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The Effect of Spiritual Experience During the Covid-19 Virus Pandemic On Tourists' Behavioral Goals Through Attitudes of Mental Norms and Risk (Case Study: Shiraz)

Yazdan Shirmohammadi^{1*}, Amin Ghanbari²

¹ Assistant Professor, Department of Business Management, Payame Noor University, Tehran, Iran

² Master, Department of Tourism Management, Payame Noor University, Tehran, Iran

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Abstract

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This study is a structural equation modeling study. It has investigated the effect of literary tourism during the Covid-19 virus pandemic on tourists' behavioral goals through the attitude of mental norms. The present study is a one-section survey. The statistical population of this study includes all tourists who visited the cultural and spiritual sites of Shiraz, like Hafez and Saadi tombs. Literary tourism is a concept that praises the culture and heritage of a destination. The concept is to go to locations worldwide highlighted in some non/fictional novels. They can fascinate new tourists, increase the number of domestic travelers, and promote tourism destinations. Because the sample size is unknown through Cochran's formula with a 95% confidence level, 384 people were selected by the available sampling method. They answered the questionnaire about the effect of literary tourism during the Covid-19 virus pandemic on tourists' behavioral goals. The collected data were analyzed by using Amos software and SPSS. Confirmatory factor analysis, the reliability and validity of the contract measurement model, Cronbach's alpha results (above 0.7), and composite reliability (greater than 0.7) for the reliability and mean of the extracted variance (greater than 0.5) were confirmed. The structural equation model was used to test research hypotheses and the relationships between research variables (spiritual factors, behavioral purpose). The results showed that spiritual variables, in general, have a positive effect on the behavioral goal of tourists through the attitude of tourists' mental norms. This attitude was also recognized as a significant mediator between spiritual perception and behavioral goals. The findings of this study indicate that literary tourism has a positive, significant effect on increasing re-visit tourism destinations through attitude, mental norms, and perceived behavioral control.

***Corresponding author**

E-mail: y.shirmohamadi@pnu.ac.ir

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Introduction

After the advent of industrial change, human life was founded on new definitions of values. However, humans inherently pursue perfectionism and are always directed toward it (Sharpley & Jepson, 2011). Human with this kind of desire always seeks to acquire knowledge, and travel is a category that can help them in this matter (Imani Khoshkhoo & Shahrabi Farahani, 2018). Tourism can be an inspiration and a tool to give meaning to life and spiritual growth in this field (Amaro & Duarte, 2015). A large part of tourism in Iran is related to religious travel. The culture and customs of any country are the result of the beliefs of their ancestors. In different nations, the type of promotion of culture and tradition depends on their relationship with their religion, which in Iran is a kind of humanist religion (Dori-Hacohen & Shavit, 2013). Communication competence stems from the intensity of intercultural sensitivity. This study examines Shiraz as the third center of religious and spiritual tourism due to the location of the Shahcheragh shrine and the tombs of Hafez and Saadi, which receive many pilgrims and tourists every year and measures their behavior during the covid-19 pandemic. The tourism industry can be mentioned as one of the industries vulnerable to crises from the past to the present. Among the existing crises, those related to people's health cause more concern (Abedi et al, 2020). Iran's tourism industry has been affected by this crisis in such a way that the Ministry of Cultural Heritage, Tourism and Handicrafts of Iran has announced that from the time of its outbreak to the first three months of 2019, 3,800 billion tomans. Considering that Shiraz can be one of the crucial hubs of spiritual and literary tourism due to the existence of important religious and literary places, some of which were mentioned. The importance of investigating the behavior and understanding the danger of tourists in such times during the Coronavirus period and the importance of tourism for This metropolis, like the whole country, has undergone changes and economic problems due to the spread of the coronavirus. Therefore, paying attention to this issue, the role of these factors, and the importance of this issue in this metropolis is essential; also, based on this, we have investigated this issue. Proper planning and management of tourism make it possible to study and observe the positive economic, cultural, and social effects (Malerba et al., 2020). Modern tourists consciously link tourism and spirituality to gain spiritual satisfaction, restore their mentality, and achieve peace (Amaro & Duarte, 2015) A person's desire to travel and motivate adventure is aroused through tourism (Shafia & Sabbaghpour Azarian, 2017). Achieving tranquility and immaterial satisfaction is another part of the goals of the spiritual tourist (Jesurajan & Prabhu, 2012). Since the most profound sense of man is spirituality, spirituality is the highest human need in terms of Maslow's mercy, in which man always seeks meaning from past materiality and self-fulfillment (Fathi et al., 2019). Tourists who seek to know more about their personality and challenge their knowledge travel to spiritual places (Bidaki &

Hosseini, 2014). The appeal of literary places is due to their emotional and spiritual values (McGuckin, M. 2015). The literary and cultural tourism category can include studies about the authors' places, events, and stories. In other words, literary tourism is a type of cultural tourism that is involved traveling to places and events related to authors, authors' works, literary writings, and writing creative literature (Smith, 2012). To protect literary and historical sites, researchers believe that as much as possible, changes and development can be made to prevent existing threats (Hoppen et al., 2014). The expansion of Covid-19 in the world has caused financial and commercial problems (Strielkowski, 2020); also, many exchanges in the place of origin and destination have faced problems (Thams et al., 2020). One of the destructive consequences of this virus is a change in the attitude of people in the host community in interaction with tourists (Strielkowski, 2020). Awareness of this community in the field of health (Ranasinghe et al., 2020) minimizes public uncertainty and risk through new behavioral change (do's and don'ts) because the physical, mental, and social health of the community is a higher priority than tourists (Tremblay-Huet, 2020). SARS-CoV-2 virus is a new virus in the category of coronaviruses and a natural and biological hazard. This emerging threat, which began in Wuhan, China, and has been around for several months, is now sweeping the globe (Parady et al., 2020). Ways to tackle Covid-19 outbreaks focus on identifying, treating, and isolating infected people, tracking, and quarantining their close contacts, reducing travel, avoiding undercooked meat, and promoting public participation in breaking the transmission chain. (Van Nguyen et al., 2020). The results of studies show that risk perceptions are different in societies and cultures. Experiences related to controlling epidemics of infectious diseases such as SARS, influenza pandemic, and swine flu epidemic show that the strategies adopted and the results obtained require a great deal of understanding of people's risk perception in the same areas. Preliminary research on the risk of avian influenza shows an inverse relationship between risk perception and performance beliefs (Bai & Panj, 2020). In addition, beliefs about efficiency in the early stages of an infectious and emerging disease may be the primary communication challenge of crisis management managers.

