

Ethics in Tourism is a Prerequisite for the Sustainable Development of Tourism

Maryam Seyednazari*

*Ph.D. student of agricultural development, department of extension and rural
development, Faculty of Agriculture, University of Tabriz*

Buick Raisi

*Ph.D. student of agricultural development, department of extension and rural
development, Faculty of Agriculture, University of Tabriz*

Fatemeh Kazemiyeh

*Assistant Professor, Department of Rural Promotion and Development, Faculty of
Agriculture, Tabriz University*

Abstract

The tourism industry, as the largest and most diverse industry in the contemporary world, has become the primary source of income for many countries. Like any other activity, it has many positive and negative effects. Maximize the positive effects to get the maximum benefit. In the meantime, the indiscriminate development of tourism in the 1970s and 1980s, was carried out without regard to the principles of sustainability and respect for the environment (both natural and human), led to tourism policymakers at the local, national, and international levels. They seek to find solutions to reduce the adverse effects of tourism. Therefore, a code of conduct or organization for tourism communities should be achieved so that codes can be modified and oblige people to comply with them. Moreover this caused the World Tourism Organization, the most significant international tourism organization in the world, to put the development of tourism ethics codes on its agenda.


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<https://orcid.org/0000-0002-7834-9240>

* Corresponding author: M_seyednazari@tabrizu.ac.ir

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1. Introduction

Modern tourism is a phenomenon different from the past; it has features and characteristics that should be taken considered in the direction of sustainable development. Tourism as a live and dynamic activity has gone through different and diverse trends from the past to the present. The development of industries and the facilitation of travel by public transportation provided the fast and easy movement of tourists to the farthest parts of the world they formed the phenomenon of mass tourism with environmental consequences. Today, tourism is referred to as a non-polluting industry, compatible with the environment and having cultural characteristics. This industry can provide job creation, income, and sustainable livelihood for human societies. The development of tourism and the need to comply with sustainability principles have made development approaches towards responsible tourism, ecotourism, ecotourism, health tourism, etc. Therefore, tourism should be able to act as an ambassador of peace and friendship between cultures by observing the accepted standards and principles of the destination communities (Kazemi, 2012). Tourists, as a guest society, have diverse cultural values and beliefs However, upon entering the host society, to gain acceptance and welcome, they must maintain the values and accepted principles of that society, observe respect and politeness, and have a sense of belonging to that land. Tourists are responsible cultural officials who must respect the environment and culture of other communities. The host communities should be able to establish a positive and constructive interaction with tourists, considering that they have achieved extensive development from the source of tourism revenues. To convince tourists to revisit this destination. Tourism is a two-way activity that is driven by supply and demand. Ecotourism is one of the most popular types of tourism nowadays, and many destinations worldwide are eager to

develop and expand it. Ecotourists are responsible tourists who visit destination communities with the need to preserve culture and environment and respect it. The ethics of tourism and the observance of ethical codes are paid more attention to by this type of tourist. However it should also be noted that a significant percentage of tourists in the world with different interests and tastes and different motivations and goals do tourism. Therefore, a coordinated guideline or guideline for tourist communities should be achieved in order to be able to create codes. They compiled and required people to comply with them. These codes can be written cultural programs based on the characteristics of the target communities, rather than a dictated universal program for all cultures. Compilation of dry and soulless binding rules and regulations in the form of ethical standards for all tourist destinations of the member countries of the World Tourism Organization deprives the diverse identity of tourism and acquires different experiences for tourists and makes the destinations similar to each other (Kazemi, 2010).

Therefore, the required ethical codes that must be observed by the host and guest communities should be localized and developed based on the cultural characteristics of each destination. Tourism supply factors in each destination are also the primary beneficiaries of tourism, who continue their lives from tourism revenues. Therefore, compliance with international standards on the one hand and compliance with local ethical principles, on the other hand, can provide the basis for the development of ethical tourism. According to their society and culture, tourists have certain beliefs and opinions that must be in harmony with national and international travel laws and ethical codes compiled for each destination, so that they can be a worthy tourism ambassadors between the culture of origin and destination. Islamic ethics includes Islamic customs and special conditions that must be observed

in tourist destinations. The religious orders believed by the host community should be accepted by the tourists and behave within its framework. The international community has developed ethical codes for tourists, but these codes have their foundations in Islamic societies, and they should be presented to tourists. The purpose of compiling ethical codes of tourism in the country is to achieve the principles of sustainable tourism development by complying with moral and Islamic standards from the host and guest society according to the conditions and cultural and environmental characteristics of the geographical location. From 1945 to today, tourism underwent many changes and changed from mass tourism to quality tourism. Although large numbers of Europeans could travel from the Middle Ages to the 18th century, travel was still reserved for a small section of the wealthy elite. It was after the era of the industrial revolution and especially after the 18th century, that travel became more attainable for a significant percentage of people (Zahedi, 2015).

