



The Spirituality in Tourism by Eastern Philosophy and Ethical Codes

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Abstract

Nowadays, when excessive attention to the material issues and the homogeneity of societies does not meet the rebellious and human spirit, and amid successive runs, it seems that man is looking for a destination other than bread and shelter, a higher excuse to survive. The need to discover the truth and meaning of existence compels man to glorify his immaterial and spiritual dimension by seeking the path of cognition. Understanding spirituality and its history is a significant concept worth exploring from a social and personal perspective. This research was done using the qualitative grounded theory method to present the idea of spirituality in tourism, relying on Eastern philosophy and international codes of ethics, and performing different techniques such as studying various texts and using the expert's opinion. The results of this research can be interpreted in such a way that the individual

dimension includes: internal and mystical connection, human interaction in the universe and superior power, guiding principles in understanding truth and meaning of life, and social dimension including each person's cognitive system and its impact on man's attitude and perceptions of his life and behaviors, determining the tolerable capacity of the environment and environmental assessment, protection of cultural identity and indigenous subcultures. Recognition and perception of spirituality in tourism express spirituality, which is done by emphasizing self-creation and action related to the Creator of the world.

Keywords: Codes of ethic, Conceptualization, Eastern philosophy, Spiritual, Tourism

Introduction

In the definition of beauty of meaning, we come to this beautiful expression of Rumi and Iqbal Lahori who says (Hume, 2007, p.26):

When you have escaped from self, you have become the proof (of God) wholly when the slave (in you) naught, you have become the king (Rumi).

Religion is nothing but rising from the soil so that the pure soul becomes aware of itself (Iqbal Lahori)

As one of the sources of cognition, travel can bring a lot of knowledge to humankind and help people discover, know, and understand the world. Recognizing and understanding the truth of existence is intertwined with the human soul and psychology and is not limited to material enjoyment; because humans are composed of material and spiritual, the desire to know, discover, and understand is closely related to the human soul. The pursuit of spirituality means being aware of the most balanced moral values, that is, the feelings, actions, and experiences of each individual in private, but to the extent that they see themselves as divine about everything they think. Philosophers define spirituality as the pursuit of spirituality in life, the transcendent connection with self and God, comprehensive guidance, the unity with nature, and the creation of unity (Plante & Thorsen, 2007).

In addition, another researcher believes that spirituality is the essence of human existence, guiding people to find the meaning of life according to their nature (Willson, McIntosh, & Zahra, 2013). On the other hand, natural manifestations are all considered in Eastern philosophy as the manifestation of the nature of God. Therefore, it is recommended that humankind seek what

is hidden in the essence of all phenomena to achieve salvation and happiness (Imani, 2016).

Industrial life and the rapid progress of science have created a great vacuum in humans today, which does not respond to the rebellious spirit of humans, and has caused them to think about why they live and strive. There is a lack of essential things that are not in technology in modern life. So, they seek a higher truth for effort and dynamism. Opening a path to Eastern philosophy in this article can institutionalize the treatment of meaning in the human conscience and travel and tourism.

Furthermore, ethics, a concept in spirituality, was approved in the Global Codes of Ethics by the General Assembly of the World Tourism Organization to commit the international community to environmental protection and ethics in tourism development. In the second principle, entitled: "Tourism is a vehicle for individual and collective growth and development," it is emphasized that the design of tourism activities should be in a way that provides the grounds for individual and collective growth and development (Kazemi, 2006).

Suppose the need for a spiritual approach to tourism becomes the dominant discourse in this field. In that case, tourism based on spirituality and relying on the teachings of Eastern philosophy and international codes of ethics can answer such questions:

1. Is tourism based on spirituality (following the teaching of Eastern philosophy) in line with the international codes of ethics?
2. Can tourism based on spirituality (following the teachings of Eastern philosophy) emphasize the self-improvement and movement of humans interested in traveling?

