Volunteer Tourism; an Approach to Realize Spirituality (A New Look of Iranian Pro-Poor Tourism)

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Abstract

Spirituality in the present world has surpassed different geographical, racial, religious, gender, and etc. boundaries. The issue has emerged under such different titles as religion, originality, the meaning of life, etc., and raised a number of debates. The enthusiasm in seeking meaning has been manifested in various fields including tourism as much as the journey is sometimes interpreted seeking for meaning. However, it is yet unclear how the two areas are linked together in different tourism approaches and branches. Volunteer tourism, among these, is known as one of the increasingly prevalent approaches to various forms of tourism. In this regard, the present research intends to find the relationship between volunteer tourism approach and spirituality highlighting literature review. Then, relying on practically available pieces of evidence, spiritual effects of Iranian Pro-poor tourism (Travel of Iranian volunteers to deprived areas) is reviewed and emphasized on volunteer tourists as an Islamic-Iranian voluntary traveling model.

Introduction

Changing view of religion and emerging a secular approach in relation to tourism in the modern world of today has introduced spiritual tourism as a more comprehensive and popular substitute for religious tourism. In addition, volunteer tourism has been warmly welcomed as an innovative humanitarian goal- based tourism. Apparently, volunteer tourists have lived through a typical spiritual experience, which in most cases brought a mental development for travelers; however, few scholars have been interested in. Thus, the present paper tries to progressively explain such a relationship. One of the most obvious volunteer tourism models is Iranian Pro-Poor Tourism pattern, which have been rarely interested in by scholars. Therefore, the present paper studies the relationship between this tourism as a form of volunteer tourism and the enhanced spirituality among research samples. In this regard, spiritual tourism and volunteer tourism are initially explained; next, it is determined whether there is any correlation between these two types of tourism. Then, Iranian Pro-Poor Tourism will be introduced as volunteer journeys, and the effect of such expeditions on participants' spiritual growth will be highlighted. Finally, research results confirming spiritual effects of volunteer expeditions on tourists are presented indicating that research hypotheses are maintained.

Spirituality

The term 'Spirituality' has been originally used by European languages in a Christian conceptual context. It comes from 'Spirtus', a Latin word implying the soul and spirit stem from Sporare, which means blowing or breathing. A spiritualist refers to an individual who is involved in or dominated by the Holy Spirit or God (Ambroz, 2011; Hill et al., 2000). According to the eastern philosophical traditions like Hinduism and Buddhism, the aforementioned terms implied health, energy, dynamic communication, and alertness. While Islamic, Judaism, and Christianity inferred it as a verity, integrity, absolute supremacy, and the dominance of a unitary God. Furthermore, in secularism, spirituality is interpreted as a dynamic integrated process of evolution concentrated on life values, meanings, and objectives; in addition, literally, the spirituality is sought in the material daily life (Imani Khoshkhoo, 2016b). In this regard, spirituality has substituted religion as much as increased secularization in western communities and major changes in the western

perspective have been associated with the decreased significance of religion, and higher use of the term spirituality in personal and individual areas (Hill et al., 2000).

Table 1. The concept of spirituality in Zoroastrian, Judaism, and Christianity

Religion	Concept of spirituality
Zoroastrian	It refers to a non-material and spiritual issue. Anything led to the human soul peacefulness and associated to its essence may be regarded as a spiritual issue.
Judaism	-Anything that brings man to God. -Anything immaterial and spiritual -Anything in relation to the human soul bringing him close to God -Religious practices and rituals are enriched with spiritual themes.
Christianity	-A non-material concept -Anything related to the human soul that causes peace and inner joy. Such inner sense can be created through a beautiful scene or a nice scent leading to God remembrance and thanksgiving.

Source: Imani khoshkhoo et al., 2016b

Anyway, spirituality and religion are complex multidimensional phenomena, and every single definition may probably reflect only a few limited views and preferences (Hill et al., 2000). Among these, several studies have pointed to different constituents of spirituality:

Table 2. Spirituality constituents in term of various studies

Spirituality constituents	Scholars
Transcendental sense and holy values	Hill et al. (2000), Taylor (2002)
Intercommunication with the creator, human, nature	Mitroff & Denton (1999); Vahediyan Azimi & Rahimi (2013); coles (1991), Mohammad Reyshahri (1946)
Identification, search for meaning, and self-awareness	Ambrose (2011); Norman (2011); Mitroff & Denton (1999), Willson et al. (2013); coles (1991)
Ethical values	Yazdani et al. (2010); Nadi & Golparvar (2011)
Self-awareness, essence	Taylor (2002), Willson et al. (2013)

