkhanei events and observing the live play of Pahlevani and Zoorkhanei rituals are those which have the highest scores respectively (Figure 4). It is worth mentioning that the authorities, SMEs (small and medium-sized enterprises) and investors should pay particular attention to the activities and attractions which have priority for tourists in the planning and package tours.

Conclusions

Pahlevani and Zoorkhanei rituals as a performing art can be a creative cultural product for promoting and diversifying urban tourism in the city of Isfahan. Moreover, integrating Pahlevani and Zoorkhanei rituals and tourism can be a strategy to preserve this ancient Iranian sport as an ICH. It is obvious that promoting a new niche tourism and introducing a new product in the tourism market needs customer studies. In this regard, this paper used a quantitative method to investigate the tendency of tourists (domestic tourists as the most important customers for this market) towards Pahlevani and Zoorkhanei rituals. The results of analysis of the data illustrated that domestic tourists are interested in gaining experience and increasing their knowledge of Pahlevani and Zoorkhanei rituals. The clearest results of the investigation are that tourists are interested in attractions and activities such as learning about history of Pahlevani and Zoorkhanei rituals of Iran, observing the live play of Pahlevani and Zoorkhanei rituals, seeing a film and documents before live play, visiting Zoorkhānehes in Isfahan, participating in Pahlevani and Zoorkhanei

events, wearing clothes of Pahlevani and Zoorkhanei rituals, taking photos with clothes of Pahlevani and Zoorkhanei rituals, being familiar with celebrities of Pahlevani and Zoorkhanei rituals of Isfahan, being familiar with techniques of Pahlevani and Zoorkhanei rituals and observing the photo gallery of celebrities of Pahlevani and Zoorkhanei rituals. Lastly, the results of the Friedman test allow us to conclude that among the variables, visiting Zoorkhāneh in Isfahan, participating in Pahlevani and Zoorkhanei events and observing the live play of Pahlevani and Zoorkhanei rituals are those with high priorities. However, the results also illustrated that tourists' level of awareness of Pahlevani and Zoorkhanei rituals is low and the results provide some support for the researches of Chaghajerdi et al., (2014) and Zare et al. (2015). Nowadays, tourists just visit the Zoorkhāneh and can watch the live play, but their knowledge about this ICH is not increased. Hence, in the near future, authorities and tour guides should pay particular attention to organizing workshops, interpretation and educational programmes regarding Pahlevani and Zoorkhanei techniques, history, events and celebrities.

The following suggestions may be useful in raising the level of awareness and knowledge of tourists towards Pahlevani and Zoorkhanei rituals and can attract more tourists to this sport:

- Preparing a tourism map of the Zoorkhāneh in Isfahan
- Providing tourism brochures, signposts and interpretive panels regarding Pahlevani and Zoorkhanei rituals in historical parts of city and the places where tourists are concentrated
- Investing and targeting by authorities of Isfahan city to introduce this ancient sport as an ICH which can be a tourism attraction
- Training tour guides regarding Pahlevani and Zoorkhanei rituals
- Creating documentation and films about Pahlevani and Zoorkhanei rituals in order to increase public awareness
- Organizing Pahlevani and Zoorkhanei ritual competitions and attracting tourists to visit

In addition, on the basis of the results of this research, it can be concluded that men have more awareness regarding Pahlevani and Zoorkhanei rituals than women and this result has been replicated in the study of Masoud et al. (2019).

We believe that this allows us to conclude that Pahlevani and Zoorkhanei rituals can be a new product in the Isfahan tourism market from the domestic tourists' perspective and that in order to attract more tourists to this sport heritage, the authorities should introduce some fun through observing films and a photo gallery of celebrities, wearing and taking photos with Pahlevani and Zoorkhāneh clothes, storytelling about celebrities and participating in events in their activities. Lastly, for the Pahlevani and Zoorkhanei rituals we can recommend the following subjects:

- An in-depth study of international tourists' tendencies and motivations for visiting the Pahlevani and Zoorkhanei rituals
- An investigation of the negative and positive impacts of tourism on Pahlevani and Zoorkhanei rituals in the case study.

Disclosure statement

No potential conflict of interest was reported by the author(s).