Literature review

Spiritual experience

Today, spirituality is known as one of the foremost critical inspirations because today's conscious tourists are searching themselves, spiritual satisfaction (Shirmohammadi & Hashemi Baghi, 2021). Spirituality is an objective mental tourism category that positively affects tourists' lives. Spirituality also covers many spiritual experiences and more than religion (Pretorius, 2008). Spirituality, as a mental-objective category, is perceptible in all types of tourism which its effects on the quality of tourist's life are undeniable (Shirmohammadi & Abyaran, 2019). Spirituality can include all aspects of

religious and individual life (Schneiders, 1989). "Spirituality with a little reinforcement is considered an important consequence, but spiritual experiences are also related to the quality of life" (Greeson et al., 2011). spirituality can be considered as an awareness tool that mentally causes awareness in people's minds (Shirmohammadi & Abyaran, 2020). The experience of spirituality is often recognized as an epistemology with high clarity, certainty, and certainty (Genia, 1991; James, 1988). The explanations included in such experiences are associated with positive emotions and meaningful feelings (Gopnik, 1998; Preston & Epley, 2005), which help resolve existential uncertainty (Laurin et al., 2008; Valdesolo & Graham, 2014). They address anxiety and worry (Inzlicht & Tullet, 2010) and answer unanswered questions about spirituality (Preston & Epley, 2009). In the terminology of religion, blessing is the induction of something by holiness, spiritual salvation, spiritual salvation, or divine will. Spiritual bliss is meant to enlighten and inspire the individual to salvation. Spirituality is a new concept in tourism studies that has always existed in the human mind and is related to human beings in various ways. Spirituality is an abstract subject that focuses on the immaterial concepts of human existence that can be understood through travel (Sharpley, 2016). The goal of spiritual tourism is to discover the elements of spiritual life higher than oneself and to balance the body, mind, and soul. These elements are not religion-oriented and can include visiting historical and religious sites or monuments, spiritual landscapes, pilgrimage centers, etc. (Norman, 2012). Literary and spiritual tourism to preserve valuable literary works and documents, increase credibility and pay more attention to them, and prevent the globalization of cultures and the disappearance of subcultures. It also preserves the credibility, cultural identity, and self-confidence of the people of the destination country and paves the way for their development. Contrary to the general perception of tourism, there will be racism (Mirazizi, Sadeghpour Firoozabad, and Khalilzadeh Moghadam, 2012). Literary and spiritual has impact on Destination personality, Destination personality refers to human traits of destination, but there are many differences between researchers in describing these traits. (Shirmohammadi & Jalalian& Mansouri, 2020) Literary tourism, in addition to providing exciting times for tourists, also increases their knowledge and information, so it is a combination of entertainment and education (Shams & Amini, 2009). Literary places are tourist attractions or part of a tourist attraction with high attractiveness because of the value that the tourist gives them. Each country introduces its elders, who are part of the intangible cultural heritage and part of their identity, and through this, conducts cultural diplomacy with other communities (Safari, 2013).

Tendency to literary tourism

The most important heritage of any nation is its literature. Literature is the manifestation of creativity and nations' self-confidence; when they have decided to be themselves and not be afraid to express

themselves. When people experience stress in the external environment, they often seek physical or psychological protection through a closed object. In addition, when people experience real or threatening separation from a close object, they also experience anxiety (Thomson., MacInnis, and Park, 2005). In general, tendency to the place is described as emotional and psychological bonds between a person and a specific place (Hernández, Hidalgo., Salazar-Laplace, & Hess,2007), A place where one feels comfortable and safe and wants to stay there. Due to its undeniable richness and diversity and its expansion over the centuries, the literature of Iran's cultural field is a treasure that can lead to the promotion of Iran's name. some methods, which has many societal approaches, is connecting the tourism industry with the country's literary heritage. Literary tourism is a branch of cultural tourism. In this type of tourism, tourists are mainly interested in literature and readers of poets' works and visit places that are somehow related to the poet they want (Safari, 2013). Literary tourism site is not only a place to visit and perform tourism activities, but its most important task is to provide a series of enjoyable experiences and memories to provide visitor satisfaction.

Emotional involvement

Despite a wide range of literature regarding health-related crises using different theories (Lee & Chen, 2011; Novelli et al., 2018), research designs, and empirical settings, the complexity of the COVID-19 crisis warrants revisiting crisis response strategies. For instance, several hotel chains are revamping housekeeping operations and frontline service delivery, establishing new policies, and increasing customer trust to ensure that guests' health and safety are prioritized. To satisfy customers' expectations, a cohesive crisis response strategy and an appreciation of linguistic cues is essential. Furthermore, consumers expressing positive emotions can be used as a surrogate measure for managers to measure the success of crisis management (Argenti, 2020; Rocklage & Fazio, 2020; Wang et al., 2021). Consumers often express their emotions during a significant crisis at their loved destination to demonstrate their support and closeness and to help their recovery (Filieri, Yen, & Yu, 2021). Firstly, based on research on crisis management (Argenti, 2020; Wang et al., 2021), it is more likely that companies that can engage their customers on social media will survive during a crisis and remain competitive afterward (Yuan et al., 2020). Thus, it is crucial to understand consumer reaction to firms' crisis responses in times of crisis. Second, marketing literature suggests that consumers naturally express emotion when describing experiences with products, which is an integral part of the consumption experience (Filieri, 2016). Third, the situational crisis communication theory proposed by Coombs (2007) suggests that effective response strategies can help alleviate the threat to an organization's reputation. Research on service failure and recovery on social media suggests that how a company responds (i.e., conversational human tone of voice) is particularly important in influencing