11

Heartsome (life-giving); quality	Young & Koopsen (2010); Mitroff and Denton (1999); Piraste & Nikmanesh (2012)
A fluid and immaterial path	coles (1991)
Multidimensional	Cathy H.S.U. et al. (2008); Vahediyan Azimi & Rahimi (2013); Yazdani et al. (2010)
Islamic components	Kameli et al. (2012); Farhangi and Rastegar (2006)

In term of spirituality, two functional and fundamental views can be generally explained. Respecting fundamental view, spirituality is a goal-oriented tendency combining the life main philosophy, values, as well as human acts; while, the functional view more directs to the external and visible effects. The effects are recognized through such descriptions as piety, love, mobility and the like (Moghimi et al., 2007).
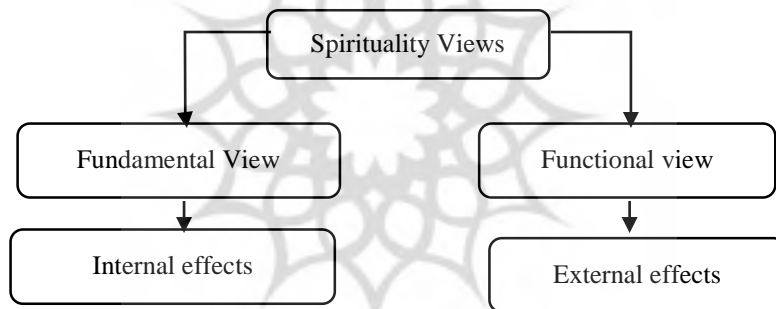

Fig. 1. Two views of spirituality

Spirituality and tourism

Traditionally, journey and spirituality have been woven tightly in different religions and philosophies. Explaining concepts such as hierarchy of the world, man's four journeys (*al-Asfar al-Arba'ah* (Four Intellectual Journeys)), concept of opinion, and gaze, and etc. in Islamic and oriental mysticism and philosophy has been mainly focused on human development and evolution through a journey from material to supernatural existence (Imani khoshkhoo et al., 2015). According to most religions, the journey is a means of ascending from a terrestrial to heaven. Therefore, results of attitudes toward the relationship between journey and spirituality in the old Zoroastrian, Judaism, and Christianity are as follows:

Table 3. The relationship between journey and spirituality respecting Zoroastrian, Judaism, and Christianity

Religion	The relationship between journey and spirituality
Zoroastrian	- The visitor is most involved in cultures and thoughts (beliefs) as well as arts rather than a certain religion. - In Zoroastrian, it is better that tourism is interested in art works, monuments, and architecture, signs and symbols representing Zoroastrian thoughts and beliefs. - Respecting sociology, the journey is not merely focused on entertainment; rather, the journey is a means leading to mental development, extended sight view, and reflection as well.
Judaism	- Journey and spirituality are correlated; in addition, spirituality is acquired in proportion to the individual's intention. - A pilgrim who goes to a religious journey for the purpose of spirituality, it directly achieves and feels its effect. If an individual travels to a religious journey disregarding spirituality theme, the spirituality will also emerge even if he probably not noticed and or he feels it through other outcomes such as peace and calmness. - Non-pilgrimage journeys are regarded as attaining spirituality if urges the individual to think and notice the God majesty and greatness in the creation of the earth. - It must be considered that the individual's journey intention and purpose may largely influence his spiritual attainments. - Pilgrimage trips have spiritual effects on the individual. - If the journey provokes the individual think and creates inner peace and tranquility, to any place, it signifies spirituality in the individual. - Human being seeks for the perfect as he is blessed by God soul. Generally, the human being cannot be interested in any mortal and may not be satisfied with anything then God. Therefore, human being returns to its existential essence i.e. spirituality and seeks for it everywhere.
Christianity	- Sometimes Armenians take symbolic tours seeking social and spiritual purposes. There can be seen several journeys in the history of some Christian saints. For instance, Jacob, the priest, went to Mount Ararat for the sake of Noah's Ark religion´ God is apprehended in all sound recreations and amusement; even the barriers and obstacles are eliminated thanks to the presence of God. A journey to the past resembles a spiritual drive.

- The spiritual and mental serenity induced by hearing the sea waves provides the opportunity to thank the creator. If the journey is destined for God, then religions would care for journeys. Indeed, believers even feel God in recreational journeys.
- Some Armenians believe that a journey is a meaningless lacking spirituality.
- Leisure time significantly contributes to understanding spirituality.
- Some believe that companions (fellow-travelers) also play a significant role; some give help in deeper spirituality appreciation; while others are quite opposite.