References

- Amirtash, A. M. (2008). Zoorkhaneh and Varzesh-E-Bastani. *Journal of Movement Sciences & Sports*, 5 (1), 59–73.
- Brymer, E., & Oades, L. G. (2009). Extreme sports: A positive transformation in courage and humility. *Journal of Humanistic Psychology*, 49(1), 114–126.
- Chaghajerdi, I., Fizollahi, G. A., & Shojaei Isfahani Nejad, S. A. (2014). Identification of effective factors in the development of sport tourism using SWOT model (case study: Zurkhanehes of Isfahan). *Geographical Journal of Tourism Space*, 3(10), 25–38.
- Cohen, E. (2014). Bullfighting and tourism. *Tourism Analysis*, 19(5), 545–556.
- Donnelly, M. (2006). Studying extreme sports: Beyond the core participants. *Journal of Sport and Social Issues*, 30(2), 219–224.
- Douglass, C. B. (1999). *Bulls, bullfighting, and Spanish identities*. Tucson: University of Arizona Press.
- Ensafpour, G. R. (1974). Târix Va Farhange Zûr-Xâne Va goruh-hâye ejtema, ie Zûr-xâne, Minister of Culture and Art, Center of Iranian Anthropology.
- Gammon, S., & Ramshaw, G. (Eds.). (2013). *Heritage, sport and tourism: Sporting pasts–tourist futures*. New York: Routledge.
- Gammon, S., Ramshaw, G., & Waterton, E. (2013). Examining the Olympics: Heritage, identity and performance. *International Journal of Heritage Studies*, 19(2), 119–124.
- Gammon, S., Ramshaw, G., & Wright, R. (2017). Theory in sport tourism: Some critical reflections. *Journal of Sport & Tourism*, 21(2), 69–74.
- García Romero, F. (2013). Sports tourism in ancient Greece. *Journal of Tourism History*, 5(2), 146–160.
- Gibson, H. J. (1998). Active sport tourism: Who participates? *Leisure Studies*, 17(2), 155–170.
- Gomes, R. C. (2001). Violent games: Towards an historical understanding of the Portuguese Bullfight. *Portuguese Literary and Cultural Studies*, 6, 297–314.
- Goudarzi, M. (2004). Evolution of ancient sports and zurkhaneh in Iran. *Harekat*, 22, 150–170.
- Hinch, T., & Ramshaw, G. (2014). Heritage sport tourism in Canada. *Tourism Geographies*, 16(2), 237–251.
- Huggins, M. (2013). Sport, tourism and history: Current historiography and future prospects. *Journal of Tourism History*, 5(2), 107–130.
- Ishii, H. (2006). Bull fighting: Tradition and acculturation. *International Journal of Sport and Health Science*, 4(Special_Issue_2006), 152–160.
- Kirshenblatt-Gimblett, B. (2004). Intangible heritage as metacultural Production1. *Museum International*, 56(1-2), 52–65.
- Kulczycki, C., & Hyatt, C. (2013). Expanding the conceptualization of nostalgia sport tourism: Lessons learned from fans left behind after sport franchise relocation. In S. Gammon & G. Ramshaw (Eds.), *Heritage, sport and tourism* (pp. 63–84). USA: Routledge New York.
- Masoud, H., Mortazavi, M., & Farsani, N. T. (2019). A study on tourists' tendency towards intangible cultural heritage as an attraction (case study: Isfahan, Iran). *City, Culture and Society*, 17, 54–60.
- Masterman, G. (2014). *Strategic sports event management*. London: Routledge.
- Mitchell, T. (1991). *Blood sport: A social history of Spanish bullfighting*. Philadelphia: University of Pennsylvania Press.
- Novelli, M. (2005). *Niche tourism: Contemporary issues, trends and cases*. Oxford: Routledge.
- Ramshaw, G. (2014). Sport, heritage, and tourism. *Journal of Heritage Tourism*, 9(3), 191–196.
- Ramshaw, G., & Gammon, S. (2005). More than just nostalgia? Exploring the heritage/sport tourism nexus. *Journal of Sport Tourism*, 10(4), 229–241.
- Ramshaw, G., & Gammon, S. J. (2017). Towards a critical sport heritage: Implications for sport tourism. *Journal of Sport & Tourism*, 21(2), 115–131.
- Sammells, C. A. (2014). Haute traditional cuisines: How UNESCO's list of intangible heritage links the cosmopolitan to the local. In R. L. Brulotte & M. A. Di Giovine (Eds.), *Edible identities: Food as cultural heritage* (pp. 141–158). New York: Routledge.

- Sedigh Imani, M. (2008). Code of chivalry and ancient sports in the history. *Ketab Mah Honar*, 121, 42–57.
- Thomson, A., Cuskelly, G., Toohey, K., Kennelly, M., Burton, P., & Fredline, L. (2019). Sport event legacy: A systematic quantitative review of literature. *Sport Management Review*, 22(3), 295–321.
- Tolou Kian, F. (2010). *Zurkhaneh sport education (history, culture, traditions, places, tools, operations, and physical benefits of heroic sports)*. Tehran: Safir Ardehal.
- UNESCO. (2019). *Intangible cultural heritage*. Retrieved from <https://ich.unesco.org/en/lists?text=sport&multinational=3&display1=inscriptionID#tabs>
- Veal, A. J. (2006). *Research methods for leisure and tourism: A practical guide*. New York: Pearson Education.
- Zare, A. R., Noori, S., Saeidi, S., & Hosseini, S. A. (2015). Modeling of inhibitory factors in the development of ancient and zurkhaneh sport using structural equations. *National conference of iran physical education and sports science society*, Tehran, Iran, 19 February 2015.
- Zekioglu, A., & Kalkan, N. (2019). Anatolian cultural heritage: Ancient stadiums Related to sport or physical culture? *Universal Journal of Educational Research*, 7(1), 106–110.