



Future Study of Spiritual Tourism based on Cross Impact Matrix and Soft Systems Methodology

Mohammad Reza Fathi (*Corresponding Author*)

*Department of Management and Accounting, College of Farabi, University of Tehran, Qom, Iran
reza.fathi@ut.ac.ir*

Mohammad Hasan Maleki

*Department of Economics and Management, University of Qom, Qom, Iran
bozorgmehr.maleki1363@gmail.com*

Can Deniz Köksal

*Department of Business, Faculty of Economics and Administrative Science, Akdeniz University, Antalya, Turkey
candeniz@akdeniz.edu.tr*

Nedim Yüzbaşıoğlu

*Faculty of Tourism, Akdeniz University, Antalya, Turkey
nedimy@akdeniz.edu.tr*

Vahid Ahmadi

*M.S. Candidate of Industrial Management, Department of Management and Accounting, College of Farabi, University of Tehran, Qom, Iran
vahid.ahmadi66@gmail.com*

Received: 14 February 2019; Accepted: 11 March 2019

Abstract

The main purpose of this study is identifying influential factors on the future of spiritual tourism and formulation of plausible scenario for it. From philosophical point of view, this paper is pragmatic, exploratory from target's point of view and it's practical. It's a survey research in collecting data and its methodology is mixed. In this study, by studying the literature and interviewing with experts, the factors influencing the future of spiritual tourism were identified and then, using the Cross Impact analysis approach, the data was entered into the MIC MAC software and two key factors affecting the future of spiritual tourism in Qom province. It was found out that Facilitate versus Rigor and Culture policy which were selected among the eleven final effective factors. In the next step, four scenarios are presented in this study. These scenarios include Limited liberalism scenario, Liberal world Scenario, Negligence scenario and Authoritarian Spirituality scenario.

Keywords: Spiritual Tourism, Future Study, Soft Systems Methodology, Cross Impact Matrix.

1. Introduction

After Renaissance and the industrial revolution in Europe, philosophers and scholars loosened their ties with the religious roots and spiritual thinking and became interested in Greek and ancient Greek culture. The most important factor of the new culture was HUMANISM. Therefore, on 17-19 centuries, in all the areas of the science two elements of being scientific and experimental were the core indicators of researches in various fields of research. In fact, in the recent centuries, western way of thinking has differentiated the internal and the external world thus, has totally separated worldly activities from the affairs of religion, spirituality and mysticism (Usman, 2010). Pick of the negligence of spiritual values in humanitarian sciences was emergence of logical positivism. After World War II and occurrence of multiple problems like: crisis of meaning, moral anomalies and environmental problems again a tendency toward spirituality and solidarity of internal and external world emerged. Concepts such as ethics, truth, beauty, trusting a higher energy, honesty, Conscience, chivalry, forgiveness, trust, Generosity, kindness, emotions, seeking the meaning, peace and harmony, altruism, attention to women's rights, minority rights, protection of animal rights and the importance of the environment in the researches vividly shows emersion of a new paradigm, which is called **SPRITUALITY** (Crossman, 2010). Spirituality refers to the highest level of the Abraham Maslow's "Hierarchy of Human Needs" where human crosses boundaries of materialistic needs and comes to the elevation of the soul and self-fulfillment and answers to the most vital need of human being, search of meaning. If we try to find a word to describe spirituality, that would be mutual connection. Where human comes to a certain degree of the mutual connection of himself and the non-materialistic world (Mitroff and Denton, 1999). Today's spirituality is very much different from the same concept in the past. Vincett et al (2009) have presented seven criteria for the modern spirituality: 1) emphasis on importance of internal experience and un-describable 2) crediting individual as the ultimate judge of the spiritual truth 3) valuing, search and tolerance against spiritual conduct 4) using tools and techniques for arriving at spiritual perception 5) having intellectual tendencies like liberalism, equality, democracy, self-development and being against institutions and organizations 6) emphasizing on having a comprehensive theory- believing in the existence of internal connection between all the elements of the existence in visible and invisible aspects of the universe 7) seeing nature as an element showing divinity, having power and energy of living. In today's

world, countries use any chance to represent their spiritual and cultural values to others. Spiritual tourism provides a great chance for introduction of spiritual values, development of cultural diversity, cultural forbearance and tolerance and consolidation of humanitarian beliefs and ethics. In 21st century spirituality is considered as one of the major forces and reasons of traveling because today's conscious tourist is looking for himself/herself, spiritual satisfaction and retrieving his/her own mentality. Thus travels with the aim of finding one's identity, physical and spiritual health (Ambroz, 2011). This paper tries to identify influential factors on spiritual tourism in Qom province. After identifying these drives, we can identify different Futures awaiting this area of study. Formulation of plausible scenarios in spiritual tourism will help players and stakeholders in this field to create tentative plans for different situations. Future study in spiritual tourism will introduce active people in this field of business with influential procedures and drives and will educate them about various possible scenarios.

2. Literature Review

Meaning is a psychological concept in life which is considered as a personality trait. It is rooted in studying human nature, thus it's different among individuals (Hoa et al., 2010). Meaning in life, consist of awareness of order, aim, pursuit of dreams, achieving life goals and eventually having the advantage of perfection. In Latin, spirituality is rooted from the word ego and in Buddhism from the word main light. In eastern philosophical cultures like Buddhism from this word, concepts like health, energy, active interactions and awareness are construed. From the secular scholars' point of view, spirituality is defined as a dynamic and integrated growth which gives concentration to values, meanings and targets of life and in action; it prepares the ground for occurrence of meaning in materialistic, everyday life (Shafia and Sabaghpour, 2017). There are various interpretations and meaning from spirituality in literature. From Coles (1991) point of view spirituality is a vague path in which people interpret their questions of life through their spiritual adventitious experiences. Human is always in search of answers for these questions, wants to know where human comes from, where he is heading and where is the ultimate destination. Human is always restless, looking for new experiences, new interactions with new people and connecting with the environment so as to give meaning to his life. Pidemon (1999) suggests that spiritual dimensions of excellence are: the sense of bond with human society, universality, belief in the nature of the unity of life, prayer, the achievement of happiness obtained from confronting the transcendental reality, tolerance of contradictions, thinking about matters

based on both this and that neither of these or that, the ability acceptance of others in the same way as their senses and needs, the sense of surprise and gratitude for unique characteristics of individuals in life. Young and Koopsen (2010) believe that still there is no exact definition for spirituality, though in their theories there are 9 keywords: individual, life, principles, spirituality, being, lord, quality, relationship and transcendence. In another definition Gardner (2011) believes that; spiritual intelligence is always tempting us to connect with nature and others so as to find the answer to soul's ultimate questions. In another definition, spirituality is defined as the tendency toward finding the ultimate, optimal, goal of life and setting the life in the direction of achievement of the two (Puranamasaria and Amaliah, 2015). In the management literature, we can find three major meaning suggestions for spirituality, each on with the focus on (Heaton and Steingard, 2000):