Source: Imani khoshkhoo et al., 2016b

Aside from previous ancient philosophical and religious ideas, today, the relationship between spirituality and tourism is interpreted in two ways as follows: some scholars view the journey as a spiritual issue by itself (Ambroz, 2011; Hill et al., 2000). As much, Sharply (2009) views tourism as a modern secular pilgrimage. On the contrary, others suppose that tourism spirituality only embraces excursions, which may lead to creating sacred values and transcendental sense. It depends on two determinants; the first is the journey motivation. Modern tourist travels with more developed motivation in order to meet higher needs. Furthermore, human being seeks to find out the answers to the questions that where he came from, where he is going to, and where is the final destination; he is always restlessly pursuing new experiences, interacting with new people and communicating with the environment to bring meaning into his life (Coles, 1991). The journey experience is the second determining factor of spirituality in tourism if immaterial experiences take place and result in individual sacredness and transcendence (Ambroz, 2011: 6). According to Sharply (2009), spirituality experience may come from the journey spirituality meaning free from daily expectations and finding the self, and from the spirituality of religious sites, visiting holy inductive meaning places, and or may come from spirituality of tourist centers i.e. the effect of visiting a high place or a natural landscape on the individual's soul. In this study second view with regard to tourism and spirituality relationship- travel leads to spirituality raising- is considered.
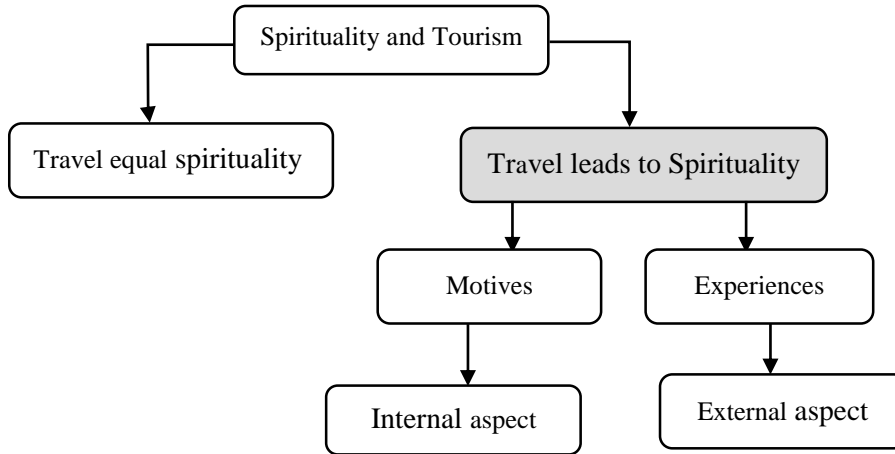
Fig. ۲. **Spirituality and tourism relationship**

However, adopting the second approach for the relationship between spirituality and tourism, any kind of tourism associated with the spirituality in terms of trip motivation or experience may be categorized under spirituality. The relationship between various forms of tourism and spirituality are illustrated in the following figure.
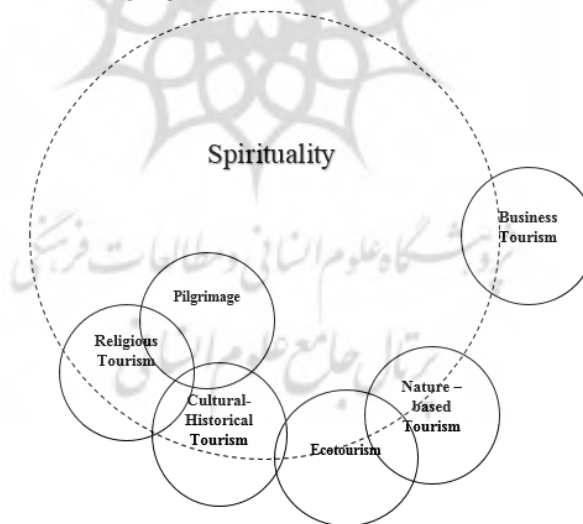

Fig. ۳. **The relationship between spirituality and types of tourism, Imani khoshkhoo and Nadalipour, 2017**

15

Components emerging in tourists' motivation and experience may strongly highlight the role of spirituality in different types of tourism.