Today, tourism management will not be able to work efficiently and effectively in this field without considering ethical frameworks and standards. Now, since our country is also one of the members of the tourism ethics committee in the world, it is necessary to be familiar with the ethical principles and consider them in management activities.

In 1999, to promote responsibility and sustainability in tourism, the tourism code of ethics committee in the World Tourism Organization started working. As one of the active committees of this organization, it promoted ethical literature more than ever in world tourism (Lieberman, 2005). Regarding tourism management today, without taking into account ethical frameworks and standards, it will not be possible to operate efficiently and effectively in this sector. Our country, Iran, is also one of the members of the

tourism code of ethics committee in the world. Therefore, getting to know these ethical principles and considering them in management activities is necessary that we will discuss more in this article (Zahedi, 2016).

2. Literature review

2.1. Ethics

Moral philosophy is one of the oldest teachings of humanity. Throughout the history of philosophy, one of the most critical views of philosophers has always been their moral views. Morality is a common word in the language of all people, and even all the people of the world; there is an equivalent word in every language (Motahari, 2010). Ethics in the word is the plural of the word "nature" and means dispositions; hence the science of examining and valuing human dispositions and behaviors is called the science of ethics. All kinds of human behaviors are formed based on two principles, inheritance and education in society. Although the genetic background plays a vital role in transmitting of these traits (quantitative genetics), environmental factors (family, school, media, etc.) Moral teachings are rooted in 1500 years before Christ (Massoudi, 2014). Ethical systems are seen as a set of values containing instructions to attribute to good dispositions and perform favorable actions and avoid undesirable dispositions and actions among many ancient nations. The age and concern of dealing with ethics and moral philosophy are due to the role it plays in guiding human behavior and character in society in the history of humanity. The existence of footprints and raising serious ethical questions in the works and opinions of Western and Eastern thinkers, from Plato and Aristotle, Descartes and Spinoza, Kant, Hegel, and Hume to Confucius and many Islamic thinkers such as Farabi, Ibn Khaldun, and others, shows the

importance Ethics in humanities studies. Two thousand four hundred years ago, Aristotle pointed out the necessity of extracting moral codes to guide society, and Socrates also emphasized the importance of continuous challenge regarding the correct functioning in society (Qasemian, 2017). All of us have faced the problem of what to do. It is not difficult to imagine examples in this regard. We accept that a blind person should be helped to cross the street. Alternatively, telling the truth in court. We also know that one should not cheat in exams or drive after drinking alcohol. These dos and don'ts are clear to us, although it does not necessarily mean we always act that way. Therefore, we praise and condemn our actions and those of others. We issue moral judgments in all these cases. In these rules, we specify whether this action is right or wrong, or whether that person is good or bad. Therefore, moral philosophy is usually limited to human character or behavior. Ethics is derived from the Greek word ethos (which is related to ethos or character). Men and women generally describe their behavior and character with general words such as sound, bad, right and wrong, and moral philosophers investigate the meaning and scope of these attributes about human behavior. Morality means a set of rules that are necessary for benevolence and perfection. That is, using ethics, we obtain a standard of what is good and what is evil. What they pay less attention to is that the judgment of morality belongs to actions that are done by the will and are dictated by reason. That is, instinctive actions are not based on morality; the important thing is that someone can do a bad thing and not do it (Qasemian, 2017).

2.2. Definition and concept of tourism ethics

Ethics is a complex branch of philosophy that investigates what is right and wrong. This word can also be applied to codes of conduct and value discussions. The concept of ethical tourism is based on the concept of sustainable development, justice, and respect. It can be seen as the ethical action of tourists and tourism businesses towards local communities and also in dealing with tourists themselves. Ethical tourism with this concept is sometimes used instead of alternative and sustainable tourism. In another definition of the culture of travel, tourism, and hospitality, Medic defines tourism ethics in the form of tourism codes of conduct and considers them as guidelines that should be applied by members of a profession in their activities in the form of standards (Medic, 2003).