the perception of social media observers (Javornik et al., 2020), and it enhances consumers' engagement and a more positive post-crisis perception. Considering the significance of this topic and the research gaps, we formulate the following research questions: What are the most effective response strategies featured in social media posts to evoke optimistic consumers' emotions during a significant public health crisis? Moreover, do some linguistic cues in response strategies induce more positive emotions? If so, what are these combinations? To answer these questions, underpinned by the complexity view of signaling theory, we aim to explain how linguistic cues and response strategies are combined to evoke positive consumer emotion regarding firms' responses to the COVID-19 crisis. As per the signaling theory (Connelly et al., 2011), COVID-19 response strategies and linguistic cues are considered as the signal itself, which affects the emotional reactions of its receivers. We propose a configurational model with a set of elements, including the COVID-19 response strategies of retrenchment, persevering, innovating, and exit (Wenzel et al., 2020) and linguistic cues (i.e., concreteness, argument quality, pronouns, and assertiveness) that affect how individuals process COVID-19 responses. Furthermore, to better understand COVID-19 responses under different organizational characteristics such as star rating and firm age, we also consider the organizational characteristic as a contextual variable.

Nostalgia Motivation of Travel

Motivation is considered one of the most important variables to explain travel behavior (Shirmohammadi & Atri, 2021). Nostalgia is of the most important variable of travel. Nostalgia is an emotional state of longing for the past and the idealized world. In other words, nostalgia refers to the psychological phenomenon caused by objective and subjective perception (Sedikides et al., 2008). Although nostalgia is often caused by a negative mood such as loneliness, it helps people in generating positive emotions, self-esteem and fostering social connections (Sedikides et al., 2008). We can also call it love towards objects available in the past. It can exist in the hearts of people who have not experienced those periods. Many businesses use a combination of nostalgic elements in their work environment (Chen. et al., 2014). Leaders of the tourism and Hospitality sector can employ strategies to create more Nostalgic experiences among the consumers because Iran economy is moving towards modern society and many consumers are longing for the past. Nostalgia has an incredible way of the evoked memories drifted by the juvenility of happiness and is well-soldered in the essence of everyone. The emotional experience of nostalgia leads to tourism longing for prior positive moments (Cui, 2015), being a healthy feeling of loving certain things, such as a specific childhood cartoon or a particular sweet from that time. This articulation has been well implied since 2020, when a global pandemic obligated to maintain a "forced" lockdown and experience a full rotation of their usual

quodidian with a “stay-at-home” routine. Leisure’s Nostalgia Scale (Cho, Pyun & Wang, 2019) endorses a quantitative side of nostalgia feeling, where this rigorous scale equates it with leisure. By joining the identity theory with direct experience taken from nostalgia, two dimensions concluded as the purpose and structure of nostalgia (Cho et al., 2014). Most of these remembered leisure activities were combined with the thought of nostalgic activities that individuals could accomplish before COVID-19. These plans and activities developed in a pre-pandemic past usually contemplate products and services that are no longer allowed in the present of the lockdown cause of the imposed restrictions.

Interaction in Travel

Interaction between tourists and residents helps tourists to experience the destination and also helps them to understand the destination (Armenski et al., 2011). However, social and cultural interactions are inevitable because tourists visit different destinations over time, and they cause different problems. Therefore, the quality of interaction between tourists and residents is associated with the tourist's experience and perception of the visited destination and helps to welcome and tolerate tourists' residents. Numerous elements of national cultures, such as values, norms, or laws, significantly impact tourist behavior, resulting in frequent visits. Therefore, tourism is a set of interactions that occur while attracting and receiving tourists, travel agencies, country of origin, host country, and local people (Soleimanpour, 2006). According to Williams (1998), each arrival of foreign tourists into a local community inevitably provokes positive and negative influences. The primary positive influence refers to the increased knowledge and understanding of hosts' societies and cultures, which refers to positive interaction (Cook, 1962; Bochner, 1982), etc. On the other hand, tourism can provide adverse effects such as debasement and the commercialization of culture, increased tensions between imported and traditional lifestyles, erosion of the strength of a local language, new patterns of local consumption, and risks of promotion of antisocial activities (gambling, drugs, violence, etc.).

Attitude in Travel

The degree of passivity or feeling in favor or against a stimulus is called attitude (Mowen, 2000). An attitude object is anything toward which one has an attitude (Solomon, 2000). The study of attitude is one of the topics of knowledge of social psychology and has an integral part of this science. Some experts, such as Allport (1954) have defined attitude as the core of social psychology. Given the need to draw out respondents' experiences of and attitudes towards spirituality that might reside in their subconscious or be considered too personal to reveal in public, care was taken to develop the debate within the overall objectives of the research (Krueger & Casey, 2009). Since it lasts for a long time

once it is formed, attitude often acts as a meaningful predictor of an individual's behavioral intention (Hsu & Huang, 2012). This component has a significant impact on determining the destination of tourists. Attitude affects the intention to act according to previous beliefs and feelings, and desires. Attitude can also be manifested in one's own behavior. For example, choosing an option for travel is one of them. Attitudes are more specific than values with less stability over time; most attitudes will change over time due to the accumulation of information.

Mental norms and behavioral perception control

Fear of getting sick and reducing risk is perceived and in line with the effects on the mental norms of tourists to travel to this city. To this end, this study emphasizes the perception of the risk of the spread of this pandemic on the behavioral purpose of tourists through their mental norms. Based on the theory of planned behavior, this study seeks to answer the question of whether the cognitive risk in the Corona era affects the attitudes, behavioral goals, and mental norms of tourists. From a theoretical and practical point of view, this research will contribute to the tourism marketing literature and tourism organizations during and after the outbreak of Covid-19 in Panama. Also, in this view, this study expands the model of planned behavior. From a practical point of view, this study will be beneficial for tourism industry activists to ensure that the perception of risk in Covid-19 Panama has a direct effect on the behavioral intentions and mental norms of tourists. The unfortunate consequences of the outbreak of the virus are to change the attitude of the host community (Gössling et al., 2020) and change their interactions with tourists (Strielkowski, 2020). The host community is aware of health ethics and treatment standards (Ranasinghe et al., 2020) and seeks to minimize public uncertainty and risk through new behavioral changes (do's and don'ts); The United Nations has warned that the number of people dying from the economic consequences of the corona outbreak is likely to be much higher than the number of people dying from the virus. The Covid-19 pandemic situation has also caused complete confusion, challenged existing norms, and the need to predict the future behavioral goals of tourists. . In the general literature, disaster risk perception is considered risk-appropriate behavior in such a way that the negative consequences of disasters are associated with low-risk perception (Ghorbanzadeh & Agha Mohammadi, 2020). Risk communication, which plays a vital role in implementing precautionary behaviors, provides a realistic understanding of the risk and the correct knowledge and skills for promotion and preventive measures. Experts refer to risk perception as collecting, selecting, and interpreting signals about the uncertain effects of events, activities, or technologies. This study emphasizes the perception of the risk of the spread of this pandemic on the behavioral purpose of tourists through their mental norms.