Table 4. Spirituality conceptualization in tourism

Sub-components	Components	Dimension	Concept
Self-esteem Self-knowledge (self-awareness) Self-actualization Positive thoughts	Soul	Achieving transcendence	Spirituality in tourism
Serenity (tranquility) Mental and physical health Security Quality of experience	Physical		
- Awareness achievement - Understand the differences - Change in attitudes - Understand holy values	Education and training	Meaning Achievement	
Identification Cultural understanding	Reasoning and exploration		
Truth of phenomena Philosophy of creation and events Religion and religious beliefs Religion Pilgrimage and extrasensory communication	Supernatural	Mutual understanding	
Harmony and order Unity with nature	Natural		
Mutual communication Lifestyle Quality of life Cultural Ethical values	Social		
Effective relation Uncommon concepts	Interpersonal		

Source: Imani khoshkhoo et al., 2016a

Volunteer tourism

Volunteer tourism, literally referred to "Voluntourism" (Weaver, 2001: 7), is one of the alternative tourism branches, which is known today as the most modern and increasingly growing tourism flow (Leigh, 2006: 59).
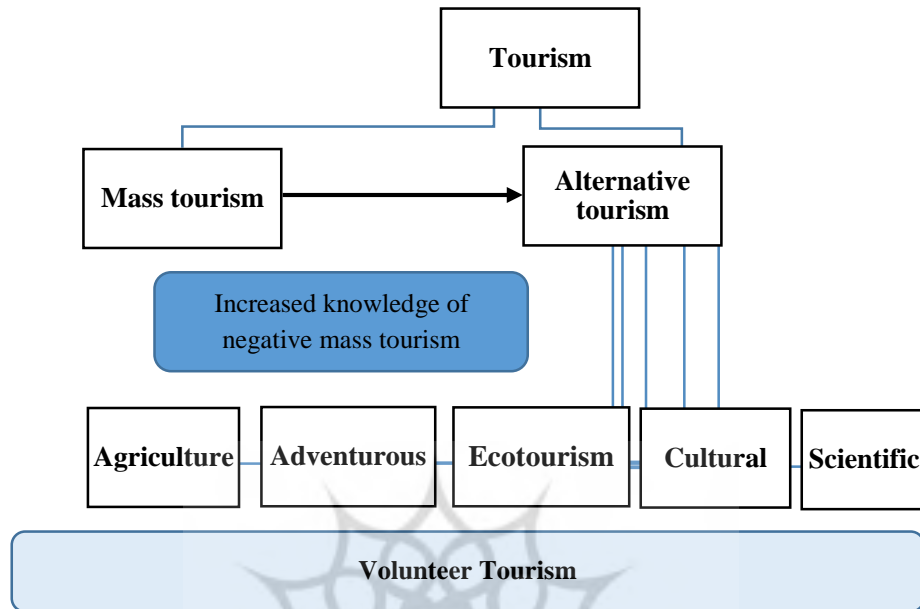
Figí ٥. The relationship between various alternative tourism and volunteer tourism (Weaver, 2001)

Several definitions have been provided for volunteer tourism, the most comprehensive of which is attributed to Weaver (2001):

"Volunteer tourist is the one considering an organized holiday, which leads to help or decrease poverty level among a group of community population, to protect specific environments and or to explore some social or environmental aspects."

In this regard, volunteer tourism attempts to realize the extended goals of sustained development. However, an implicit difference can be observed between volunteer involvement in conservation and protection, with community-oriented development helps (Scheyvens, 2002). In most cases, international visitors are provided the opportunity to attend in protecting and conserving the natural environment (Weaver, ۲۰۰۱: ۱۰). As much, according to Leigh (2006), volunteer tourism is ecotourism manifestation.

In addition, volunteer tourism is regarded as a means of community-oriented development associated with such activities as medical aids,

17

social/economic development, and even cultural and heritage rehabilitation projects. Thus, volunteer tourism may serve for local communities' development (Weaver, 2001).

Volunteer tourism and its relationship with increased spirituality

As earlier mentioned about volunteer tourism, it has significant positive effects on local communities' tourism. As far as it was pointed out that volunteer tourism tries to improve economic, environmental, and health dimensions in local communities through adopting sustained and ecotourism approaches in order to protect the natural environment and indigenous cultural heritage. Among these, some studies have emphasized the effects of such typical tourism on visitors, their attitudes, and journey experiences (Weaver, 2001; Uriely et al., 2002; Bramante, 2004; Wearing, 2004), and further, have also focused on volunteer awareness returning home (McGehee and Santos, 2005; Leigh, 2006). As much Weaver (2001) notes that:

"A volunteer tourist experiences a direct interaction, which may result in changes in the individual's values and awareness level and may influence an individual's lifestyle".

Any changes in the individual's ideas, values, and attitudes, in addition to the change in lifestyle, can demonstrate a kind of specific spiritual achievement in volunteer tourism. According to Weaver (2001), change comes from direct interaction with local communities. Rezaei et al. (٢٠١٦) propose that individual spiritual excellence is achieved by this interaction through the following components:

Table 5. Intercultural communication spiritual dimensions

Spiritual cultural components	Intercultural communication results		
	Motivation	**Constant**	**Daily life**
Transcendental and holy values	Seeking for perceived transcendental and holy values instituted in observed religious and cultural conceptualizations, and trying to find the implied contents and notions.	Looking for the relationship between attractions and observed cultural heritage with transcendental and holy concepts forming such heritage and attractions.	Trying to understand the host community lifestyle and attempting to figure out why the host and guest communities vary.