Ethics can provide four tools that can be used to examine sustainable tourism. This is because an essential part of ethics is the description and interpretation of values, and by examining different definitions of sustainable tourism, its values will be revealed. About sustainable tourism, over the past fifty years, our values and perception of them have undergone significant changes, and due to the change in our perception, the ethical context in which tourism decisions are made has also changed. As mentioned, the purpose of dealing with the science of ethics and emphasizing it is more on its practical and practical aspects, in tourism; due to the reasons and conditions that were mentioned, gradually, the importance of ethics and the role it can play in optimizing behaviors Stakeholders in this area have become more specific, and the use of ethics in professional tourism literature has become more prominent. Tourism ethics is the tourist's actions in the systematic set of society and nature. With this definition, it is considered an ethical action that does not distort the systematic relations of the society and the ecology of the tourism destination, respects the dignity

and honor of people regardless of race, gender, and age, and has a positive effect on the sustainable development of the tourism destination (Qasemian, 2017).

Of course, it is simple-minded to think that morality alone can save us from the abyss of the destruction of the earth, this habitat that is our only home. They are necessary, but what distinguishes ethics from other measures are two things: First, ethics implements a set of standards, both internal and social, which in its most general form, affect all human relationships with existence. Supervision, and the other thing is that in our solitude, where none of the other aforementioned measures may be effective in preventing us from inappropriate behavior, morality is still in practice (Qasemian, 2017).

According to the current knowledge about human nature, thinking about tourism from the perspective of ethics can provide the possibility to create new forms of alternative tourism or responsible tourism; new forms of tourism that are against the mass tourism model and can allow elements such as contentment to appear. Therefore, ethical theories can be considered tools that help us in building a bed for shared responsibility in tourism. It may be possible to achieve a new version of tourism that invites tourists to know deeper layers of the society and nature of the tourism destination, A new version that believes that all humans live on a small and fragile planet and any environmental damage in a tourist destination ends up being detrimental to everyone; A new version that has its roots in the equality of human beings and does not ignore race, gender, religion, and age, and does not arouse the feeling of difference, hatred, and jealousy in the tourist destination. Moral principles are often confused with a concept close to it, i.e., ethics. The second concept is more general and refers to the rational and natural tendency of humans to do well and avoid evil. On the other hand, moral

principles seek to answer the question, what should a person do to be good? In terms of definition, ethical principles include laws, norms, standards, and principles that dictate correct, excellent, and honest behavior to the members of a society or profession. Such rules, principles, and standards can be observed among different strata of society (such as doctors, engineers, lawyers, marketers, etc.). In tourism, ethical principles are expressed in the form of ethical codes. These ethical codes have been compiled as prescriptive or specific rules to help individuals and groups to keep social, cultural, economic, and ecological considerations in mind during their actions (Tripe, 2015)

2.3. Tourism ethics and environment (nature)

In 1949, Aldo Leopold published the book *A Sand County Almanac*. In a chapter of this book, Leopold introduces the ethics of the land and describes its evolutionary and ecological foundations. This article is one of the most influential articles written in environmental protection and ethics. According to Leopold, ethics, from an ecological point of view, is the limitation of freedom in fighting for survival. According to him, the first morality was related to the relationship between people. Its subsequent development returned to the relationship between the individual and society. There is still no ethics related to the relationship between man and the earth, its animals, and plants. Our relationship with the earth is still purely economic, which has a privilege but not an obligation. Earth ethics tries to expand the scope of society in such a way that it includes soil, water, plants, and animals, or on the ground. The ethics of the earth changes the role of a man from the conqueror of the earth to a simple member and citizen of society. This means respect for other members and the living community of the earth. Leopold

believes that everything is right if it preserves the integrity, stability, and beauty of biological society, otherwise it is wrong (Wahhabzadeh, 2013).