1. Spirituality in personal terms;
2. Applied aspect of spirituality;
3. Characteristics of the spiritual organization.

Spirituality is an innate and universal search for transcendent meaning in one's life. As Ashar & Lane-Maher (2004) interpret these three definitions. Major empirical studies of spirituality are quantitative rather qualitative (Forniciari and Lund Dean, 2004). For instance, Trott (1996) Came to find a noticeable level of positive correlation among spiritual well-being and organizational openness, self-efficacy, and Devotion to organization. A tool to measure spirituality was developed by Beazley (1997). He found out that there is a noticeable degree of correlation level of spirituality and humility, Truthfulness and giving voluntary help to other people. Ashmos & Duchon (2000) created a new meaning for spirituality in the office that, their research found, is accepted in the personal level. Milliman et al (2003) tried to test Ashmos and Duchon's construct. They found a meaningful relation between employees' intrinsic work satisfaction, job involvement and attitudes as commitment to the organization and workplace spirituality (Benefiel, 2003). Pandey & Gupta (2008) claimed that government management universities never completely closed their eyes on to the spiritual aspects of work. Quatro (2004) posits this conclusion by referring to the ideas of Greenleaf (1970) and Follett (1918) which form a noticeable part of classical management literature review. Recently a Harvard business review writer, Nicholas (1994) has also magnified the issue of spirituality by focusing on the companies need to harness soul searching by job. He suggests that companies shall not avoid the issue or gloss over it. Impact of literature review on spirituality could

influence behavior as a drive for being committed and eager for learning; as a result, performance of organizations in both quality and orientation will increase (Pandey & Gupta, 2008). Effect of spirituality on the organization of the business is studied on the areas of organizational performance and behavior of the employees in the workplace. Rego (2007) conducted a research entitled: relationship between spirituality, organization commitment and individual performance and came to analyze five aspects of spirituality (Sense of teamwork, compliance with organizational values, sense of participation social, sense of satisfaction at work, time allocation for personal life) and continuous normative emotional commitment in workplace. The outcome of this research was that when people have spiritual experiences in their workplace, they stick more closely to their obligations in organization thus, rise of the normative and emotional commitments results in a meaningful increase in personal efficiency and when there is no spirituality in work place continuous commitment is increased but individual's function decreases. 48. Weinberg and Locander (2013) in a researched entitled "Advancing workplace spiritual development: A dyadic mentoring approach" analyzed different theories in the field of spirituality in the work place with mentor – student approach. Respectively, a new concept called spiritual mentoring is introduced that has a genuine self-perspective toward spirituality while at the same time it accosts spiritual development in the best possible way through a co-created dyadic process. Concentrating on researches done before, there are three categories to which spiritual monitoring are categorized: inner life, meaningful work and context/connectedness. These categories are looked at as temporal processes by which any leader can provide behaviors of support. In this research, researchers have tried to describe prospective outcomes of spiritual monitoring and conceivable boundaries gave been taken into consideration. A simple review of literature of organization spirituality is presented here. From Fry (2003) point of view, organization's spiritual aspects are: kindness, generosity, solidarity, compassion, honesty, patience, trust, humbleness, and service to others. Kale and Shrivastava (2004) define spiritual indicators in organizations as: Health, Happiness, Wisdom, Success and Esoteric Satisfaction. Another research done by Dennis et al (2004) indicates two viewpoints regarding spirituality in organization. Subjective approach and objective approach. Subject approach is research with personal reference to our own knowledge and consciousness, while as an individual we take part in organization as a means of change creation. Objective approach covers other types of research in the field of spirituality in organization. Karakas (2010) conducted a research with the title of: Spirituality and Performance in

Organizations that investigate three viewpoints regarding spirituality, knowledge and its privileges for the employees and how spirituality supports organizations' performance.

A. Human resource viewpoint which increases spirituality, being a good employee and living a high quality life.

B. philosophical viewpoint that collects the spirituality, employees will feel the meaning and target of their activities in the workplace.

C. personal view point that spirituality gives, employees will feel a closer bond with the society, resulting in a more positive effect on the performance.

One of the methods which we can strengthen spirituality is tourism. Recent increase in this industry is changing it to the biggest industry in the world, attracting attention of the planners to it (Liu et al, 2012). This industry has turned into an industry with a very high potential (Garcia Melon et al, 2012). There are various types of tourism and understanding these categories plays a very important role in planning for it because people have different needs, demand and expectations from tourism. In an assortment, eleven types of tourism are introduced which are: seeing Friend and family members, travels done with commercial purposes, travels that have religious reasons, Health tourism, Educational tourism, travels with Social aims, cultural tourism, educational and scientific tourism, hedonistic tourism, action tourism, and travels done with special interests (Swarbrooke and Horner, 2016). One of the principal and developing areas in the tourism industry is religious tourism in which various researches have been done. Gupta and Bukhari (2016) in a research named "religious tourism in Karta" have studied the religious and spiritual capacities in temples and holly places and shrines in India. Findings of the study showed that the skill of the human resource that are active in the field is very little, thus analysis with the purpose of understanding the gap in the skills of human resources was done. According to this gap, customized suggestions were given, helping to the treatment of these gaps. Final results indicated that human resources active in tourism field in India have a big meaningful deficiency in all the required skills. Spiritual tourism has a concept beyond religious tourism. Majority of the researchers believe that Spiritual tourism can't be categorized under religious tourism. It's because spiritualism is like an umbrella term that can cover different types of tourism itself, resulting in creation of sense of excellence, elevation and sacred values (Haq and Newby, 2009). Therefore, spiritual tourism is not a type of tourism, but it shows the spirituality that any tourist submerges in on his/her way of achieving non-materialistic values throughout the trip (Vargheese, 2012).