Mutual connection with the creator, man, and nature	To perceive existing cultural and religious values and to deeply scrutinize divine or underlying host community concepts.	Pondering attractions to deeply recognize material and spiritual contents.	Trying to interact with the host community daily life and to receive latent content through intervention or participation.
Identification and meaning seeking	Matching meanings to the common cultural and religious symbols, and finding identity of these activities	Finding itself in a system of natural and supernatural meanings, and attempting to gain deep and intrinsic notions requiring reasoning.	Getting the current meanings of daily interactions and communication of the host community; reasoning and contrivance on the nature of agreed but obscure basics of the host daily life
Ethical values	Looking for perceived ethical values hidden in the body of observed cultural and religious rites, and comparing with personal values.	To understand and recognize the host community socially accepted ethical values within the area of traditional-cultural heritage an attractions, and to respect to such values.	Deep ponder and semantics of daily interactions in the host community, and to respect common ethical values.

ource: Rezaei et al., 2016

Regarding significant effects of volunteer tourism on enhanced spirituality and even according to the aforementioned studies, it appears that few studies have particularly focused on this significant dimension of volunteer-based journeys. Of these few studies, Ann Zahra (2006) investigated "The unexpected road to spirituality via volunteer tourism". Zahra (2006) studied changes in the mentality and lifestyle of six volunteer tourists. Research samples were selected from individuals less interested in religious beliefs. In addition, the tours have also belonged to a secular NGO, which traveled to deprived areas of Asia-Pacific. The results were interesting. Significant changes have been created in volunteer tourists' attitudes, particularly respecting religion, lifestyle, values, self-attitude via attending in such journeys.

Table 6. The relationship between spirituality dimensions, components, and sub-components in tourism

Interviewees' interview items (Zahra, 2006)	Sub-components	Components	Dimensions	Concept
-They were happy I was happy, too. I didn't think of myself anymore. God was felt there. (positive thinking)	Self-esteem Self-knowledge (self-awareness) Self-actualization Positive thoughts	Soul	Achieving transcendence	Spirituality in Tourism
- My thoughts, emotions, and heart were all united; then, everything became clear and peace was established (inner serenity)	Serenity (tranquility) Mental and physical health Security Quality of experience	Physical		
- They laugh in spite of being poor; they generously welcomed visitors; although, they were a poor nation. . . They donated everything in spite of having nothing. (learning generosity)	- Awareness achievement - Understand the differences - Change in attitudes - Understand holy values	Education and training	Meaning Achievement	
- There were only two clothing shops . . . unlike, urban people, no one cares here what to wear . . . Here, I found my (previous) identity nonsense. (Change in identity and self-perception) - I was looking for the meaning of life; I found it . . .I found the peace . . . love, and God, which give meaning to life.	Identification Cultural understanding	Reasoning and exploration		
- This experience revealed that God is the most important thing in life (recognizing God position) - It was clear that God is the most important. My life revolves around him.	Truth of phenomena Philosophy of creation and events Religion and religious beliefs Religion Pilgrimage and extrasensory communication	Supernatural	Mutual understanding	
	Harmony and order Unity with nature	Natural		

20

		Social		
- Caste system separates and discriminates people. Caste system was correlated with their religion; and further, the religion stemmed from culture. (getting familiar with caste and new culture) - My life totally changed prior and after travelling to Tonga. (Change in lifestyle) - Taking a look back at my life and my friends' . . . it was empty. I realized that cultures are different; the need to love is what uniting all people.	Mutual communication Lifestyle Quality of life Cultural Ethical values			
- I saw children suffering from pain. I devoted my heart to them. (heart and human relation)	Effective relation Uncommon concepts	Interpersonal		