From 1960 to 1970, with the recognition of the power and ability of the tourism industry to create gradual changes and fundamental transformations in the tourism area, there were concerns about the ecological effects of this industry. Creating changes and transformations in the tourism area is the result of applying methods that are contrary to the natural conditions of the area. Harrington (1971) is one of the people who criticized the physical changes of tourism in cities and the environment of the suburbs. Grit Endon (1975) also says that as long as the tourism industry causes the change and transformation of the beauties of nature in the world, it is cutting its roots and taking steps towards its destruction. The existence of sensitivity towards environmental issues in the field of tourism studies made people such as Kippendorf (1977), Bodovski (1976), and Cohen (1978) carry out extensive studies in the field of tourism and the environment and leave many works. Let them Bodovski states that tourism and environmental protection can coexist in three different states conflict, coexistence, and cooperation. He realized that the development of tourism would have inevitable effects on the resources that act as a support point for this industry. In such conditions, the symbiotic relationship will turn into a relationship of hostility and conflict. In general, it can be stated that the research related to the ecological effects of tourism started in the early 1980s, and Kippendorf (1982) was the initiator of this movement. Like Bukowski, he realized that natural resources act as the raw material of tourism, and if these resources are used incorrectly and excessively, they will lose their value. Travis studied tourism articles in 1982 and stated that the primary attention of most of these articles was focused on the economic benefits of tourism, while there is an extensive range of

adverse effects that should be discussed. Among the adverse effects of tourism, we can mention: pollution, population growth and crowding, destruction and destruction of heritage resources, waste resulting from land use, impact on the ecosystem, destruction of flora and fauna, and increase in urbanization (Fennel, 2009).

One of the essential human commercial activities, which operates in the territory outside the control of the market, is tourism. Many tourism projects have been implemented to be more productive in the minimum time, without considering hidden costs. Many of the phenomena of the natural environment are free, while they are essential for the continuation of human life on earth. Vegetation, air, natural ecosystems, animal and plant species, etc., are not valued by the market. Therefore, they are highly exposed to excessive exploitation and unbridled and wasteful use. Tourism has access to the stratosphere for free. Moreover, passenger airplanes cause the pollution of this part of the earth's atmosphere. Hotel sewage flowing into the sea, or digging in coral reefs to build tourism spaces are examples of the relationship between tourism and the environment (Qasemian, 2017). The World Wildlife Fund has acknowledged that the environmental effects of each person, including the consumption of resources and the production of waste during a two-week vacation, are equivalent to 20 to 50% of the effects of a whole year. The use of medicinal properties of plants and animals is somehow related to tourism based on interaction with wildlife, which has grown enormously in recent years. The increasing demand for natural medicines and traditional healing foods has devastatingly affected wildlife and biodiversity. Tourism, which uses the medicinal properties of plants and animals, intensifies the destruction of endangered species. In Machap Baru, Malaysia, some restaurants serve meat from rare and endangered animals at

a very high price on Valentine's Day. In Indonesia, Malaysia, and Africa, they believe that eating fruit and bat meat can be effective for treating asthma and kidney pain. In China, restaurants serve bear bile, tiger bones, and scaly anteater meat, which are popular with many tourists. Also, traditional Chinese medicine uses approximately 1000 plant species and 36 animal species to attract tourists. In the Maldives, the development of tourism, which increased the harvesting of turtles for the production of souvenirs made from their turtles and taxidermied turtles, put this species at risk of extinction. The presence of many tourists in coastal areas affects the nesting habits of sea turtles and destroys their population. Lighting a fire, making noise, lighting, approaching the turtles and picking them up and taking pictures with them, inserting sharp objects into their bodies, kicking their fins and blocking their way to the sea, and using vehicles are among the behaviors of tourists. They mentioned that it causes a fear, disturbance, not coming to the nest, and finally laying eggs in the seawater. The organization in charge of the Great Barrier Reef, after examining the effects of tourists on the environment, noted the following points:

- The construction of buildings and infrastructure has caused much damage to coral beaches.
- Tourists and travelers have collected oysters, shrubs, and coral.
- Much garbage is scattered everywhere.
- By feeding animals, they have changed the behavior and habits of these animals.
- Due to the spraying of pesticides and pest control, irreparable damage has been done to the virgin and natural environment of this area.

Therefore, the disastrous consequences of tourism for nature and its creatures make the design of an ethical structure more and more necessary. It

should be clear: do we want nature and the environment for ourselves or everyone? Does it mean all humans or others? Do we see a right for future generations? Is nature critical as far as human interests are concerned, or is it important in itself and its essence, regardless of human interests, and even in his absence? Do we accept what we respect as human rights for other creatures? Apart from living beings, do we value other natural identities such as species, forests, and other habitats, as well as other non-living natural phenomena such as deserts and mountains? Moreover, this is because of the benefit that man gets from them or because of them themselves (Qasemian, 2017). It took three billion years for the abundance of animals in the waters of the sea to begin. Another 350 million years passed until the rainforests were formed. However, 99% of all species that were once alive are now extinct. Under the influence of human actions, species are disappearing at an increasing rate.