Hill et al (2000) believed that any kind of thought or behavior can be construed as spiritual. What matters and makes a difference is that sense of excellence and elevation is an inseparable part of spirituality. Thus anything that leads to formation of these elevated feelings within man can be considered as spiritual. Spiritual tourism share narrow boundaries with religious and pilgrimage tourism, thus aims a tourist whose target is obtaining non-materialistic experiences without any obligation or compulsion. Spiritual tourism is any type of tourism that results in creation of sacred values (Haq and Newby, 2009). Ambroz (2011) believed that spiritual experiences are different from other experiences because they are non-commercial experiences which can't be evaluated quantitatively. Researches indicate this fact that spiritual experiences of traveling have direct relation with increasing of self-esteem of travelers. Since travel leads the traveler toward meaning, is spiritual in its essence. Modern tourist also has more awareness compared to the past and is in search of bounding itself to nature to improve non-materialistic aspect of his/her life. Willson et al (2013) used Phenomenological methodology in studying spirituality. They believed that spiritual tourism prepares a suitable situation for understanding and searching meaning and goals of life, experiencing sublimation and connecting to higher meanings. This research focused on traveling and considers traveling as a good chance for realization of spiritual experiences. Jahanian (2017) in a researched entitled "Futures studies of Tourism with a Spirituality Perspective" assessed the components of 'styling the future', 'tourism', and 'spirituality' comparing elements of these variables such that the relationship between tourism and spirituality was extracted in the form of 'a sense of excellence', 'a sense of meaning', 'human values' and 'interaction with existence'. Also, the relationship between tourism and futures studies (futurology) was defined using the extracted parameters including 'consultation prior to social and cultural reforms', 'future analysis and alert against challenges', and 'determining strategic priorities'. Eventually, in relation to these three components, the obtained results emphasized the need for taking the advantage of spirituality in the study of the tourism industry. Fathi et al (2018) applied two methods of futures study including structural analysis and scenario planning for futures scenarios of investing and financing in railway transportation industry (machinery and equipment sector). Fathi et al (2018) analyzed the future of investment in the housing industry in Iran based on scenario planning approach and cross-impact matrix.

In order to identify plausible scenarios of spiritual tourism, extracting key factors are essential. In this study, literature review is used for

identifying key factors. After extracting key factors from the previous researches on spiritual tourism, ideas of the Iranian experts in this field will be added to the research.

3. Research Methodology

From philosophical point of view, this paper is pragmatic, exploratory from target's point of view and it's practical. It's a survey research in collecting data and its methodology is mixed. This research uses scenario planning for future study in spiritual tourism on Qom Province. Future study visualizes potential futures and plans for them to come true by using of analysis of the available data, patterns and elements of change or stability. In this paper, scenario planning is used as a means for future study. Scenario planning is a tool for organizing men understands of alternate environments of future in which individuals make their decisions (Ringland, 2012). The Purpose of this study is identifying influential factors on the future of spiritual tourism and formulation of plausible scenario for it. Plausible scenarios are for believable futures. Believable futures are types of situations than can be realized in future. In other words, a group of situations those are achievable with current achievements of human knowledge. In spite of possible futures, which consist of futures that can be even in contrast with the current state of human knowledge, believable futures are in line with these principles. Stages of this paper are presented as follow:

1. Extracting key and influential factors on the future of spiritual tourism through literature review and interviewing with experts.
2. Determining final factors for formulation of scenarios using Cross Impact Matrix.
3. Formulation of scenarios based on soft systems methodology.

4. Analysis

4.1. Identifying the Factors Affecting Spiritual Tourism

For the future study of spiritual tourism in Qom, 16 effective factors were first identified through interviewing experts and reviewing the literature. These factors are presented in Table 1.

Table 1. Extracted Factors from interviews and literature review

#	Factor	Reference
1	How religion is regarded (ethical Vs. jurisprudence)	Crossman (2010)
2	Facilitate Vs. Rigor	Vincett & Woodhead (2009)

3	Plurality Vs. Integrity	Berdine et al (2008)
4	Level of innovation	Pal Aneja(2004)
5	Institutionalism and tendency toward religious organizations	Vincett & Woodhead (2009)
6	Level of access to skilled workers	Perron (2005), Hillary (2000)
7	Business space	Abernathy, Volpe & Weil (2006)
8	Soft power	Thompson, Curran & O'Gorman(2017)
9	Education	Subrahmanya (2015)
10	How outside world is regarded (Environment- Animal rights- minority groups rights)	Panigrahi & Rao (2018), Huang et al (2016)
11	Individual spirituality Vs. Organized spirituality	Vincett & Woodhead (2009)
12	Role of Organizations, Beneficiaries and groups in power	Mingers (2011)
13	Generation gap	Ambroz (2011)
14	Networks and social media	French, Luo & Bose(2017)
15	Religion of Minority Vs. Religion of Majority	Taylor (2011)
16	Culture policy	Alipour, Maleki & Fathi (2017)

After entering 16 key factors, experts were asked to select the significance of each factor from 0 to 3. The results of 35 questionnaires were analyzed by SPSS software and 11 key factors, according to the assumptions were selected at the error level of 0.05 based on expert opinion.

Table 2. Final Factors

#	Final Factors
1	How religion is regarded (ethical Vs. jurisprudence)
2	Facilitate Vs. Rigor
3	Institutionalism and tendency toward religious organizations
4	Soft power
5	How outside world is regarded (Environment- Animal rights- minority groups rights)
6	Individual spirituality Vs. Organized spirituality
7	Role of Organizations, Beneficiaries and groups in power
8	Generation gap
9	Networks and social media
10	Religion of Minority Vs. Religion of Majority
11	Culture policy

4.2. Formation of Cross Impact Matrix

In this section, the questionnaire prepared in the previous step, using the factors extracted with the aid of the NPar test, was given to 35 experts in this field to determine the impact of these key factors. Table (3) show the average scores provided by Individuals.