Source: Zahra, 2006

In addition, the relationship between volunteer tourism and other cultural, ecotourism, scientific, adventurous, and agricultural tourism (as shown in the figure 6), on one hand; and the demonstration of the aforementioned studies on the spiritual effects of volunteer tourism, on the other hand, the relationship between spirituality with various forms of tourism can be extended as follows:
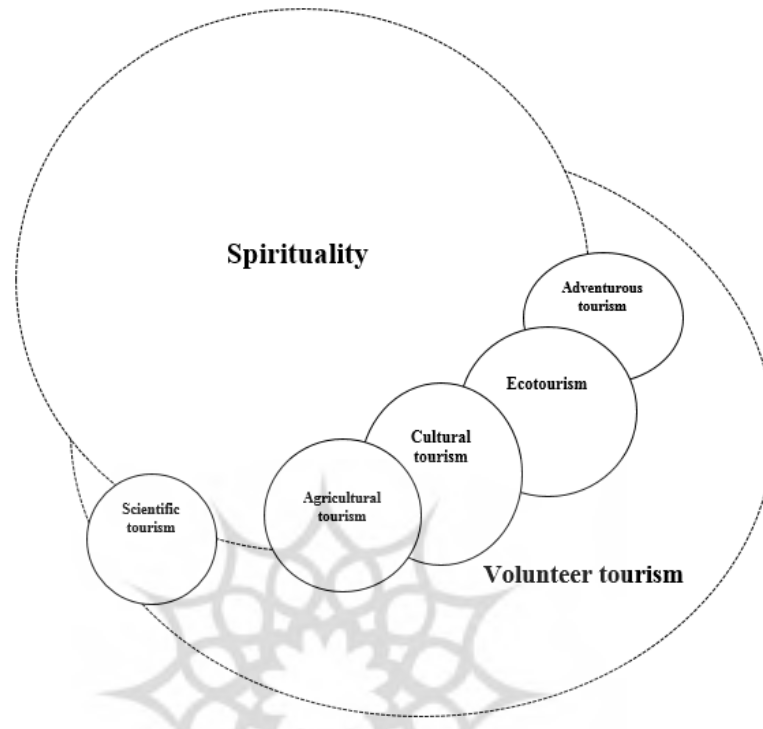
Fig. 6. The relationship between different forms of volunteer tourism and spirituality

Adventurous tourism

Based on mentioned previous studies regard to spirituality, volunteer tourism and relation between these two phenomena, new definition for volunteer tourism can be produced: "Volunteer tourism is a kind of tourism as well as poverty alleviation and environmental protection of the host community, leads to spirituality raising in the internal (values, attitudes, awareness, and etc.) and external (behaviors, lifestyle and etc.) of guests -volunteer tourists."

What is Iranian Pro-Poor Tourism as a form of volunteer tourism?

Iranian Pro-Poor Tourism are a collection of spontaneous and organized movements of students, theolog, youths, and other people to actively attend in deprived areas for the sake of God in order to attain self-actualization, service delivery, and to eliminate deprivation (Gharibi & Khodabande, 2011). Iranian Pro-Poor Tourism camps are clearly characterized by the following features:

١. **Geographical migration**: the first feature is 'migration' and or a journey different from other pilgrimage-touring or even scientific journey;

٢. **Collectiveness**: The Expedition or journey requires a collective of students, theologs, or a combination of different classes and experts;

٣. **Expedition (camp) purpose**: such Expedition varies from other common camps in the community. A pilgrimage trip seeks for knowledge and affection of God and its messengers, or a scientific journey focuses on practically observing of the latest scientific issues. While, Iranian Pro-Poor Tourism concentrates on self-actualization, group, and collective life experience, practicing experiences and professions, practical acquaintance with deprived people, particularly deprivation eliminating, and servicing, etc.;

٤. **Expedition (camp) period**: regarding the extent of projects and activities, on one hand; and long and remote distances (of villages), on the other hand, Iranian Pro-Poor travel often takes over 10 days up to one month;

٥. **Expedition (camp) site**: Iranian Pro-Poor travel often occurs in deprived remote villages;

٦. **Variety of activities and areas**: all expeditions (camps) are unidimensional with limited plans; whereas Iranian Pro-Poor Tourism pattern presents different constructional, therapeutic, cultural, educational, artistic, sport, and etc. themes and fields.

The effect of Iranian Pro-Poor Tourism on spirituality

Objectives and motivations of Iranian Pro-Poor Tourism are as follows[1]:

1. Self-actualization

Some believe that deprived areas may receive insignificant services through Iranian Pro-Poor ravel activities, and the attendees mostly enjoy as a constructional or agricultural activity may not result in much change in the region; rather, presence of young people among deprived areas and closely touched by the privation and indigence would change their world view. He says goodbye to his monopoly and says hello to his conscience. Not only will

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[1]. Inspired by "Jihadi; movement to culture" (Part 1 and 2), by Khajenaderi, M, published in the journal of Entehaye Ofogh

he appreciate available and abundant bounties and blessing, but also better recognizes his spared efforts for others. Accordingly, such individual may never forget and neglect disadvantaged people and better faces with the community and people challenging life.

Islamic instructions have always focused on deprived accompany during Iranian Pro-Poor journeys. This view makes the attendees to most enjoy the journey and to gain an everlasting evolution.

2. Cultural services

Others assume that attending in deprived areas is merely service delivery, particularly cultural services. However, in addition to cultural services, some other services are also provided such that cultural activities are socially more welcomed by the community along with other services. People occupying with cultural issues also consider public welfare and well-being; thus, there are easily accepted and approved.