Research literature and theoretical framework

Spirituality is derived from the Latin word for spirit, from the Greek word for wind, and the word 'original light' in Buddhism and Eastern philosophical traditions such as Hinduism and Buddhism, the term has several meanings, including health, energy, dynamic communications, and alertness (Shafi'a & Sabbaghpour Azarian, 2016). Spirituality is interpreted as a comprehensive and dynamic growth process, focusing on life's value, meaning, and goals, which is the basis for implementing spirituality in daily life and material life (Maleki, Imanzade & Salahshouri, 2015). There are two perspectives on spirituality, practical and fundamental. In the full view, spirituality is a desire

to find purpose, a combination of basic life philosophy, values, and human behavior, while in the functional approach, more external influences are mentioned. Effects are known for characteristics such as piety, love, mobility, and so on (Moghimi, Rahber & Eslami, 2009).

Tourism; since travel leads the tourist in search of spirituality, tourism can be interpreted as a generator of spirituality (Ambrož & Ovsenic, 2011). Understanding and conceptualizing spirituality in tourism can be the basis for the further growth and development of this kind of physical activity that needs to be conceptualized (Shafi'a et al., 2016).

The role of spirituality in tourism; The broad ideas that represent a kind of innate intuitive knowledge of humans about the world have been fully developed in advanced religions, including monotheism and eastern religions. In the ontology of these religions, knowing the hierarchy of the existing system is emphasized as a fixed principle. At the same time, the material world is considered only as a level of your levels in the universe (Imani, 2016). On the other hand, some researchers think of travel and tourism as a concept in spirituality (Ambrož & Ovsenic, 2011).

Some researchers believe that spirituality is a spiritual state with two vertical and horizontal dimensions. The vertical dimension represents the relationship between man and God, and the horizontal dimension reflects the relationship between man and the environment and the other people. In both dimensions, the connection between humans and God takes place entirely within the human and mystically. In a way, each person's experience is different from another (Vahedian Azimi & Rahimi, 2013). Spirituality can also be considered an umbrella that includes various types of tourism, leading to a sense of spiritual and sacred values (Haq, Newby, & Jackson, 2009). Thus, spiritual tourism is not a specific type of tourism but rather an indicator of the spirituality that the tourist experiences to achieve non-material values during the journey (Jesurajan & Prabhu, 2012). Another researcher stated that the spiritual tourist seeks to connect with nature and increase the non-material dimension of his life. At the same time, his spirit of adventure and exploration provides the basis for psychological experience (Hsu, Killion, Brown, Gross, & Huang, 2008). Man has taken a step in life to discover and search the world. In the meantime, travel is one of the activities that people take in search of knowledge and experience to connect with the earth, nature, the creator of the universe, and find the meaning of life (Willson et al., 2013). In a general view,

it can be said that spirituality is one of the human virtues that give meaning and purpose to human life and leads to the adoption of specific ways of life in the world and also creates a connection between the individual and himself, others and the world (Imani Khoshkhoo, Shahrabi Farahani & Iraqi, 2015). Since tourism is the greatest manifestation of human mobility, it means starting from one point and returning to the same point (Ambrož & Ovsenic, 2011). If this kind of movement can stimulate ideas, tourism plays a crucial role in human cognition (Imani Khoshkhoo, Pourjam Alavijeh & Nadalipour, 2015).

Tourism and Ethical Codes: The Global Code of Ethics for Tourism (GCET) is a comprehensive set of principles designed to guide key-players in tourism development. It aims to help maximise the sector's benefits while minimising its potentially negative impact on the environment, cultural heritage and societies across the globe (UNWTO, 2020). Regarding the effects and results of adopting a spiritual approach to tourism in this field, it should be said that among the harmful effects of tourism that officials and policymakers in this field are concerned about and seek solutions is the destruction of nature, natural resources, and human heritage such as ancient sites and historical places by tourists (Imani, 2016). On the other hand, non-consumption tourism and ecotourism, which are guaranteed to protect cultural identities and subcultures and protect the natural environments, were discussed at the World Summit on Sustainable Development in 2002. Then countries were asked to make a development nature tourism plan to do educational and training programs (Soleimanpour, 2009). These decisions indicate that today's nature is being severely damaged by tourism that treats nature and human heritage as a consumer product rather than a cultural concept. They will use it as much as they can without worrying about its protection (Mahallati 2001). However, if we consider spiritual tourism as an approach to this concept and not as a type of tourism, then nature, an artistic masterpiece with all its wonders and fascinating scenes, depicts its creator's image (Imani, 2016).