Table 3. Completed Cross Impact Matrix of key factors

	1 : How religi	2 : Facilitate	3 : Institutio	4 : Soft power	5 : How outsid	6 : Individual	7 : Role of Or	8 : Generation	9 : Networks a	10 : Religion o	11 : Culture po
1 : How religi	0	1	2	0	1	0	0	1	0	0	1
2 : Facilitate	1	0	0	1	0	0	1	0	0	1	0
3 : Institutio	1	1	0	2	0	0	0	0	0	0	0
4 : Soft power	0	1	0	0	0	2	0	0	1	1	2
5 : How outsid	2	0	0	1	0	2	1	0	0	1	0
6 : Individual	0	0	2	2	0	0	1	0	2	0	2
7 : Role of Or	2	1	0	1	0	0	0	2	0	0	0
8 : Generation	0	0	0	0	1	1	0	0	1	0	2
9 : Networks a	0	0	0	1	0	1	0	1	0	1	0
10 : Religion o	0	1	2	0	1	1	0	2	0	0	1
11 : Culture po	0	0	1	0	2	0	0	0	1	0	0

4.3. Formation and Analysis of Cross Impact Matrix by Mic-Mac Software

After the data of the questionnaire was entered into the software, the effects of factors were calculated directly and indirectly. The direct and the points of each factor are shown in the column and the matrix row. Table 4 shows the direct effects of factors.

Table 4. The Matrix of Direct Effects of Factors

#	Variable	Total number of rows	Total number of columns
1	How religion is regarded	6	6
2	Facilitate Vs. Rigor	4	5
3	Institutionalism and tendency toward religious organizations	4	7
4	Soft power	7	8
5	How outside world is regarded	7	5
6	Individual spirituality Vs. Organized spirituality	9	7
7	Role of Organizations, Beneficiaries and groups in power	6	3
8	Generation gap	5	6
9	Networks and social media	4	5
10	Religion of Minority Vs. Religion of Majority	8	4
11	Culture policy	4	8
	Totals	64	64

Table 5 shows the indirect effects of factors.

Table 5. The Matrix of indirect Effects of Factors

#	Variable	Total number of rows	Total number of columns
1	How religion is regarded	176	168
2	Facilitate Vs. Rigor	145	156

#	Variable	Total number of rows	Total number of columns
3	Institutionalism and tendency toward religious organizations	139	236
4	Soft power	230	279
5	How outside world is regarded	261	180
6	Individual spirituality Vs. Organized spirituality	267	240
7	Role of Organizations, Beneficiaries and groups in power	181	101
8	Generation gap	168	144
9	Networks and social media	156	205
10	Religion of Minority Vs. Religion of Majority	248	142
11	Culture policy	155	275
	Totals	64	64

Table 6 lists the factors affecting based on its influence and dependence directly and indirectly.

Table 6. Impact score of factors affecting based on its influence and dependence

Rank	Label	Direct influence	Label	Direct dependence	Label	Indirect influence	Label	Indirect dependence
1	Individual	1406	Soft power	1250	Individual	1255	Soft power	1312
2	Religion o	1250	Culture policy	1250	How outsid	1227	Culture po	1293
3	Soft power	1093	Institutio	1093	Religion o	1166	Individual	1128
4	How outsid	1093	Individual	1093	Soft power	1081	Institutio	1110
5	How religi	937	How religi	937	Role of Or	851	Networks a	964
6	Role of Or	937	Generation	937	How religi	827	How outsid	846
7	Generation	781	Facilitate	781	Generation	790	How religi	790
8	Facilitate	625	How outsid	781	Networks a	733	Facilitate	733
9	Institutio	625	Networks a	781	Culture po	729	Generation	677
10	Networks a	625	Religion o	625	Facilitate	682	Religion o	667
11	Culture po	625	Role of Or	468	Institutio	653	Role of Or	475

4.4. Interpretation the Influence and Dependence of Factors

The most important output of the Mic-Mac software is the Influence and Dependence of Factors as ac chart. In this chart, the areas are classified

into 4 parts, where each factor in each part represents the type of factor. Figure 1 shows the status of key factors in spiritual tourism.

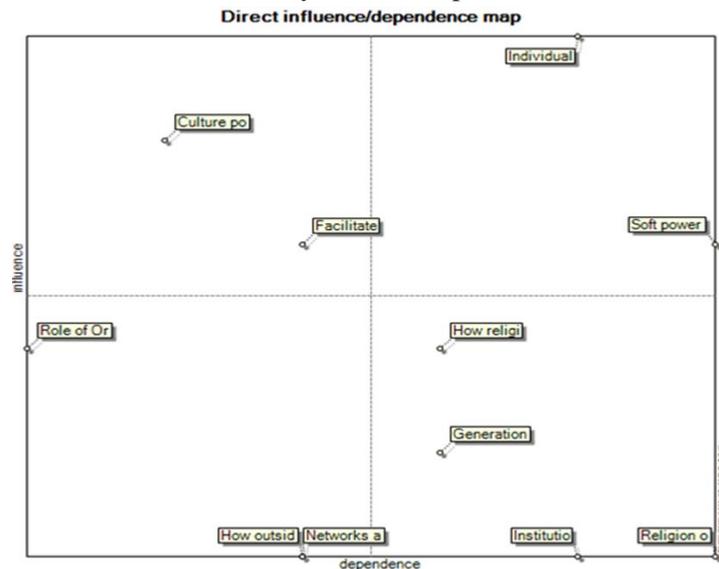


Figure 1. Positioning of factors based on their status

After determining the status of each factor affecting the spiritual tourism, the relationships of these factors were investigated in the Mic Mac software and the relationships of the effects of factors were shown directly and indirectly in the figures below.

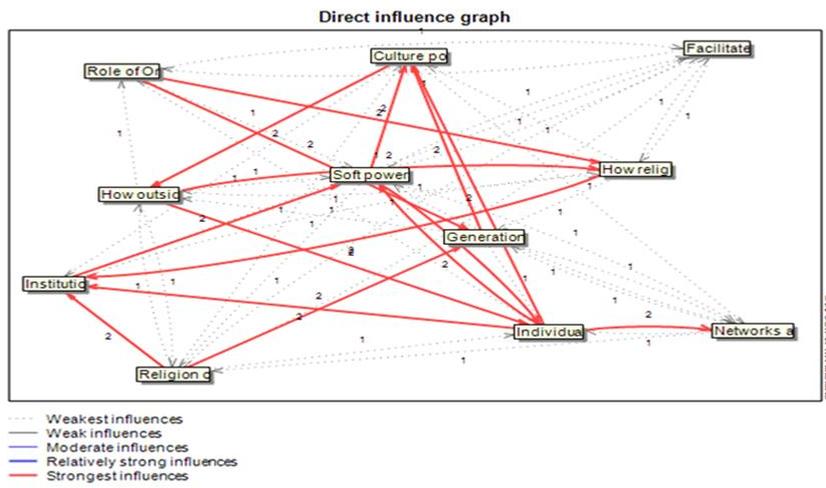


Figure 2. Direct effect diagram (very weak to very strong effects)

