

## The Comparison of Global Tourism Ethical Principles and Akhism Principles in the Scope of Teleological and Deontological Theories

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### Abstract

The aim of this study is to reveal which Akhism principles can be included in Global Code of Ethics for Tourism (GCET) principles by comparing them, as well as to categorize Akhism principles and Global Code of Ethics for Tourism (GCET) principles according to these (teleological and deontological) two theories. The research data is obtained by examining the documents used in qualitative research techniques. With this technique, which conducts in-depth analysis of written and visual documents, data has been obtained from written documents and interpreted. The result of the study is aimed to reveal whether ethical principles are deontological or teleological by nature. In addition, the ethical principles taking part in this study are discussed to make a suggestion about which Akhism principles can be included in universal tourism ethics for further analysis and code development. It can be suggested that “solidarity”, which is among the principles of Akhism, should be included within the scope of global tourism ethical code principles, which play a major role in the understanding of community-based tourism and voluntary tourism.

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## **INTRODUCTION**

The ability of distinguishing good and evil and the right or wrong by oneself will come to the forefront amongst the moral behaviors, which differ the mankind from other living creatures and establish the social values within the social structure. Morality embodies rules that enable people to organize their actions in accordance with the surrounding environment in which they are present. The fundamentals of Akhism are grounded on the understanding of morality. The main aim of the Akhism, which has emerged with the understanding of morality, is to ensure peace and prosperity within society. In Akhism where the good will come to the forefront, it is of great importance to transfer the moral values such as solidarity, honesty and benevolence to the next generations.

Principles of the Global Code of Ethics for Tourism (GCET) adopted by the General Assembly of the United Nations World Tourism Organization in 1999 cover the rules set for the stakeholders involved in tourism development. By addressing the stakeholders involved in responsible and sustainable tourism, the principles aim to minimize the negative impact of tourism on natural environment, society and cultural heritage (UNWTO, 2020). The principles of Akhism and of the Global Code of Ethics for Tourism (the GCET Principles) adopted by the United Nations World Tourism Organization bear the intention to strike a balance between social benefit and the rights of individuals and organizations. There are two different approaches to ensure the balance in question in the context of ethics. The first one is the teleological approach, which is of utilitarian nature. According to this theory, the best action is the action that ensures the welfare and happiness of the greatest number of people. The second one is the deontological approach that focuses on the intentions of the actions rather than the results (Akan, 2007).

In this direction, ethical theories are addressed in the first part of the study, and then the GCET principles of the United Nations World Tourism Organization and the principles of Akhism are discussed. Within the scope of the research objective, it is revealed under which theories the principles of GCET and of Akhism can be placed and which of Akhism principles can be included into the principles of GCET by way of making comparisons between the principles of GCET and of Akhism. The content analysis, one of the qualitative research methods in social sciences, was employed to carry out these comparisons. The data obtained as a result of reviewing the studies in the literature were analyzed via the content analysis. In the light of the analysis results, the revisions to be realized on the GCET principles are discussed below. The fact that the current study put forward a detailed analysis on the basis of two important sets of ethical principles indicates the originality of the study.

## **Literature**

The theories on ethics reflect two different approaches, namely deontological approach, which focuses on actions, and teleological approach which focuses on the consequences of the actions (Akaah, 1997; De George, 1999; Velasquez, 2002; Vitell, 2003; Özgener, 2004; Hunt & Vitell, 2006; Jones et al, 2007; Jimerson, 2013; Bauman-Vitolina et al, 2016; Tolkach et al, 2017):

According to John Stuart Mill in Utilitarianism Teleology and utilitarianism - consequences of behavior is defined as: "All actions for the sake of a goal."

Teleological approach: It is an approach where whether an action is ethical or not is assessed based on its consequences (Hunt & Vitell, 1986; Rallapalli et al., 1998). From the perspective of this theory, the best action is the action that ensures the welfare, happiness and well-being of the greatest number of people within society. In modern

philosophy, there are two insights into the concept of teleology. The first one is the hedonist understanding and the second one is the utilitarian understanding (Reidenbach & Robin, 1990, p. 652; Clark & Dawson, 1996). In this regard, the tourists involved in hunting tourism reflect hedonistic characteristics whereas those who prefer cultural or ecotourism over other types of tourism activities reflect utilitarian characteristics (Fennel & Malloy, 1999; Fennell, 2006).