Visiting a literary destination

Aligned with cultural tourism and heritage tourism (Robinson & Andersen, 2002; Herbert, 2001), literary tourism is the practice of touring places of literary significance. Contrary to most special interest tourism niches that emerged in reaction to mass tourism after the 1970s and 1980s (Richards, 1996), Hendrix (2009) claims its genesis dates to the 16th century, when literary pilgrims visited the places linked to the memory of Petrarch and Laura, in southern France. Over the following three hundred years, visitors (mainly in Europe) traveled to writers' places (their homes and graves), places depicted in fictional and non-fictional literary texts and places that have inspired those writings. In the specific case of the European setting, the fascination for the authors' places and fictional characters flourished, also driven by the rise of the novel and the Grand Tour experience (Watson, 2006;). The 19th century was notably decisive in the evolution of literary tourism as it witnessed the consolidation of the attraction for literary places and the preservation and construction of literary destinations, namely in Britain (Taylor & Pouliot, 2020) (e.g., the Shakespeare Birthplace Museum in Stratford-upon-Avon, and the Lake District, both in England). In Europe, the progress of literary tourism in the 19th century reflected broader social and cultural trends, such as the advances in transportation and the Romantic movement, whose interest in landscape, together with an exaltation of emotion, imagination, and fascination for the genius of the authors, propelled visits to the places that nurtured and inspired famous writers (MacLeod, 2021; Robinson & Andersen, 2002). From the emergence of literary tourism, most literary tourists often shared a combination of admiration and dissatisfaction that motivated the literary visits: an admiration for the author, seeking to celebrate literary creativity in the places where the source of the genius was believed to be found (Hendrix, 2009), and dissatisfaction with the limits of that work, a desire to go beyond the text seeking with their own eyes the reality of the locations evoked in the literary texts (Hendrix, 2009). In the late 20th century and early 21st century, the concept of literary tourists encapsulates different shapes of literary touring. As such, the contemporary conceptualization of literary tourists includes devoted scholars or readers who are exceptionally knowledgeable about the literary author and work (Pocock, 1987) but also those who wish to establish a closer connection with the writer through a visit to the literary place (Matthews, 2009), those driven to the actual places that served as a setting for fictional and non-fictional writings (Bento, 2017; Robinson, 2002), and those who visit commercially-built literary places where literary culture is celebrated (e.g., literary-themed parks, literary festivals) (Carson et al., 2017). Research shows that religions not only give the worldviews to their followers to use to understand the meaning of life but also establish institutions such as pilgrimage and positive emotions such as love of peace, gratitude, and hope. They also cultivate positive emotions that develop believers' mental space,

integrate them into their visions, and expand necessary personal and social resources such as hope, learning, optimism, and social support. They can also contribute to improving the level of human health in various dimensions (Frederickson, 2008). The shrines of religious personalities are considered as social determinants and religious institutions of knowledge. As the most important **social communication channel**, these holy places have always acted as a source of cultural movements in the spiritual purification dimension and as a source of knowledge and information about the people (Mowlana, 1996, p.148). Authorities of religious destinations should understand the behavioral patterns of the tourists to expand the social and economic benefits that religious tourism offers. Many researchers believe that any market understanding begins with identifying the tourist incentives and continues by discovering the experiences at the visited destination (Van Vuuren & Slabbert, 2011; Weaver et al., 2009). They have generally focused on exploring and comparing the travelers' experiences, such as the tourists and pilgrims (Bond et al., 2015; Nyaupane et al., 2015). However, the results indicated that religious tourists with different religions might have different behavioral patterns (Bailey & Sood, 1993; Essoo & Dibb, 2004). Ameli and Molaei (2012) conducted a study considering intercultural communication and religion, which significantly influence communication competence between the two different sects (Shia and Sunni Muslims). Their results highlighted the similarities between these two sects rather than the dissimilarities .

Spiritual destinations, regardless of their sacred and mystical features, are exhibitions of art and symbols of civilization and culture that attract religious tourists (Karoubi et al., 2018; Piranashvili & Kadagidze, 2016). Mystical tourism has been formed as a religious mission, spiritual journey or a motivation to discover the religious sites such as the tombs of righteous people, clergy, great scientists, and honest people (Saghaii et al., 2018). Factors that affect the selection of travel **destinations** are identified in 7 categories: economic, cultural, social, political, geographic, natural, individual, travel agency plans, and other factors (infrastructure and advertising) (Azani & Lotfi, 2013). The more diverse and unique the tourist attractions are, the more attractive they will be to the tourists.

Therefore, they will have a much wider influence (Antara & Prameswari, 2018). Spiritual tourism destinations are of particular importance, so their tourist attractions can be considered one of the most important elements in the tourism industry.