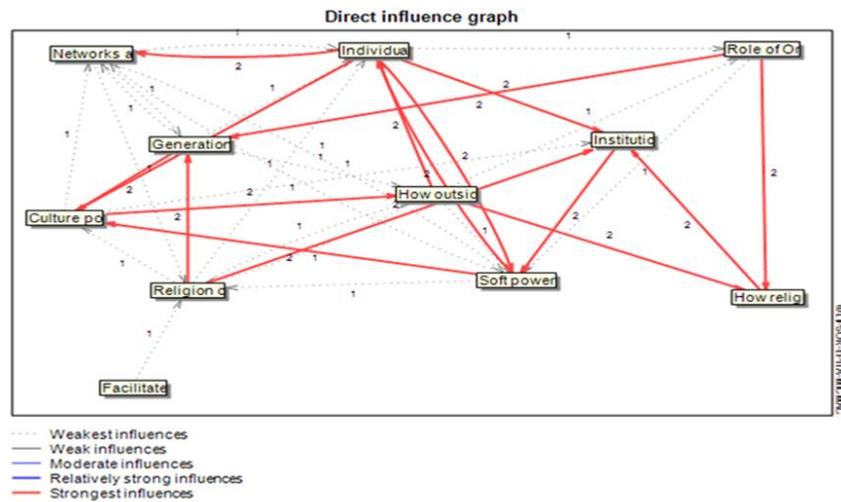


Figure 3. Direct Factor Diagrams (relatively strong to very strong effects)

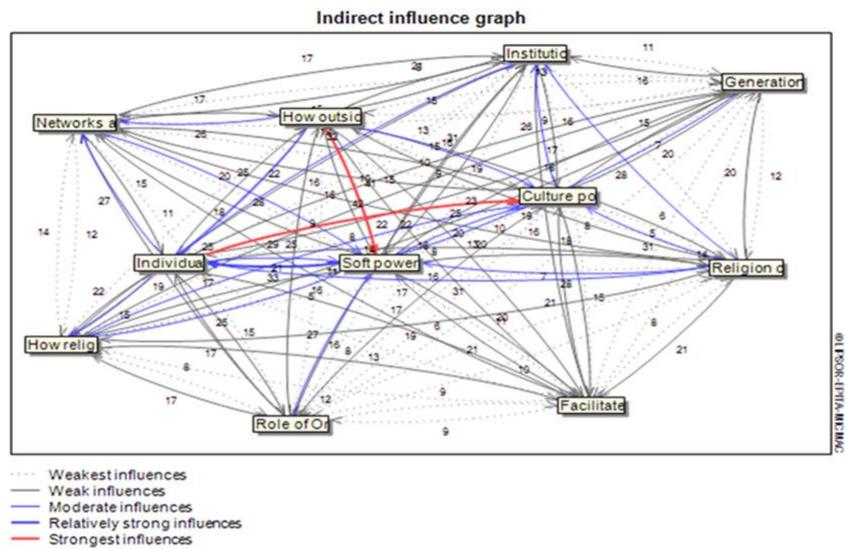


Figure 4. Indirect Factor Diagrams (very weak to very strong effects)

5. Formulation of Scenario and Conclusion

Results show that three compulsions of Facilitate Vs. Rigor, Culture policy, institutionalism and tendency toward religious organizations play a more important role in comparison to the other factors. Among these three, 2 factors of Facilitate Vs. Rigor, Culture policy, (culture as a controllable phenomenon and engineering compared to the culture as an unpredictable phenomena) were considered for Formulation of Scenario. Therefore,

considering these two uncertainties we can formulate 4 different scenarios for the future of spiritual Tourism. Here we will explain each of these scenarios. In Figure 5, we have visualized these four scenarios considering two uncertainties. According to these two key factors, four plausible scenarios were identified that will be explained one by one as follow.

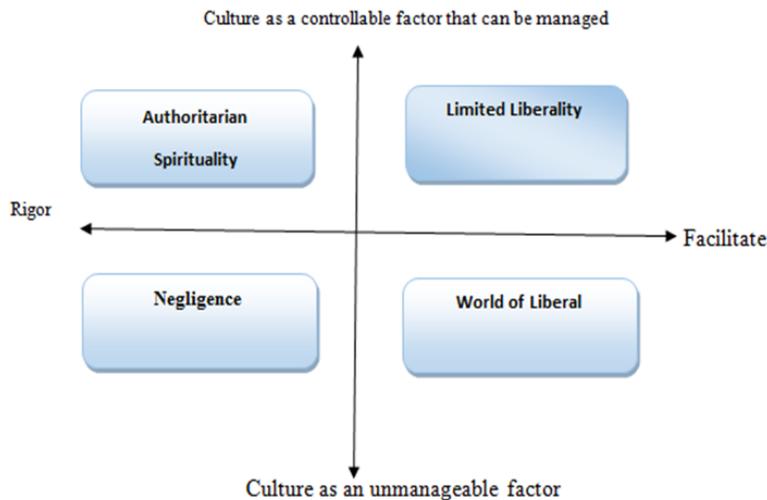


Figure 4. Plausible scenarios of Spiritual Tourism

For formulation of Plausible Scenario, we have used soft systems methodology:

Checkland (2000) Claims that Soft Systems Methodology (SSM) is known as a leaning system which is done through a cycle that utilizes human activity models for exploring the real outside world actors in during the real life situations. It aims to see how ready they are to perceive the situation and if they can decide to perform an action with logic behind it showing how different actors will react in different situations, the values they believe in and how they judge events and things.

Below are 7 steps of SSM through Gasson's (2013) view point:

- Step 1: Appreciate the problem situation.
- Step 2: Write the problem situation.
- Step 3: Formulate root definitions.
- Step 4: Build conceptual models.
- Step 5: Compare models with real world.
- Step 6: Define possible changes.
- Step 7: Recommend actions.