According to Immanuel Kant in Ethical Metaphysics Deontology and duty-based ethics is defined as: "So act, the maxim you are working on will agree to be accepted as a law by all rational beings."

Deontological ethics theory: "deon", which is a classical Greek word, means duty. Derived from the word "deon", deontology takes into account the morality of actions rather than the consequences thereof. The renowned philosopher Immanuel Kant (1724-1804) was the advocate of this theory. In the scope of the Deontological Ethics Theory, individuals should do the right thing, not because it will benefit them or others, but because the action is in conformity with a universal set of laws and ethics (Fennell, 2006). The Deontological Ethics Theory cover the principles of justice, fundamental rights, duties, obligations, responsibilities, appropriate behavior and natural rights of others are covered (Laczniak & Murphy, 1993, p. 34). Individuals' right to life, right to property, right to freedom of thought and expression, human health, environmental protection, affection, honor, justice, preservation of personal data and that the others respect these rights can be presented as the examples in this regard (Garrod & Fennell, 2004; Pearson et al., 2012).

Within the scope of the teleological ethics, acting on the basis of consequences in order to reach the greatest number of people in the society is the primary antecedent, whereas ensuring that the highest number of people has experience refers to the practical aspect. In the context of tourism, ethics is often discussed in the studies on sustainability (Macbeth, 2005; Holden, 2009).

### **Global code of ethics for tourism (GCET)**

The Global Code of Ethics for Tourism applies on voluntary basis, does not impose any legal sanctions and is not legally-binding (Demirçivi, 2013, p. 196). The United Nations World Tourism Organization (UNWTO) adopted a decision in the 12th General Assembly meeting held in Istanbul between 17-24th of October 1997, wishing to have cooperative relations with public and private stakeholders and the countries sending and receiving tourists (UNWTO, 1999, p. 3). In accordance with the decision in question, a committee was established to draft the Global Code of Ethics for Tourism (GCET).

The Code covering 10 principles and aiming to provide a responsible, sustainable and universally accessible tourism for all communities within the framework of the individuals' right to use their free time or right to travel was accepted at the General Assembly meeting held by UNWTO in Santiago between 27th of September and 1st of October, 1999 (Yazıcıoğlu & Boylu, 2003; Ülger, 2004; Demirçivi, 2013). The 10 principles in the Code have a great coverage of economic, social, cultural and environmental components of travel and tourism (UNWTO, 1999; Aslan & Kozak, 2006):

Article 1: Tourism's contribution to mutual understanding and respect between people and societies

Article 2: Tourism as a vehicle for individual and collective fulfillment

Article 3: Tourism, a factor of sustainable development

Article 4: Tourism, a user of cultural heritage of mankind and contributor to its enhancement