It is worth notifying that according to the different definitions of 'culture', the view may be divided into some subcategories. Sometimes cultural service refers to primary fundamental religious instructions including ethical laws and beliefs; whereas, culture, in a more general meaning, embraces from religious to non-religious public beliefs and opinions. Thus, according to this definition, cultural services are an extended broad circle containing such issues as the culture of working, cooperation and empathy, and how the community views women, and the like. However, these are all categorized as religious issues whereby Islamic ideas are extracted; and people are directly or indirectly led toward.

In the latter view, which is more general than the former, what is important is to direct the public toward to build, strive, and withdrawal of asking for help. Attempts are made to cause local people, in the short camping time, believe in easily finding solutions without the aid of others.

On the other side, cultural effects on public including authorities and local people to pay more attention to deprived and to develop the culture of sacrifice, forgiveness, and generosity, as well as cooperation, and etc. are also the project objectives.

3. Serving the deprived and disadvantaged

Some views serving the disadvantaged people an independent issue and strongly focuses on the justice principle and serving the deprived based on

religious instructions. Issues like 'eliminating poverty from Islamic society' indicate that the main subject is considered. Therefore, the view followers make more attempts to remove the area material deprivation. In spite of such minor issues as planning youth leisure time and public participation in building the country have been also provided, the main views are the above three.

On the other hand, Iranian Pro-Poor Tourism activities are not merely a constructional, cultural or self-actualization work; rather, it is a comprehensive collection of works where its effects and offerings are studied in the three domains of "residents of deprived areas", "participants of the movements", and "regional officials and authorities":[2]

The effects of Iranian Pro-Poor Tourism on the region and people

1. Increasing life expectancy, and encouraging presence at rural and deprived areas;
2. Successfully eradication of different deprivations i.e. cultural poverty and the area development;
3. Eliminating poverty form the area and moving toward the development and prosperity of deprived areas;
4. Realizing self-esteem and providing joy, happiness, and effort in the public for striving and solving the problems;
5. Preventing migration to cities, especially at sensitive borders through solving people's problems;

The effects of Iranian Pro-Poor Tourism on the participants and attendees

1. Enjoying the unique spirituality offered in such journeys and moving toward self-actualization;
2. Poverty and deprivation are closely touched and recorded by the sense and mind of prospective authorities in the near future who are the current students;
3. Restoration of religious and revolutionary values and sincerely affiliation and association of scenes such as the 8-year war of Iran and Iraq;

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[2]. http://ordoo-jahadi.blogfa.com/post/1; Jihadist software

٤. Public serving-orientation of scientific activities and extracurricular;

٥. Realizing self-esteem among young people for national management and construction;

٦. Scientific activities orientation and planning for youth leisure time to serve the public and the community;

٧. Provide an opportunity for the participation and cooperation of authorities and people, especially young and student classes to materially and spiritually build the country;

٨. Practicing system of Wilayah (Velayat Paziri), if the volunteer is ready, can be another advantages of Iranian Pro-Poor journey. As, to a large extent, Iranian Pro-Poor journey resembles military corps where the participants are required to follow camp officials for different issues such as force division, working hours determination, and how the charges are implemented; and further, accountability;

٩. Finding a more realistic view toward poverty and make a rational effort to eradicate it (Salehniya);

١٠. Visiting deprived and disadvantaged areas mentally and spirituality touches the human soul; it will initially limit human wants and desires to a large extent. Human beings are naturally influenced by the context and environment; they desirably value facility accessibility and availability among the people around. Meanwhile, the human being is also affected by underprivileged people dealing with a lot of difficulties who are even deprived of meeting their basic needs. Then, by itself, the man greed subsides;

The effects of Iranian Pro-Poor Tourism on officials and authorities

١. Being encouraged and motivated to serve people via seeing the youth sincere sacrifice and working;

٢. Being accountable to possible mismanagement, task neglecting, and to modify and revise actions;

٣. To better know the regional difficulties and challenges, and to utilize youth experience and counseling for solving problems;