Basic constitutions of SSM are Root definitions (RD) that are concise explanations of national human activity systems. They are short sentences that mostly start with "A system to...". We can structure them by using other constructs for instance: CATWOE. CATWOE stands for: Customer, Actor, transformation, Weltanschauung, Owner, and environment (Wang et al, 2015).

In this section, each of these is defined as follows:

- Customer: people who receive outputs of the systems
- Actor: activities of the system are performed by the actors
- Transformation: ultimate result of transformation is a change that is seen at the end
- Weltanschauung: point of view that gives a reason and justifies the activities of the system-worldview-
- Owner: any person or system that has the ability of creating, changing or destroying the system
- Environment: factors that are forced to system from outside world that are considered as constraints they are to be taken as given

Limited liberalism scenario: this scenario is created through intersection of tolerance and public engineering. In this scenario religious Beneficiaries and custodians have more Facilitate and patience compared to the past, but this Facilitate may be limited to certain, defined border or territory. For instance, this Facilitate can be applicable regarding the range of other subsections of Islam, but when dealing with other religions or other cults, emerging mysticisms, and spiritual groups it may not be tolerated. In this scenario majority of the customers or audiences of spiritual tourism are followers of Islam, Mostly Shia. In some rare cases maybe some groups of tourists may decide to visit Qom in order to get to know its culture or they may take this trip due to their curiosity. In this scenario rituals and religious activities of insider groups that respect the limits is accepted. For instance, probably religious institutions will hold ceremonies, celebrations, conferences and gatherings related to their own thing. Such environment will prepare the conditions for the acceptance of various, multiple, fragmented inferring from religion and it will result in religious plurality. This environment and atmosphere will introduce Qom as a standard, reference city not only for the Shia world, but also for Islamic world. Subjects of religious discussions and publications will shift from being Jurisprudential centered toward theological, philosophical, and to some extend toward ethical subjects. Many people may travel to this city for religious and spiritual experience, many more for religious education and

research. Orientation and target of religious schools and research centers may not be the same and united and different voices may be heard from them, but still there never will be a chance for the emergence of new mysticisms, modern spiritualities, secularity and cults that are out of the range of the beliefs of Islamic realm. Not even to the un-common readings of standard, common religions.

Description of limited liberalism based on CATWOE constructs.

Customers of system or scenario: Pilgrims from Islamic countries with various different tendencies and some curious people who are interested in Islam.

System's Active people: government, institutions and official religious custodians with power, organizations and groups from different cults having different– un-official understandings from religion who have less power.

Procedure of transformation: generating thoughts, attitudes, interpretations, inferring's, rituals, events, noticing the red lines of the organizers and the host.

System's perspective: any type of variety and plurality is accepted and tolerated unless it doesn't cross the limits and red lines drawn by the stake holder groups are respected

System's Environment: religious and spiritual environment of Qom.

Liberal world Scenario: this scenario is created through intersection of un-certainty of rigor with culture as an un-manageable factor. The world liberalism means need of freedom. It's a political philosophy that values civil and political rights of men. Pillars of liberalism are: individuality, authenticity of freedom, Humanism, secularism, capitalism and rationalism. There are also various types of liberalism, including economic, political, cultural, religious, and moral liberalism. In this scenario, viewpoints, religions, schools of thought are living side by side in peace. In this scenario, apart from different types of Shia groups and Muslims, and followers of other divine religions live together in peace. Most important feature of this scenario is plurality, variety and rigor. In such environment, audiences are variant and they will definitely have different reasons and goals from their trip to Qom. Here, new spiritual tendencies will emerge. Scientists have presented different ideas regarding modern spirituality. Some of them consider nostalgia for the ancient (past – old) era and suggest usage of traditions of that era as a fixed feature of it. Let's say that in some types; sometimes some elements of religious traditions that could be

interpreted in an un-traditional way will be revived. This process and procedure is a mixture of psychology, Therapeutics, magic and knowledge of legends that will respond to the needs of future (Luckman, 1996). In the modern spirituality, individual play a very important role, not being an obedient, in-active subject, but is always in search of creating value and meaning. New spiritual attitudes and theories are not dependent and connected to any organization or institution and their prominent feature is independence. This feature stems from the nature of this scenario. Liberal world scenario lacks a center and power is divided among different groups of beneficiaries with some kind of similar portion. Hanergraaff who is a prominent scientist in the field of modern spirituality considers soul, body and mind's exercise, and another feature of them. These exercises cover a wide range of activities, but from Hanergraaff's point of view their initial shared feature is that they are all in pursuit of treatment of human. Human that is a mixture of mind, body and soul. Therefore, they focus on the relations between different aspects of material, mental and spiritual of human. Here patient has a general meaning and simply means anyone who suffers from the disturbance of his/her soul, body and mind. Second feature of these exercises is focusing on the factor of individual's personal excellence and elevation. Personal excellence emphasizes on some unique type of human's redemption from suffering and pain which reinforces man's internal powers resulting in the creation of an internal bond with man's internal divinity (Hanergraaff, 1996). These exercises are to some extent mixture western psychology and oriental spiritual systems and tarnishes (Cambell, 2007). In this scenario other issues such as women's rights, minority's rights, environmental protection and animal rights are also presented. This scenario lacks a defined centrality and all the approaches of intellectual, religious and spiritual are alongside each other in it. None of the approaches will be opposed because of their opposition to the major approach and to be exact, circle of plurality in this scenario is much wider than the previous scenario. Diversity, complexity, lack of coherence, individual authority and plurality can be vividly and widely screened in this scenario. Realization of this scenario depends of various factors such the need for a change of politician's view point in making culture laws about this issue, distribution of the power amongst different groups and institutions in the society, specially none-government organization, cultural related activities in the universities and changes in the culture of the society and with the current status and direction it has, it seems impossible.

Descriptions of Liberal world based on CATWOE construct.

Customers of system or scenario: pilgrims from different parts of the world and domestic and international spiritual tourists

System's Active people: government, institutions and official religious custodians with power, NGOs, Charities, civil organizations, spiritual groups, social media.

Procedure of transformation: creation of attitudes and religious, philosophical, mystical, spiritual theories, in a very wide range of issues such as: Jurisprudential, verbal, ethical, environmental, women's rights and ethnic and religious minorities;

System's perspective: diversity and plurality is tolerated and it is assumed that power is divided among the groups in a fair way equally. Any way of thinking is equal to the other and considered as an option. None of them have superiority over the others.