The division of religions according to different criteria: Religions are divided according to their geographical origin, founders' date of birth, and whether religions are alive or dead, or other criteria. "Asia" is known as the birthplace of all the world's living religions, with Hinduism, Jainism, Buddhism, and Sikh coming from South Asia, Confucian, Taoist, and Shinto

religions from East Asia, and Judaism, Zoroastrianism, Christianity, and Islam from West Asia. (Hume, 2007).

Religions in China and India: China is one of the oldest and deepest religious ideas and is one of the most abundant and oldest sources of religious sentiment. Coupled with India (the museum of human religion), it has the most prominent sense of mystery in history. Eastern spirit and vision must be considered in the sense of truth and history. The meaning of the East, the Eastern spirit, Oriental art, etc., refers to ancient India and China in history and culture (Shariati, 2009, p.209). Eastern philosophy also emphasizes that the interaction and balance between man and nature is the most critical factor in self-purification (Dalneji & Danilach, 2013, p.136). Greek thought made God smaller and smaller, making him closer to man, while Eastern thought made man bigger and bigger, making him closer to God. The East sees the world as a reflection of truth and mystery. It always makes him anxious and eager to understand these truths (Shariati, 2009, p.230), while the Greeks regarded the world as an organization composed of straightforward elements, which could be constructed and searched, and with the help of these elements, the material needs of the world could be met. In ancient Greece, Bandera said: The Garden of Life is nothing but two blooming flowers: success and fame. And Buddha says: In the destiny of going and returning to this life, the tears shed by humans, if collected, is more than the water of all the oceans on earth (Shariati, 2009, p.253).

The Taoism says in *The Principles of the Tao*: The Tao is indescribable, incomprehensible, and unreasonable, but it is everywhere, it is invisible, but not absent, it is nothing, but it is in everything (Shariati, 2009, p.282). Tao means "water bed," "waterway," representing that a fluctuating, moving, and the transitory river has a fixed thing called a "riverbed." The "riverbed" is the path that directs water from the mountains and the desert to the house, the sea, and the ocean. What is the relationship between this philosophical and religious concept and the meaning of this word? (Shariati, 2009, p.284). Yang and Yin are two positive and negative forces in Chinese thought. The sun shines on the earth, and the rain falls on the earth, making the ground fertile and green. The sky that emits light and rain belongs to the sun, and it is the power of Yin that receives the rain, light, heat of the sun and becomes fertile. From the combination of Yang (sky) and Yin (earth), greens are born. The river that flows is the Yang, and the shore that receives the moisture is the

Yin, and the greenery and the tree that grows along the river are the results of both (Shariati, 2009, p.281). A Taoist poet said, "Look at the tree, why does it never get anxious? It blooms at the beginning of spring, grows, bears fruit, and then turns yellow at the beginning of autumn, and at the end, it becomes naked, gradually goes into hibernation, and comes to life again, and continues its journey. Why does it never get anxious? Why doesn't a tree commit suicide, become angry, upset, or disgusted? Because it follows the law of nature, it follows the Tao. Why is there anxiety, disease, war, hardship, betrayal, despair, and suffering in humans? Because it seeks another way by using its partial intelligence in the face of the system that governs everything in the world" (Shariati, 2009, p.285).

Lao Tzu, the Taoist leader, said about civilization: "human is like a silkworm, he builds a cocoon of civilization and suffocates in it (Shariati, 2009, p.290).