Research model and hypotheses

To investigate the impact of spiritual and literary experience during the Covid-19 pandemic in Shiraz, we compared the relationship between the sense of spirituality and the tendency to visit literary places. To examine the relevance of this trend in one case, Koreans use their coping strategies to reduce

perceived risk while meeting their travel needs, and in the other case, we were encouraged to examine this comparison in terms of spiritual experience and the factors that affect it. In this context, HBM and TPB provide an appropriate framework for highlighting the quality of tourism as a health protection behavior when dealing with the risk-taking of Covid-19 and predicting an increase in behaviors in this type of tourism. Previous research has shown that perceived risk determines attitudes, which affects the tendency to visit the destination (Ajzen, 1985; Quintal et al., 2010). Risk perception is also a significant history of perceived mental norms and behavioral controls (Lee, 2009). In general, a lower level of risk leads to a positive attitude, Increasing the degree to which people believe that their family or friends are positive about their desired personal behaviors and intensifying their understanding of their ability to perform a desired action (Jarvenpaa et al., 2000). Also, using the studies of Chang An Huang et al. (2018), we have developed a model considering the influential mediating components of spiritual experiences, such as: the tendency to literary tourism, interaction, emotional conflict, and nostalgia to achieve the benefits of this type of travel. In addition to the above, the following hypotheses are presented:

1. The Interaction of literary tourism has a positive and significant effect on nostalgia emotion.
2. The nostalgia emotion of literary tourism has a positive and significant effect on the emotional involvement tourism.
3. The emotional involvement of literary tourism has a positive and significant effect on the tendency to literary tourism.
4. The spiritual experience of literary tourism has a positive and significant effect on the tendency to literary tourism.
5. The spiritual experience of literary tourism has a positive and significant effect on the emotional involvement of literary tourism.
6. The spiritual experience of literary tourism has a positive and significant effect on the nostalgia emotion of literary tourism.
7. The spiritual experience of literary tourism has a positive and significant effect on the Interaction of literary tourism.
8. The spiritual experience of literary tourism has a positive and significant effect on visiting literary destinations.
9. Attitude will exert a significant favorable influence on visiting literary destinations.
10. Mental norms will exert a significant favorable influence on visiting literary destinations.
11. Perceived behavioral control will exert a significant favorable influence on visiting literary destinations.

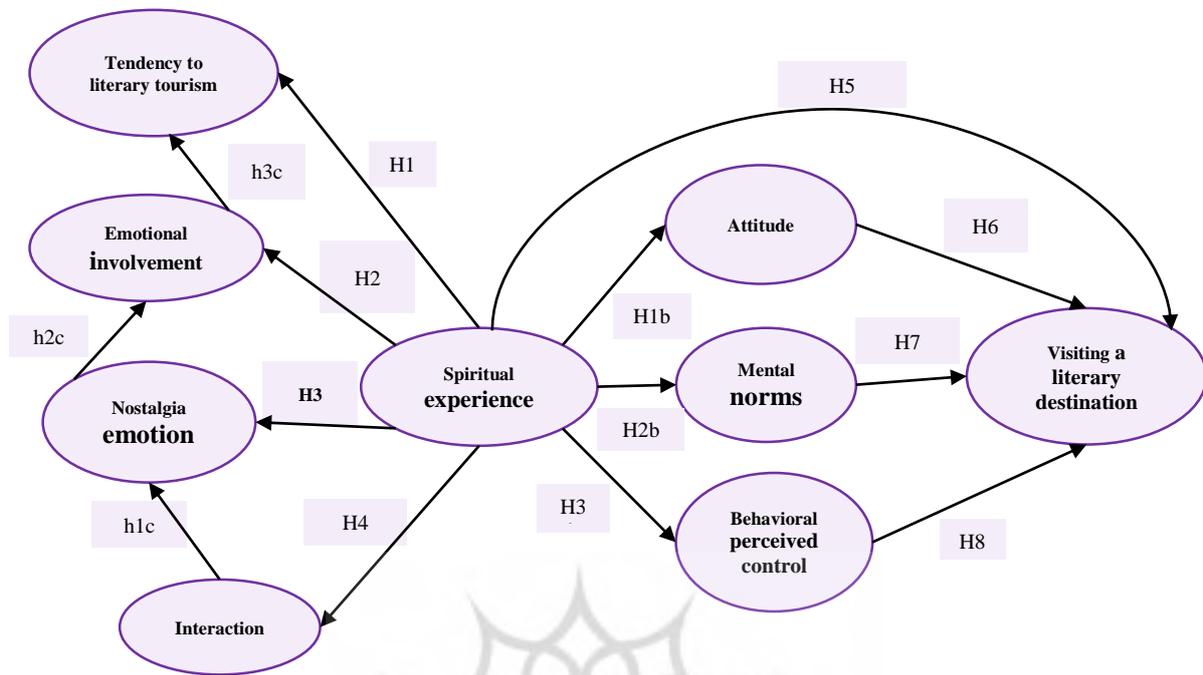


Figure 1. Conceptual model of research

Research Methodology

This research is applied in terms of purpose, and the method is part of structural equation research in terms of method. The information was collected by library and field methods. The study's statistical population includes tourists who have visited the cultural and historical sites of Shiraz. The questionnaire was designed on the Google Forms platform. In addition to questions of a sociodemographic nature, identification of past literary tourism visits, and companionship, the questionnaire included two blocks of questions regarding the preparation of the visit and the underlying motivations (Likert scale of 1 - Not important at all to 5-Extremely necessary) and a third block about the surprising aspects of the experience (Likert scale from 1 –Not surprising at all to 5-Extremely surprising). Because the number of tourists was not known, the statistical population was considered unlimited. Cochran's formula has been used to determine the number of research samples. The statistical sample of this study was 384 people and was selected using available sampling. The primary tool of data collection was a questionnaire, and to collect the necessary data, 16 questions were assigned, which are listed in Table (1) of the dimensions and items of the model. In an inferential analysis of data, Cronbach's alpha coefficient, and to determine the internal stability of the instrument, the KMO test and Bartlett sphericity were used to determine the sample size and factor separation and to determine the causal relationship between variables; structural equation modeling method was

used. Since this model has been implemented in the Iranian sample and for the first time in Shiraz, a 32-sample sample was selected in the pre-test stage to calculate the reliability of the measurement tool, and internal consistency was calculated by calculating Cronbach's alpha by spss24 software. The results showed that the respondents well understood the components of this model. A 16-point measurement scale was adapted from previous studies and modified based on the present research area. Respondents rated all items on a 5-point Likert scale (strongly agree, meaning 5 to disagree strongly, i.e., 1). In order to assess face validity, respondents were asked to comment on the appropriateness of the item while answering the questions. To measure the desired index and the existing ambiguities were expressed, and their corrective comments were applied. All statistical calculations of this study were performed using SPSS 24 statistical software and analyses related to structural equation modeling using Amos 23 software, and the significance level of all tests is $P < 0.05$.