٤. Encouraging hardworking authorities for their efforts and serving;

٥. Demanding from the officials who have failed in duty fulfillments;

٦. Focusing the attention of officials to deprived areas.

According to the aforementioned motivations and effects of Iranian Pro-Poor journey on the participants, it can be stated that this type of volunteer tourism is associated with spiritual growth and transcendence:
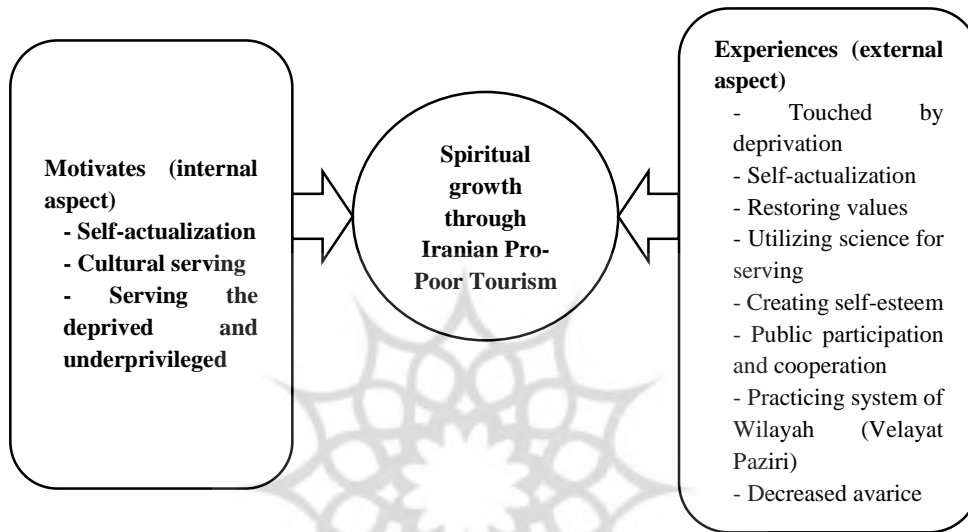

Fig. 7. The effects and motivations of Iranian Pro-Poor Tourism indicate spiritual effects

Among these, a practical example of such claim is a study conducted by Zarandian et al. (2016). In this research, a questionnaire has been distributed among members of society actively working on Iranian Pro-Poor Tourism camping. The society has frequently held such journeys and observed the effects of such camping on the tourists. The results clearly demonstrated that Iranian Pro-Poor journey as an Islamic model of volunteer tourism may significantly influence tourists' spirituality and enhances sacrifice, altruism, serving people, patience against hardships, individual development; further, it decreases selfishness, strengthens religious foundations, and reduces materialism in an individual (Zarandian et al., 2016). In this regard, the relationship between the three domains of spirituality, volunteer tourism, and Iranian Pro-Poor Tourism is established as follows:
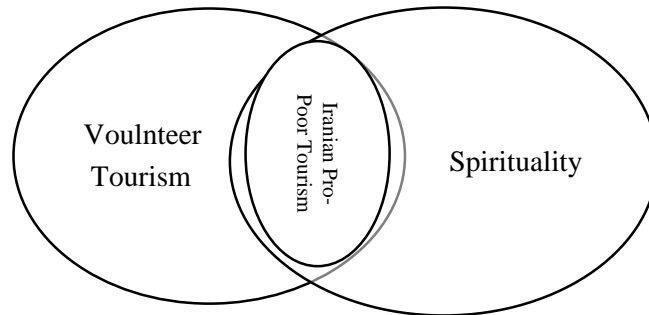
Fig. 8. The relationship among spirituality, volunteer tourism, and Iranian Pro-Poor Tourism

Based on the aforementioned studies it may possible to consider a new definition of Iranian Pro-Poor Tourism:" Iranian Pro-Poor Tourism is an Islamic-Iranian type of volunteer tourism leads to internal and external spirituality revolution"

Conclusion

Today, the journey is interested in the tourism academic community as a means of improving spirituality among tourists. As much, some scholars believe that the journey is by itself a means of seeking for meaning. However, others still read the relationship between spirituality and tourism from the two perspectives of motivation (internal aspect) and experience (external aspect). They believe that if the journey motivations and or the journey experiences and effects are associated with higher spirituality; then, the considered journey is related to the meaning. Therefore, if we are looking for a typical tourism for enhancing spirituality, it is necessary to reflect on its incentives and effects on tourists' spirituality. Thus, the present research intends to initially explain the relationship between volunteer tourism and spirituality; and then, the relationship between Iranian Pro-Poor Tourism and increased spirituality at the second stage highlighting this typical journey incentive and effects on tourists. According to the literature review, there is a strong relationship between volunteer tourism (particularly Iranian Pro-Poor Tourism) and

increased spirituality in tourists. Hence, new definition of volunteer tourism and Iranian Pro-Poor Tourism based their internal and external spirituality effects can be provided. "Volunteer tourism is a kind of tourism as well as poverty alleviation and environmental protection of the host community, leads to spirituality raising in the internal (values, attitudes, awareness, and etc.) and external (behaviors, lifestyle and etc.) of guests -volunteer tourists" and "Iranian Pro-Poor Tourism is an Islamic-Iranian type of volunteer tourism leads to internal and external spirituality revolution"

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