Entry to the Indian world: Hinduism is a religion believed by the majority of Indians today. Throughout its course, this religion has sometimes worshiped various gods and at one time considered "Brahma" as the only being and the truth of the universe or the soul of it. Tri Mortis is the god of Brahma (creator), Vishnu (maintainer), and Shiva (destroyer) (Radakrishnan, 1988). Manifestations of Brahma, he is the God of creation and the creator of the whole. He is considered to be the god of the Hindu gods, and he has no activity on the earth after the creation of the world. He is the creator of the objects of the world (Evans, 1988, p.64). Creation is the result of the heat created by the austerity of Brahma in the cosmology of the Puranas According to Metsieh Pouraneh when Brahma came out of the lotus flower cup, he asked himself: "Who am I?" What is this lotus flower that appears in the solitude of infinite horizons and floats in the vast expanse of endless water? Maybe, someone keeps it. Then, he went into the lotus stem to perhaps find the end of it; but as he traveled the distance, he realized that there was no end to it. So, he returned and sank into himself. He endured hardship and austerity, and the heat he produced created the world (Khavas, 2011). By manifestations of Vishnu, he is a symbol of the sun's power that can cross seven regions of the world in three stages and surround everything with its light. Shiva is the god of destruction who destroys the world, and the world will be rebuilt. Shiva usually has a third eye in the middle of his forehead that is always half-open, and his followers believe that this third eye will open on a specific day and

will turn the world upside down. Shiva worshipers consider Shiva's hair the source of the sacred Ganges River (Kavakebi, 2016).

Buddhism: Gautama Buddha was one of the Hindu princes who started a movement in 525 BC. One day, Gautama Buddha was deeply moved to see four scenes: (a disabled older man, a helpless patient, the corpse of a person, and finally a quiet religious ascetic who was not disturbed by any grief). When he thought that he and the whole of humanity would one day get old, sick, and die, he became anxious and believed that through continuous exploration and sacrifice, victory and peace would be achieved (Hume, 2007, p.129). And finally, one night, when the Buddha was quiet and alone in his thoughts, he came up with a simple psychological analysis of the cause of evil and how to overcome it. These four fundamental and universal truths of Buddhism can be summarized as follows: - Every being or existence is associated with suffering. - All suffering is due to turning to carnal desires, which are inherently greedy. Therefore, by repressing these carnal desires, all human suffering will be relieved. The way to stop these pains is the middle way or the prominent way, which has eight stages: right perception, right thoughts, right words, Right deeds, right living, right effort, right mindfulness, and unity (Ziaei, 2009). In addition, Buddha attributed all his success to human wisdom and effort and believed that every human have the potential in themselves to become a Buddha (Hume, 2007, p.134).

Research Method

This qualitative research used grounded theory methods, library studies, unstructured interviews, and subjective analysis. Since the philosophical roots of this method are related to symbolic interaction and pragmatism, and the researcher theoretically performs sampling with a specific initial purpose, the number of interviews and letters is not known from the beginning (Abolmaali, 2013). The purpose of this type of research is to achieve theoretical saturation, which means that no new concepts are added to the previous ones. Unlike quantitative methods, this type of research uses accurate data and makes them meaningful, rather than hypothesizing and testing it (Danaee Fard, 2013). Thus, as an interpreter and decision-maker, the researcher gradually identifies the sources for the research questions to reach theoretical saturation. In this study, open, axial, and selective coding allows the possibilities of refinement and communication between concepts and sub-concepts (Corbin & Strauss, 2013). In this section, the keywords of spirituality and religion were used

instead of each other, which researchers considered. Therefore, the content analysis unit is carried out from a sentence to a paragraph, and the collected texts are considered separately and comparatively. Thus, thirteen experts were interviewed to achieve theoretical saturation to complete the conceptual model and eliminate ambiguity. Six experts from the academic community who were familiar with Buddhism, Hinduism, Taoism, and Eastern philosophy, and seven experts from the travel and tourism industry who were familiar with the culture of Eastern countries. These interviews played a role in reproducing and eliminating ambiguities in the research conducted and repeatedly led researchers to return to the library studies. After completing eight interviews, the experts' answers were similar, and in the continuation of the interviews, the answers were repeated and reached theoretical saturation. Finally, using books and scientific sources, interviews, and mental analysis of the authors, the concept of spirituality in tourism based on the teachings of Eastern philosophy and the global codes of ethics was revealed in terms of dimensions and categories.