Table 1. Dimensions and items of the research

Dimensions	Items
tendency to literary tourism	Visiting the historical and cultural sites of Shiraz made me feel comfortable. Visiting the historical and cultural sites of Shiraz made me feel calm. Visiting the historical and cultural sites of Shiraz made me feel safe.
Emotional involvement	Visiting the historical and cultural sites of Shiraz can take me to a way of life concern. Visiting the historical and cultural sites of Shiraz makes me forget my diary. Visiting historical and cultural sites of Shiraz can make me have different experiences
Nostalgia emotion	Visiting the historical and cultural sites of Shiraz is my most unique and unforgettable experience. Visiting the historical and cultural sites of Shiraz is my latest experience, different from what I have done before.
Interaction	The guides in the historical and cultural sites of Shiraz are friendly to me. The guides to the historical and cultural sites of Shiraz are friendly to me. Visiting the historical and cultural sites of Shiraz gives me a greater sense of choice in life.
Spiritual experience	Visiting Hafeziyeh and Saadieh gave me a new experience in life. Visiting Hafeziyeh and Saadiyah makes me do something I do not usually do.
Attitude (Bae & Chang, 2021)	Spiritual experience is beneficial while visiting the historical and cultural sites of Shiraz. Spiritual experience is valuable while visiting the historical and cultural sites of Shiraz. Spiritual experience is beneficial while visiting the historical and cultural sites of Shiraz. Spiritual experience is attractive while visiting the historical and cultural sites of Shiraz.

Dimensions	Items
Mental norm (Bae & Chang, 2021)	Most people who are important to me think that it is not a problem for me to take a spiritual tour while visiting the historical and cultural sites of Shiraz. Most of the people who are essential to me support the fact that I participate in spiritual tourism when I visit Shiraz's historical and cultural sites. Most people who are important to me understand that when I visit Shiraz's historical and cultural sites, I am engaged in spiritual tourism. Most people who are important to me agree with me on spiritual tourism when visiting Shiraz's historical and cultural sites.
Perceive behavioral control (Bae & Chang, 2021)	Whether I travel to Shiraz using the spiritual experience when visiting historical and cultural sites is entirely up to me. I am sure that if I want, I can do tourism using spiritual experience when visiting the historical and cultural places of Shiraz. I have enough resources, time, and opportunity to travel using the spiritual experience when visiting Shiraz's historical and cultural sites.
visiting literary destinations (Bae & Chang, 2021)	I plan to travel to Shiraz in the near future using spiritual tourism when visiting historical and cultural sites. I am planning to travel to Shiraz in the near future using spiritual tourism when visiting historical and cultural sites. I will try to travel to Shiraz in the near future using spiritual tourism when visiting historical and cultural sites. I will definitely spend time and money on traveling using spiritual tourism when visiting the historical and cultural sites of Shiraz in the near future.

Research Findings

The demographic characteristics of the respondents are listed in Table 2 based on the frequency distribution. In order to determine the reliability of the instrument, Cronbach's alpha method is used, the results of which are shown in Table (2) and according to which all dimensions have acceptable reliability higher than (0.7). In this study, a questionnaire was used to collect data. The factor analysis method was used to evaluate the questionnaire constructs' validity and confirm the factors considered. For this purpose, the KMO index and Bartlett sphericity test were used. As can be seen in Table (3), since the KMO index value is more significant than 0.6, the number of samples (here, the same number of respondents) is sufficient for factor analysis. Also, the value (sig) of the Bartlett test is less than 5%, which indicates that factor analysis is appropriate to identify the structure of the factor model. According to the results of the first part of the questionnaire (demographic characteristics), the following information is briefly provided about the characteristics of the statistical sample.

Table 2. Frequency of demographic characteristics of respondents

Demographic characteristics	Frequency	Percent of frequency
gender		
man	234	60/93
Women	150	39/06
total	384	100
Age		
Under 25	196	51/04
25-35	113	29/42
35-45	61	15/88
Higher 45	14	3/64
total	384	100
Education		
High school	76	19/79
D/A	121	31/51
BA or BS	164	42/70
MA or MS	23	5/98
total	384	100

Table 3. Cronbach's alpha value and KMO index, and Bartlett test results for all model dimensions

The output of the table related to the goodness of measuring the main variables of the research: factor analysis

The main variables of research	Kaiser - Meyer - Ulkin (KMO) sampling adequacy test	Cronbach's alpha above 0.70	Bartlett spherical test		
			Approximate value of k2	Degrees of freedom	Significance level
Tendency to literary tourism	.456	.888	1235/40	35	/000
Emotional involvement	.759	.785	2565/40	40	/000
Nostalgia emotion	.855	.854	3564/40	30	/000
Interaction	.900	.869	3565/20		
Spiritual experience	.856	.847	2152/20	55	/000
Mental norms	.910	.897	3162/40	60	/000
Perceive behavioral control	.830	.895	1895/20	30	/000
attitude	.758	.794	1764/20	30	/000
visiting literary destination	.500	.909	165/65	1	/000

To use Amos software, it should be noted that path analysis in this software produces a fitting index that is acceptable in a particular range, and the results can be cited. The first chi-square index is normalized by dividing X^2 by the degree of freedom. Values less than 0.5 are considered very desirable for this criterion. The compliance rate index (AGFI) should also be more significant than 0.7, with values above 0.7 for good fit indices (GFI), values above 0.9, for good fit indices (GFI), adaptive fit index (CFI), and indicative that the model has a good fit. The degree of compliance of the indicators for the extracted framework is described in Table 4.

Table 4. Questionnaire fit indicators

Index	Df/X2	GFI	AGFI	NFI	TLI	CFI	RMSEA	PCLOSE
value	2/16	./98	./99	./97	./98	./99	./04	./18
Optimal amount	<3	>./90	>./90	>./90	>./90	>./90	<./08	>./05

As mentioned earlier, this research is based on four hypotheses. Path analysis method has been used in Amos software to test these hypotheses. Significance levels for testing these hypotheses are shown in Table (5). The basis for confirming the hypotheses is that their significance level is less than 0.05.