The leading cause of this situation is habitat destruction. Many moral philosophers consider human-centeredness to be the cause of environmental crises and believe that bio-centered ethics should replace it. Paul Taylor considers the result of bio-centricity to be respected for nature. Taylor believes: When we look at the place of man in the world from a biological point of view, we reject the idea of the superiority of man over other living beings. From this point of view, it is biocentric that a person sees his membership in the living community of the earth as a common link that connects him with all the species of animals and plants that have evolved during different eras, the man realizes that He, like all other living creatures inhabiting this planet, depends on the health and integrity of the natural biological system. Taylor believes: that the person who respects the living being, the population and species of the living being, and the biological

communities of the ecosystem will see these identities and their collections as worthy of their intrinsic value, meaning that their value depends on their usefulness. It is not a human goal. Wilson emphasizes that: Man is a part of nature, an evolved species among other species. The closer one considers himself to the rest of life, the faster it becomes possible to understand the roots of human sensitivity to having long-lasting morals, the desire to have a desired path, and to gain the knowledge necessary to create it. Rapid environmental changes suggest the necessity of some ethics (Wilson, 2014).

2.4. The nature and objectives of ethical codes of tourism

The International Code of Tourism Ethics is a set of specific ethical standards and behavioral principles that govern the activities of the tourism sector and describe the mutual obligations and duties of the host and guest communities towards each other according to the standards of behavior approved by the World Tourism Organization in order to reduce adverse effects. The flow of tourism exchanges natural, cultural and artificial resources, and the local and host communities benefits more and more from the benefits of this industry. It refers to the code of ethics as a general statement regarding moral values, not a legal obligation regarding values and behavioral standards. The international codes of ethics in tourism are a set of essential customs and practices aimed at guiding investors and trustees in the development of tourism, including central and internal governments, internal communities, the tourism industry, and its professionals, as well as visitors, including foreign tourists. Moreover, internal, who are working towards the development and expansion of tourism sustainably and reliably. It has been edited. Moreover, it is related to global interests, such as legitimate trade, security and comfort, social development, and humanitarian issues that affect tourist-friendly and tourist-first countries in different ways.

Ethical codes are a concept that can control the adverse effects of tourism on society. Codes of ethics are written and official definition that informs all the stakeholders inside and outside the social group or organization what they can expect from that social group or organization and informs the employees what behaviors It is better to have or not have. Generally, ethical codes include an organization's perception and ethical view of itself. However, in tourism, ethical codes are one of the most well-known aspects of tourism ethics are designed to ensure sustainable and responsible tourism. Global codes of ethics for tourism are a set of rules and regulations that have been explained to maintain order and aim to lead tourism to sustainability. Reducing the effects of the scope of the tourism industry does not only include service providers and customers, but also includes all stakeholders. Therefore, it is necessary for the host society and the guest society, while being aware of their moral duties in the tourism category, to show correct or expected behaviors. Ethical codes are a set of ethical standards and behavioral principles that are explained in order to reduce the adverse effects of the tourism industry (Ehsani, 2014).

Global codes of tourism ethics pursue five main goals:

1. Acting as a communication facilitator between the government and other parts of the tourism body
2. Creating awareness in the government and the tourism industry in order to comprehensively manage environmental effects
3. Increasing awareness among tourists about their proper behavior
4. Creating awareness among hosts about the need to protect environmental resources

5. Encouraging cooperation between government departments, host society, industry, and non-governmental organizations, etc. (Qasemian, 2017).

2.5. The ten principles of ethical codes of tourism

This charter, organized based on several studies on similar charters and the views of stakeholders in this industry (Kazemi, 2012), was published by the World Tourism Organization in 2001. This charter refers to the following: relations between tourists and residents, satisfaction and success of tourists, sustainable development, improvement and strengthening of cultural heritage, maximizing tourism benefits for destinations and beneficiaries, including local communities, freedom of movement of tourists and workers' rights in the Tourism industry (Smith et al., 2015: 57). The international codes of tourism ethics have been approved in ten articles, of which nine articles describe the rules of the game for destinations, governments, tour operators, planners, travel agents, employees, and travelers, and the tenth article refers to the implementation points to be considered in it. It is emphasized. Tourism ethical codes are compiled in 10 articles as follows (World Tourism Organization website; (Imanizadeh, 2016).