Review the first research question: Is tourism based on spirituality (following the teaching of Eastern philosophy) in line with the Global Codes of Ethics?

To examine the first question of the research, 13 experts were interviewed. The first interviewee said: Spirituality is a mystical state with dimensions, one of which is expressing man's relationship with God. The other is the reflection of man's relationship with his environment and other humans. Then, the third interviewee stated: If we regard spiritual tourism as an approach, then nature is a masterpiece of art that, with all its wonders and beauties, shows the image of its creator. The fourth interviewee said: Spirituality gives meaning to human life, leads to specific methods in the world, and causes the connections between the individual and himself, others, and the entire universe. The interviewee (number five) then stated: Ecotourism is a guarantee for protecting cultural identities and local subcultures, protecting the natural environment, and expanding the performance of natural tourism.

Review the second research question: Can tourism based on spirituality (following the teachings of Eastern philosophy) emphasize the self-improvement and movement of human who is interested in traveling?

To examine the second question of the research, interviews with experts were continued. The interviewee (number six) stated that Eastern philosophy believes that balancing man and nature is important self-purification. The interviewee (number seven) said: The collection of human religions represents the most beautiful mystery in Indian history. And the interviewee (number eight) said: The Greek thought makes God small enough to get close to man, and the Eastern thought makes man big enough to reach his God. Then, the interviewee (number nine) said: a thinker says that human tears because of a separation from the creator are more than all the ocean water. And the interviewee (number ten) said: The water that flows in the river has a fixed riverbed. In another statement, the respondent (number eleven) stated: The river is Yang, and its shore is Yin, and the plants and trees around it are the results of both, and the interviewee (number twelve) stated: Man, like a silkworm, makes threads of civilization in which he suffocates. The interviewee (number thirteen) also said: The creation results from Brahma austerity in Hindu thought.

Analysis of the Findings

The search for meaning means being aware of the most balanced moral values. On the other hand, ethics, which are the concept of spirituality, is expressed in the Universal Charter of Tourism Ethics in an entirely conventional way and with a formal identity. In the second principle, entitled "Tourism is a tool for individual and collective growth and development," it is emphasized that tourism activities should be presented in a way that provides the ground for individual and collective growth and development. Suppose the need to adopt a spiritual approach in tourism becomes the dominant discourse in this field. In that case, it is possible to identify codes of ethics that refer to spirituality by referring to Clause 1 of the Global ethical principles: recognition and mutual respect between people and communities; Clause 2: tourism as a tool for personal and social success; Clause 3: tourism as one of the factors of sustainable development; and Clause 4: determine the status of cultural heritage in the tourism industry and areas for improvement. If we consider spiritual tourism as an approach to this category, then nature, as an artistic masterpiece with all its wonders and fascinating scenes, is depicting the image of its creator to satisfy the spiritual spirit of humans. Also, in Eastern philosophy, the interaction and balance between man and nature are emphasized as the most critical factor in self-purification.

According to the research literature and interviews with experts, ethical codes in tourism (a concept in spirituality) were extracted, as shown in Table 1.