Check the fit of the structural model.

To show the validity of the research findings, structural model fit indices (R^2 and Q^2) were used by using the partial least squares method. Three values of 0.19, 0.33, and 0.67 are considered the criterion values for weak, medium, and strong values of R^2 . The Q^2 criterion determines the predictive power of the model. If the Q^2 criterion for an endogenous structure achieves values of 0.02, 0.15, and 0.35, it indicates the weak, medium, and robust predictive power of the structure or related exogenous structures, respectively. Table (5) shows the fit indices of the structural equation model.

Table 5. Structural model fit indices

Acceptable values	$R^2 > 0/33$	$Q^2 > 0/15$
Variable	Explanted variance	Stone Geezer Index
Tendency to literary tourism	./569	./415
Emotional involvement	./485	./356
Nostalgia emotion	./455	./501
Interaction	./588	./451
Spiritual experience	./475	./574
Attitude	./598	./502
Mental norms	./419	./317
Perceive behavioral control	./484	./457
Visiting literary destination	./441	./328

To evaluate the fit indices of the final model based on the values obtained R2, and the number of predictions made, absolute fit indices and incremental fit were used. According to the values presented in Table 6, the results and the chi-square degree of freedom, the root mean square of the estimation error, the goodness of fit, the adjusted fit index, the comparative-adjusted fit index, the softened fit, the non-softened fit indicate the desirable fit Is the final model used in the research.

Table 6. Model fit indicators

Fit index group	Index name	Limiting value	The final amount
total fit	$\frac{\chi^2}{df}$ (chi two degrees of freedom)	Under3	2/062
	RMSEA (Root mean square of estimation error)	Under./08	./071
	GFI(Goodness of fit)	Higher./9	./825
Incremental fit	AGFI(Modified fitness index)	Higher./9	./811
	CFI(Comparative-adjusted fit index)	Higher./9	./924
	NFI(Softened fit)	Higher./9	./863
	TLI(Not softened fit)	Higher./9	./901

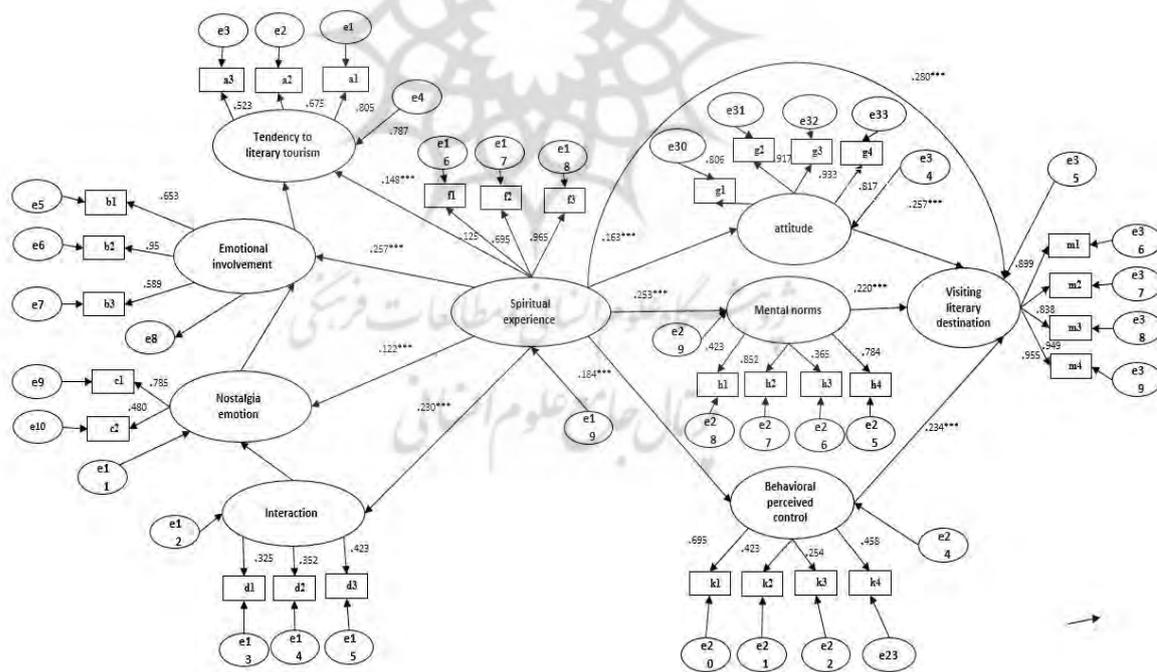


Figure 2. Structural model of research

Discussion and conclusion

This study aimed to investigate the positive effect of spiritual experience on literary tourism during the Covid-19 virus pandemic on tourists' behavioral goals through attitudes of mental norms and perceived behavioral control (Ajzen Planned Behavior Theory, 1993), emotional conflict, nostalgia, interaction, and finally, interaction. Specifically, this study highlights a significant insight into tourism as a risk reduction in the Covid-19 pandemic-related health behavior based on the part of the proposed model. The research findings showed that the interaction relatively affects the sense of nostalgia and emotional involvement. Also, these cases have a positive and significant effect on the tendency of literary tourism. Further results showed that attitude, mental norm, and perceived behavioral control positively affect the decision to visit the destination. Increasing attention has been paid to cultural studies and studying tourists' experiences and behaviors to understand literary tourism's values. This part of the research corresponds to the results reported by Moaven et al. (2018), Qaemi (1391), and Arasteh and Eilami (2011). The present study presents a mediation-adjustment model that relates the participation of domestic literary tourists to attitudes, mental norms, perceived behavioral control, and participation in different cultural contexts in their decision to visit tourist destinations. The proposed model states that the attitude, mental norm, and behavioral control perceived by domestic literary tourists in Shiraz mediate the relationship between spiritual experience and the decision to visit literary destinations. In addition, the multidimensional process showed that spiritual experiences might influence the decision to visit domestic destinations through experiences such as interaction and nostalgia. The results show that the perception of the risk of Covid-19 infection positively affects the attitude and behavioral purpose of tourists that are compatible with Ghorbanzadeh and abdi Mohammadi (2020), Mirtaghian, Rudsari, et al. (2020), Ghorbanalizadeh and Siahkali-Moradi (2020), Dangjoo, etc. (2021) and Adam et al. (2021) findings. This part of the study is consistent with the results of Preston and Shin (2017).