System's environment: Qom's spiritual and intellectual environment

Negligence scenario: this scenario is created through intersection of rigor with culture as an un-manageable factor. Conflict and negligence are two main features of this scenario. On one hand, some of the groups and government organization in the city insist on being stricter about implementation of rules and regulations of Sharia, some other moderate groups within the government who are the ruling party with sufficient power prefer tolerance and are severely against execution of policies regarding culture as a controllable factor. We can say that negligence scenario is continuance of the current situation. Result of such conflicts is dual actions toward spiritual tourism. For instance, government may agree with holding an event, ceremony by some NGOs and spiritual groups along with traditional groups inside the city or at least ignore their activities. Put in simple words government may decide to close its eye on it, but powerful and influential groups in the city cause problem for these events. The duality and fragmentation created in the spiritual atmosphere of the city depends on the outcome of this power play and tensions among the groups with different cultural policies. This conflict may even exist among the government's influential groups. Different parts of government may have different culture policies. This issue is vivid and tangible in Qom, due to the existence of parallel decision making government organizations. In this scenario result and atmosphere is very unstable and dependent on various factors. For instance, in a period of time, government may let the minority groups be active with maximum rigor and on some other period of time due to political situations, government puts more pressure on them and treats them with rigor. As a result, it will be very difficult to have a plan for

spiritual tourism. Simply on both government and private sector, it won't be easy to be hopeful for planning for spiritual planning due to these uncertainties. Thus any activity in the field of spiritual tourism will be sporadic and disorganized.

Description of Negligence scenario based on CATWOE constructs.

Customers of system or scenario: pilgrims and some spiritual tourists, but scattered.

System's Active people: it's better to ignore some contrasts with official sources and reasons intentionally.

Procedure of transformation: Holding religious rites and rituals, priority of religious tourism over spiritual tourism due to dual standards and existence of conflict in the system;

System's perspective: Multiplicity and conflict are clear in this system. Some part of the system is rigorous and some other part is tolerant. Result will be chaos and multiplicity and finally dispersion.

System's environment: Qom's spiritual environment

Authoritarian Spirituality scenario: this scenario is created through intersection of rigor with culture as a controllable factor that can be managed. In this scenario there is understanding and agreement between different groups of government organization that are in charge of culture and influential beneficiary religious groups in the society. Therefore, just view points and strategies that accord with Sharia and official ideology are accepted. In this scenario slightest diversion will not be tolerated and circle of insiders is very limited. In fact, in this scenario instead of having spiritual tourism, we will have religious tourism. As a result, many people from Islamic countries will come to the city to be educated on official religious sciences. All the rites and rituals will be in the same direction that government has dictated and is eager to hold and pilgrims will come to Qom from different countries like Iraq. Holy ceremonies like the birth of Shia 12th imam, Moharam and Arbaeen are examples of these types of events. Diversity and plurality will be scarce and Government sector will be very influential and powerful in planning for religious tourism. At the current time also on these events, all around the city some headquarters are created to handle the issues related to the pilgrims.

Authoritarian spirituality based on CATWOE constructs:

Customers of system or scenario: religious pilgrims that come to Qom for various events and ceremonies.

System's Active people: organizations, institutions, official groups, and NGOs that are following instructions of the government.

Procedure of transformation: Presenting Governments official version of the religion and religious concepts through events, rites, rituals, conferences, lectures, mourning's and events like group long distance walking.

System's perspective: Integrity and unity is vivid and apparent in all the areas.

System's environment: Qom's integrated religious environment.

Finally, it is suggested to other researchers that future study other areas of tourism and use other future study techniques such as the critical uncertainty approach.

References

- Abernathy, F.H., Volpe, A., Weil, D. (2006). The future of the apparel and textile industries: prospects and choices for public and private actors. *Environment and Planning*, 38, pp 2207 - 2232.
- Alipour, Y., Maleki, M.H & Fathi, M.R. (2017). Determine and Prioritize Religious Tourism Strategies in Qom Province, *Quarterly Journal of Tourism*, 6(22), pp. 108-87.
- Ambroz, M. (2011). Tourist Origin and Spiritual Motives, *Journal of Management*, 16(2), pp 71-86.
- Aneja, A.P. (2004). Textile Dreamweavers. *Research Journal of Textile and Apparel*, 8(1), pp 1-3.
- Ashmos, D., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, 9(2), 134-145.
- Basic Books Publishing.
- Beazley, H. (1997). Meaning and measurement of spirituality in organizational settings: Development of a spirituality assessment scale. Ph.D. Dissertation, George Washington University.
- Benefiel, M. (2003a). Irreconcilable foes? The discourse of spirituality and the discourse of organizational science *Organization: The Interdisciplinary Journal of Organization, Theory and Society*, 10(2), 385-393.
- Benefiel, M. (2003b). Mapping the terrain of spirituality in organizations research. *Journal of Organizational Change Management*, 16(4), 367-377.
- Cambell, C. (2007). *The easternization of the west: A thematic account of cultural change in the modern era*. Boulder, CO: Paradighm Publishers.
- Checkland, P. (2000). Soft systems methodology: a thirty year retrospective. *Systems Research and Behavioral Science*, 17, S11 - S58
- Coles, R. (1991). *The Spiritual Life of Children*, Houghton Mifflin Harcourt Publishing.
- Crossman, J. (2010) Conceptualizing Spiritual Leadership in Secular Organizational Contexts and Its Relation to Transformational, Servant and Environmental Leadership, *Leadership and Organization Development Journal*, 31(7): 596-608.