Table 1. extracting ethical codes in tourism as a concept in spirituality (Researcher's Collection)

Main concepts	Sub-concept	Text of the interview
Individual ethical codes	Internal and mystical connection	Spirituality is a mystical state with dimensions, one of which expresses man's relationship with God. The other is the reflection of man's relationship with the environment and other humankind.
Individual ethical codes	Human interaction in the universe and superior power	The belief of the human soul in relation to the universe manifests itself in various forms in monotheistic religions and Eastern religions.
Individual ethical codes	Every thought and behavior can be considered spiritual	If we regard spiritual tourism as an approach, then nature is a masterpiece of art that, with all its wonders and beauties, shows the image of its creator.
Individual ethical codes	The values in the travel environment as guiding principles in understanding life's truth and meaning.	Spirituality gives meaning to human life, leads to specific methods in the world, and also causes the connections between the individual and himself, others, and the entire universe.
Social, ethical codes	Each person's cognitive system and its impact on human attitudes and understanding of his life and Behaviour.	Spirituality leads to certain methods in the world and causes connections between the individual and himself, others, and the entire universe.
Social, ethical codes	The adoption of specific ways of life in the world creates a connection between the individual and himself, others, and the world.	The adoption of certain methods in the world also causes the connections between the individual and himself, others, and the entire universe.
Social, ethical codes	Determining the tolerable capacity of the environment and environmental assessment	Ecotourism is a guarantee for protecting the natural environment and expanding the performance of natural tourism.
Social, ethical codes	Protection of cultural identity and indigenous subcultures, education and training	Ecotourism is a guarantee for protecting cultural identities and local subcultures, protecting the natural environment, and expanding the performance of natural tourism.

According to the research literature and interviews with experts, the identified factors related to ethical codes in tourism (a concept in spirituality) were summarized in Table 2.

Table 2. A summary of the identified factors related to ethical codes in tourism (a concept in spirituality) according to experts' opinion (Researcher's Collection)

Number	Ethical codes in tourism (a concept in spirituality)
1	The connection between humans and God takes place mystically and within the human
2	Human interaction in the universe and superior power
3	Every thought and behavior can be considered spiritual
4	The values in the travel environment as guiding principles in understanding the truth and meaning of life
5	Each person's cognitive system and its impact on human attitudes and understanding of his life and Behaviour.
6	The Adoption of specific ways of life in the world creates a connection between the individual and himself, others, and the world.
7	Determining the tolerable capacity of the environment and environmental assessment
8	Protection of cultural identity and indigenous subcultures, education and training

To extract ethical codes in tourism (a category in spiritual values), Table 3 was prepared based on experts' opinions

Table (4) was prepared in the research literature based on a summary of the factors identified in Eastern philosophy (as a concept of spiritual values) and based on experts' opinions.

**Table 3. Extracting ethical codes in tourism as a concept of spiritual values
(Researcher's Collection)**

Main concepts	Sub-concept	Text of the interview
A concept of spiritual values: self-improvement	A factor in self-purification	Eastern philosophy believes that the balance between man and nature is an essential factor in self-purification.
A concept of spiritual values: self-improvement	A rich source of religious feeling	The collection of human religions represents the most beautiful mystery in Indian history.
A concept of spiritual values: self-improvement	Museum of human religions with the most prominent mystical feeling	The collection of human religions represents the most beautiful mystery in Indian history.
A concept of spiritual values: self-improvement	Eastern thought makes man bigger and bigger to reach God	The Greek thought makes God small enough to get close to man, and the Eastern thought makes man big enough to reach God.
A concept of spiritual values: self-improvement	Mutation of the human soul	A thinker says that human tears, because of a separation from the creator, are more than all the ocean water.
A concept of spiritual values: Movement and dynamism	The water that flows in the river has a fixed riverbed.	The water that flows in the river has a fixed riverbed.
A concept of spiritual values: Movement and dynamism	The river is Yang, and its shore is Yin, and the plants and trees around it are the results of both	The river is Yang, and its shore is Yin, and the plants and trees around it are the results of both.
A concept of spiritual values: Movement and dynamism	Human is like a silkworm; he builds a cocoon of civilization and suffocates in it	Man, like a silkworm, makes threads of civilization in which he suffocates.
A concept of spiritual values: Movement and dynamism	The gods: Brahma (creator), Vishnu (maintainer), and Shiva (destroyer)	Creation is the result of Brahma austerity in Hindu thought.
A concept of spiritual values: Movement and dynamism	The way to stop pains is the middle way or the prominent way, which has eight stages: right perception, right thoughts, right words, right deeds, right living, right effort, right mindfulness, and unity	The way to stop pains is the middle way or the prominent way, which has eight stages: right perception, right thoughts, right words, right deeds, right living, right effort, right mindfulness, and unity.