Shiraz is one of the spiritual cities of Iran and the fifth most populous city in the country after Abadan. The political situation of Shiraz, as the center of Persia, shows that the annual arrival of about half a million foreign tourists in the years 1400 to 1401, which was about 6 million in previous years, and the main decrease in this statistic was 19, has the potential to provide health services (not only medical). Visiting destinations has been shown to improve when tourists' participation in risk perception, attitude, and the mental norm is a positive spiritual experience. This part of the study is also consistent with the findings of his colleagues UNWTO (2014), Nyaupane et al. (2015), and Olsen (2017). This result, by introducing the new concept of the interaction model to the relationship between the behavior of domestic literary tourists and the goals of spiritual tourism, confirms that

domestic spiritual tourists need respectful attitudes, experience, and full exploitation of spiritual experiences. This part of the study is closely related to the results of Mahmoodi et al. (2015). Finally, the results showed that different properties may have common sequence effects. Literary experience, through their perception of emotional involvement and literary tourism orientation from different experiences in Hafeziyeh and Saadiyeh, suppresses the risk of domestic spiritual tourists, which is consistent with the results of Voye (2002) and Stamp (2000) Shafi and Sabbagh Pour-Azarban (2016). Bae-Chang's (2020) study also showed that the perceived risk of developing Covid-19 positively affects tourism. In other words, a favorable attitude towards tourism is formed based on the sensitivity and severity of risk individuals perceive (cognitive dimension). Based on the obtained result, the risk perception affected subjective norms towards tourism. When a person understands the risk of the disease based on factual information, including the severity and sensitivity to the disease, as well as the anxiety and worry arising from those risks, he or she is likely to believe that members within the group support tourism. This result is consistent with the findings of previous studies that confirm the perceived effect of infectious disease threats on compliance with social norms (Bai & Chang, 2020). Under the Covid-19 epidemic, strong peer pressure to adapt to social norms, such as social distancing, may create shields against societal health risks. The results also showed that the tourists participating in this study believed in their ability to control the risk conditions of the disease and to be able to manage a specific practice. In addition, the level of spiritual experiences of Iran to domestic spiritual tourists, due to their tendency to literary tourism of daily life and their emotional involvement in this experience, removes high levels of risk. In particular, it was found that if we want to offer different domestic experiences to spiritual tourists and make our culture more attractive, it is necessary to provide various mental and spiritual features of literary tourism in the spiritual environment, including creating an interactive atmosphere of experience, providing emotional opportunities for conflict, literary tourism, and nostalgia. On the other hand, the results indicate that Hafeziyeh and Saadiyeh provide a sense of nostalgia for tourists if their actions and interests in spiritual tourism are adopted. This part of the study is consistent with the results of Richards and Wilson (2006). First, this study demonstrates the university's efforts to help the tourism literature with the interpretation of the global problem that is currently plaguing it and causing severe turmoil in the global society. Given the prevalence of Covid-19, the results of this study provide an important reference point for longitudinal studies to observe the short-term and long-term behavioral changes proposed by Gössling et al. (2020). Second, this study extended the theory of planned behavior to a change in risk perception. In addition, the mediating role of the attitudes of mental norms between perceptions of risk and visits to literary destinations was confirmed. This study also provides insights into tourism behaviors in the event of future infectious disease outbreaks. Thus, the effects of tourism behavior on domestic spiritual tourists

and the important characteristics they have identified highlight that different mediating relationships can be used between spiritual experiences, attitudes, mental norms, perceived behavioral control, and intentional visits. This study also presents practical applications for tourism operators. Tourism operators may need to consider tourism as a new model that addresses the perceived need for individuals to minimize perceived risk and meet their travel needs. One of the limitations of the research is the reluctance of some sample members to respond to the questionnaire. Other cases of low access to available resources based on research records, especially in Iran, and lack of access to credible sources are new. This study offers practical implications for the tourism industry in Shiraz and the global tourism market. Health authorities have highlighted the need to prepare for a future wave of the COVID-19 crisis. They also noted that serious diseases such as COVID-19 will be repeated every four to five years due to environmental changes (Kim, 2020). Tourism practitioners may need to consider a new paradigm that accommodates individuals' needs to minimize perceived risks and satisfy their travel needs. Hotels may need to offer a highly personalized room based on customers' needs to ensure safety. The religious experience suppresses the life concerns of the domestic religious tourists through their perception of emotional involvement and tendency to literary tourism characteristics of different experiences in the holy shrines, which is consistent with the results of Voyé (2002) and Stump (2000) Shafia and Sabbaghpour Azarban (2017). In addition, Shiraz's religious experiences provide domestic religious tourists with high levels of life concerns elimination depending on their tendency to literary tourism from their daily routines and emotional involvement in the experience. In particular, it was found that if we aim to offer different domestic experiences to religious tourists and make our culture more attractive, it is necessary to provide a variety of mental and spiritual features of religious tourism in the religious environment, such as creating an interactive experience, providing emotional opportunities for involvement, furnishing a tendency to literary tourism, and emotional involvement on the other hand, the results indicated that holy Shrines and literary sites provide the tourists with emotional involvement and nostalgia eliminate if they adapt their actions and interests to the religious tourism experience. The results indicate that spiritual and literary tourism effectively increases the revisits of Tourism destinations due to existential authenticity, structural authenticity, dependence, nostalgia, and attitudinal and active loyalty. Therefore, the effects of the tourism behavior of domestic religious tourists and their identified important characteristics have highlighted the fact that various mediation relationships can be used among spiritual experiences. Despite its contributions, this study is not without limitations. First, this study addresses cross-sectional data. Researchers would need to collect additional data during multiple periods for longitudinal examination of the issue. Second, the findings of this study were based on Shiraz populations, and the research model should be validated in various contexts.

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