- 1: The contribution of tourism to mutual recognition and respect between nations and societies
- 2: Tourism is a means of individual and collective self-improvement
- 3: Tourism is a factor in achieving sustainable development
- 4: Tourism's use of human cultural heritage and its constructive role in strengthening this heritage
- 5: Tourism is a beneficial activity for host countries and communities
- 6: Duties of the beneficiaries of tourism development
- 7: The right to tourism

8: Free passage of tourists

9: The rights of employees and entrepreneurs of the tourism industry

10: Realization of the principles of the global charter of tourism ethics

3. Research method

The research method in this article is library and internet sources. Therefore, research materials and methods are a combination of library work and the use of internet resources.

4. Result

4.1. Development of sustainable tourism based on the development of ethical codes

Modern tourism is a phenomenon different from the past; it, has features and characteristics that should be taken considered in the direction of sustainable development. Tourism as a live and dynamic activity has gone through different and diverse trends from the past to the present. The development of industries and the facilitation of travel by public transportation provided the fast and easy movement of tourists to the farthest parts of the world. They formed the phenomenon of mass tourism with environmental consequences. Today, tourism is referred as a non-polluting industry, compatible with the environment and having cultural characteristics. This industry can provide job creation, income, and sustainable livelihood for human societies. The development of tourism and the need to comply with sustainability principles have made development approaches towards responsible tourism, ecotourism, ecotourism, health tourism, etc. Therefore, tourism should be able to act as an ambassador of peace and friendship between cultures by observing the accepted standards and principles of destination societies (Limakeshi and Suleimanzadeh,

2014). Tourists as a guest society have diverse cultural values and beliefs, but upon entering the host society, in order to gain acceptance and welcome, they must maintain the values and accepted principles of that society, observe respect and politeness, and have a sense of belonging to that land. In fact, tourists are responsible cultural officials who must respect the environment and culture of other communities. The host communities should be able to establish a positive and constructive interaction with tourists, considering that they have achieved extensive development from the source of tourism revenues. So as to convince tourists to visit this destination again. Tourism is a two-way activity that is driven by supply and demand. Ecotourism is one of the most popular types of tourism nowadays, and many destinations in the world are eager to develop and expand it. Ecotourists are responsible tourists who visit destination communities with the necessity of preserving and respecting culture and environment (Limakeshi and Suleimanzadeh, 2014).

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Therefore, the required ethical codes that must be observed by the host and guest communities should be localized and developed based on the cultural characteristics of each destination. Tourism supply factors in each destination are also the primary beneficiaries of tourism, who continue their lives from tourism revenues. Therefore, compliance with international standards on the one hand and compliance with local ethical principles, on the other hand, can provide the basis for the development of ethical tourism. According to their society and culture, tourists have certain beliefs and opinions that must be in harmony with national and international travel laws and ethical codes compiled for each destination, so that they can be a worthy tourism ambassadors between the culture of origin and destination. Islamic

ethics includes Islamic customs and special conditions that must be observed in tourist destinations. The religious orders believed by the host community should be accepted by the tourists and behave within its framework. The international community has developed ethical codes for tourists, but these codes have their foundations in Islamic societies, and they should be presented to tourists. The purpose of compiling ethical codes of tourism in the country is to achieve the principles of sustainable development of tourism by observing ethical and Islamic standards from the host and guest society, taking into account the cultural and environmental conditions and characteristics of the geographical location (Shiravand and Hosseini, 2015).

5. Conclusion

The goal of the effective growth and implementation of tourism development planning measures is to maximize the potential economic and environmental benefits of travel and tourism and minimize the damage to cultural or environmental talent. Where tourism development is based on ethical plans, it plays an active role in economic well-being and environmental protection. However, tourism, which is far from respecting the country's ethics, harms the resources that tourism depends on. Ethical tourism has become part of the landscape of the tourism industry. Cultural erosion and environmental destruction, and other related elements can be prevented by following ethical codes. On the other hand, the development of sustainable tourism is not only a feeling of responsibility towards the economy and the environment, but efforts should be made to make life more valuable for people, from the aspects of environmental, social, and economical beauty.

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