Table 4. A summary of the factors identified in Eastern philosophy (a concept of spiritual values) (Researcher's Collection)

Number	Eastern Philosophy (a concept of spiritual values)
1	A factor in self-purification
2	A rich source of religious feeling
3	Museum of human religions with the most prominent mystical feeling
4	Eastern thought makes man bigger and bigger to take him to God
5	Indescribable, unseen
6	"Water bed." "waterwav." meaning that a fluctuating, moving, and the transitory river has a fixed thing called a "riverbed."
7	The river that flows is the Yang, and the shore that receives the moisture is the Yin, and the greenery and the tree that grows along the river are the results of both.
8	Human is like a silkworm; he builds a cocoon of civilization and suffocates in it
9	The gods: Brahma (creator), Vishnu (maintainer), and Shiva (destroyer)
10	The way to stop these pains is the middle way or the prominent way, which has eight stages: right perception, right thoughts, right words, right deeds, right living, right effort, right mindfulness, and unity

Based on the analysis of the survey results, the framework of the research categories is depicted. Figure 1 presents a conceptual framework of spirituality in tourism based on Eastern philosophy and global codes of ethics.

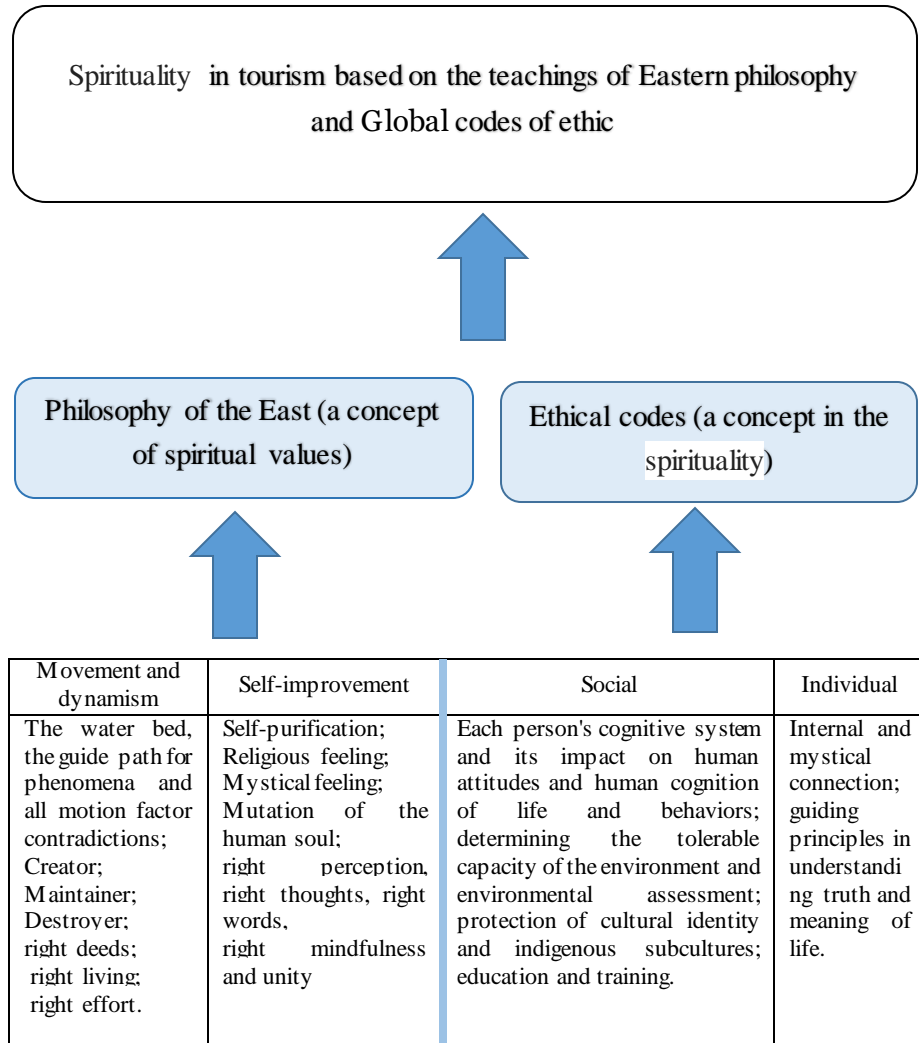


Figure 1. Presenting a conceptual framework of spirituality in tourism based on the teachings of Eastern philosophy and global codes of ethic

Conclusion

The need to discover the truth and meaning of existence compels humans to move and travel to flourish themselves by seeking the path of cognition. On the other hand, ethics, a concept in spirituality, is expressed in the Universal Charter of Tourism Ethics in an entirely conventional way and with a formal

identity. In the second principle, entitled "Tourism is a tool for individual and collective growth and development," it is emphasized that tourism activities should be presented in a way that provides the ground for individual and collective growth and development. Therefore, the results of the research can be interpreted in such a way that the individual dimension includes: internal and mystical connection, human interaction in the universe and superior power, guiding principles in understanding truth and meaning of life, and social dimension including each person's cognitive system and its impact on human's attitude and perceptions of his life and behaviors, determining the tolerable capacity of the environment and environmental assessment, protection of cultural identity and indigenous subcultures. Consequently, it can be said that tourism based on spirituality (relying on the Eastern philosophy) conforms to the Global codes of ethics and pays special attention to the implementation of ethical points and principles.