- Dennis, P., Heaton, J., Schmidt-Wilk, J., Travis, F. (2004). Constructs, methods, and measures for researching spirituality in organizations, *Journal of Organizational Change Management*, 17(1), pp.62- 82.
- Fathi, M.R., Maleki, M.H, Moghaddam, H. (2018). Futures Investment and Financing of Rail Transportation Industry (Machinery and Equipment), *Journal of Management Futures Research*, 29(113), pp.33-53.
- Fathi, M.R., Maleki, M.H, Rezvani, V. (2018). Future Study of Investment in the Housing Industry in Iran Using Scenario Planning Approach and Cross-Impact Matrix, *Journal of Management Futures Research*, 28(111), pp.11-28.
- Forniciari, C., & Lund Dean, K. (2004). Diapers to car keys: The state of spirituality, religion and work research. *Journal of Management, Spirituality and Religion*, 1(1), 7–33.
- French, A.M., Luo, X., Bose, R. (2017). Toward a holistic understanding of continued use of social networking tourism: A mixed-methods approach. *Information & Management*, 54(6), pp.802-813.
- Fry, L.W. (2003), towards a theory of spiritual leadership, *Leaders. Q.*, 14, pp.693-727.
- Fry, L.W. (2003). Toward a theory of spiritual leadership, *The Leadership Quarterly* 14, pp. 693-727.
- Gardner, H. (2011). *Frames of Mind: The Theory of Multiple Intelligences*,
- Gasson, S. (2013). *Framing Wicked Problems in Enterprise-Systems Innovation Project Groups* . Routledge.
- Greenleaf, R. (1977). *Servant leadership*. New York7 Paulist Press.
- Gupta, M., & Bukhari, S. S. (2016). Religious tourism in Karta- a gap analysis of skill requirements of human resources operating at various levels. *IJCEM*, 3(5).
- Hanegraaff, W. (1996). *New age religion and western culture: Esotericism in the mirror of secular thought*. E.J.Brill. Leiden.
- Haq, F., Newby, L. (2009). Segmentation of the Spiritual Tourism Market, *Journal of ANZMAC*.
- Hill, P. C., Pargament, K. I., II, Hood, R. W., Jr, McCullough, M. E., Swyers, J. P., Larson, D. B., et al. (2000), Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure. *Journal for the Theory of Social Behavior*, 30(1), pp.51-77.
- Hillary, R. (Ed.) (2000). *Small and Medium-Sized Enterprises and the Environment: Business Imperatives*, Greenleaf Publishing.
- Hoa, M.Y. Cheunga, F. Cheung, S.F. (2010). The Role of Meaning in Life and Optimism in Promoting Well-Being, *Personality and Individual Differences*, 48(5), pp. 658-663.
- Huang, Beijia & et al. (2016). Energy-related GHG emissions of the textile industry in China. *Resources, Conservation and Recycling*, 119, pp.69-77.
- Jahanian, M. (2017). *Futures studies of Tourism with a Spirituality Perspective*,
- Kale , H.S., Shrivastava ,S.(2003). The enneagram system for enhancing workplace spirituality, *Journal of Management Developmen*, 22(4), pp.308-328.
- Karakas , Fahri., (2010). Spirituality and Performance in Organizations: A Literature Review, *Journal of Business Ethics*. 94, pp.89–106.
- Liu, C.H. & et al. (2012). Improving tourism policy implementation, The use of hybrid MCDM models, *Tourism Management* 33, pp.413-426.
- Luckman, T. (1996). *The privatization of religion and morality*. Blackwell Publishers. London.

- mentoring approach, *The Leadership Quarterly*, 25(2), pp.391-408.
- Milliman, J., Czaplewski, A., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, 16(4), pp.426-447.
- Mingers, J. (2011). Soft OR comes of age—but not everywhere!, *Omega* 39(6), pp.729-741.
- Mitroff, I., and Denton, E. (1999). A Study of Spirituality in the Workplace. *Sloan Management Review*, 40(4), pp.83-92.
- Norman, A. (2011), *Spiritual Tourism: Travel and Religious Practice in Western Society*, Bloomsbury Academic Publishing.
- Panigrahi, S.S., Rao, N.S. (2018). A stakeholders' perspective on barriers to adopt sustainable practices in MSME supply chain: Issues and challenges in the textile sector. *Research Journal of Textile and Apparel*, 22(1), pp.59-76.
- Perron, G.M. (2005). *Barriers to Environmental Performance Improvements in Canadian SMEs* Dalhousie University, Canada.
- Pidemon, R.L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five factor model, *Journal of personality*, 67, pp.985 – 1013.
- Purnamasaria, P. Amaliahb, I. (2015). Fraud Prevention: Relevance to Religiosity and Spirituality in the Workplace, *Social and Behavioral Sciences*, 211, pp.827 – 835.
- Rego, A., Pina, E., Cunha, M., Souto, S., (2007). Workplace spirituality, commitment, and self-reported individual performance: an empirical study, *emeraldinsight.com*.
- Ringland, G.)2012(. *Scenario Planning, Managing for the Future*, John Wiley & Sons, Ltd, England.
- Shafia, S and Sabaghpour, M. (2017). Explaining the concept of spirituality in tourism using content analysis, *Quarterly Journal of Tourism Management Studies*, 11(35), pp. 107-127.
- Subrahmanya, M.B. (2015). Innovation and growth of engineering SMEs in Bangalore: why do only some innovate and only some grow faster? *Journal of Engineering and Technology Management*, 36, pp. 24-40.
- Taylor, C (2011). *Diversity of religion in our times*, translated by Mostafa Malekian, Sour press.
- Thompson, J, Curran, R., DO'Gorman, K. (2017). A modern day panopticon: Using power and control theory to manage volunteer tourists in Bolivia. *Tourism Management Perspectives*, 22, pp. 34-43.
- Trott, D. (1996). *Spiritual well-being of workers: An exploratory study of spirituality in the workplace*. Ph.D. Dissertation, University of Texas at Austin.
- Vargheese, A.J., Varghees, P. (2012). Dimensions of Spiritual Tourism in Tuticorin District of Tamil Nadu in India - A Critical Analysis, *Business Intelligence Journal*.
- Vincett, G., Woodhead, L. (2009). *Spirituality in religion in the modern world*. Routledge. NewYork.
- Wang, W., Liu, W., Mingers, J. (2015). A Systemic Method for Organizational Stakeholder Identification and Analysis Using Soft Systems Methodology (SSM). *European Journal of Operational Research*, 246 (2). pp. 562-574
- Weinberg, F.J., Locander, W.B.(2013). *Advancing workplace spiritual development: A dyadic*

Willson, G.B., McIntosh, A.G., & Zahra, A.L. (2013). *Tourism And Spirituality: A Phenomenological Analysis*, Elsevier Ltd. *Annals of Tourism Research*, 42, pp. 150-168.

Young, C. and Koopsen, C. (2010). *Spirituality, Health, and Healing: An Integrative Approach*, Jones & Bartlett Learning Publisher.