On the other hand, travel and tourism are concepts that Eastern philosophers have considered and dealt with in the form of short sentences with deep meanings. Somewhere, Lao Tzu says, "A good traveler has no intention of staying, no goal to reach," Or: A journey of thousands of miles begins with just one step. In the form of an instructive proverb, it is said that the person returning from a journey is not the one who left. Another time, in another period, Confucius said: It does not matter how slow you travel; the important thing is not to stop, or wherever you go, you are there, where you are meaningful (you belong).

A philosopher values travel as much as his own house and say: Travel is my home. Another saying of the Buddha is that travel is better than arrival or only those who have been there knowing the depth of the potholes. Walking ten thousand miles is better than reading ten thousand volumes of books. It is better to see than to hear thousands of times (Mitchell, 2019). It is worth mentioning that this research is in line with Imani (2016), Vahedian Azimi & Rahimi (2013), Shafi'a et al. (2016), Willson et al. (2013), Hagh et al. (2011) and, Varkis (2012). In addition, it can be said that recognizing spirituality and understanding its history is like the main dimensions of concepts, which are worthy of research from both personal and social aspects. The Recognition of the spirituality of tourism based on moral factors expresses a spirituality that makes sense by emphasizing self-creation, movement, and vitality in relation to the creator of the universe. Whether in China or India, the eastern concept of spirituality is full of feelings and meaning; it means raising people to reach

their god. Think differently and look at their life journey in a different way. Whether being or leaving, looking for a price and excuse to get rid of the shackles of daily life and what valuable reason than searching for the meaning of your life? And finally, what is transcendent and conceivable in the philosophy of Eastern religions? It is a spirit and mysticism that is dynamic and interested in finding a receptive, loving, and restless body. Like Tao, the god of the Chinese spirit, and is a place to go, where all beings are trying to find themselves. Travel and tourism might be an opportunity for humans to look for their lost in any place and leave themselves in the bed of travel and give meaning to their lost embrace.

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