Article 5: Tourism, a beneficial activity for host countries and communities

Article 6: Obligations of stakeholders in tourism development

Article 7: Right to tourism

Article 8: Liberty for tourist movements

Article 9: Rights of the workers and entrepreneurs in the tourism sector

Article 10: Implementation of the Global Code of Ethics for Tourism

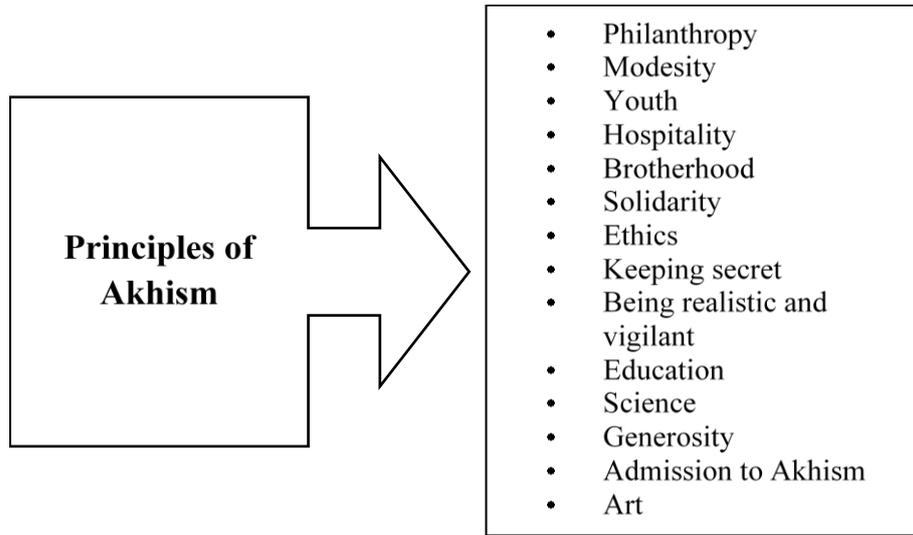
### **Principles of Akhism**

Akhism, which refers to brother by the dictionary meaning, was founded by Ahi Evran in the 13th century. Akhism has been an effective organization that has guided tradesmen and craftsmen in Anatolian cities, towns and villages for centuries, regulating staff trainings, operations and controls of the organizations (Çağatay, 1997, p. 50; Akça, 2001, p.1; Durgun, 2009; Hacıgökmen, 2012; Turan & Gümüş, 2015; Faroqhi, 2017; Yeşil et al., 2020). Akhism refers to “an organization consisting of tradesmen and craftsmen who love, respect, help each other, watch out for the poor and ground their business on moral rules (Şanal & Güçlü, 2007).

Akhism Culture, which can be considered as a kind of philosophical school in which moral values such as solidarity, courage, honesty and benevolence are passed on to future generations, is against any kind of immoral behavior (Öztürk, 2002, p.1; Erginer, 2009; Durak & Yücel, 2010, p. 152; Soysal & Tan, 2013, p.187; Turan & Gümüş, 2015, p. 598).

The beginning of ethical business practices is Ahilik. The basic principles and values of Akhism are put forward in the “fütüvvetname” (rules and regulations of Turkish Islamic Guild) which are recognized as the main rules of Akhism. Akhism had a kind of code of ethics called fütüvvetname for members to follow (Durgun, 2009; Demirpolat & Akca, 2004). In the Fütüvvetnamed membership acceptance ceremony, the new member is surrounded by the new member and everyone at the ceremony confirms the importance of dominating the person's word and job (Faroqhi, 2017).

As a result of the literature review, it is observed that there exist different explanations on the principles of Akhism (Köksal, 2000; Anadol, 2001; Ekinci, 2008, p.15-22; Uçma, 2011, p. 106-108; Ceylan, 2012, p. 38; Nasır, 2013). Principles and values of Akhism which are shaped under the influence of Fütüvvetnames have been discussed by Yeşil et al., 2020 on theme-basis and the principles and values that do match with today's values and are expected to be embraced by the members of society are listed below (Figure 1).



**Figure 1.** Principles of Akhism

**Source:** Created by the Authors, 2020.

*Philanthropy:* Akhism is against any class, group or person to dominate over others. *Youth:* When the youth become adults, it is expected that they reach a position within the society in conformity with their talents and abilities. *Brotherhood:* The Ahi people should not break the hearts of their brothers and should keep them pleasant. *Keeping secret:* It refers to the obligation of keeping the private information about the person and the institution confidential. *Being realistic and vigilant:* It is understood that the Ahi people adopt the principle of not having a dreamy perspective. *Generosity:* The Ahi people must share their earnings with the needy people and act as such with no thought of personal gain. *Humility and modesty:* The Ahi person should be content with what he has, not humiliate anyone, behave in a gentle way when angry, and respect everyone. *Hospitality:* The Ahi people should be hospitable towards foreigners, do their best in hosting, and teach art and/or craft to those who seek shelter, no matter whether they are Muslim or Christian. *Solidarity:* If an Ahi person has more than what he needs, he should give it away for poor people and help others even when he is in need. *Morality:* Both individual and professional ethics are among the top priorities of Akhism. *Education:* The sustainability and effectiveness of the system depends on the comprehensiveness and continuity of education. Besides vocational education and trainings, the attitudes and behaviors of individuals in social environments were attempted to be organized, as well. *Art:* Every Ahi person must have an art and profession. In this way, the Ahi person must live on his own labor. *Science:* The Ahi people have adopted the principle of respecting knowledge and knowledgeable people. *Admission to Akhism:* It is essential that only tradesmen and craftsmen are accepted to the Ahi Institution (Yeşil et al., 2020, p. 30-34).

### **Research Methodology**

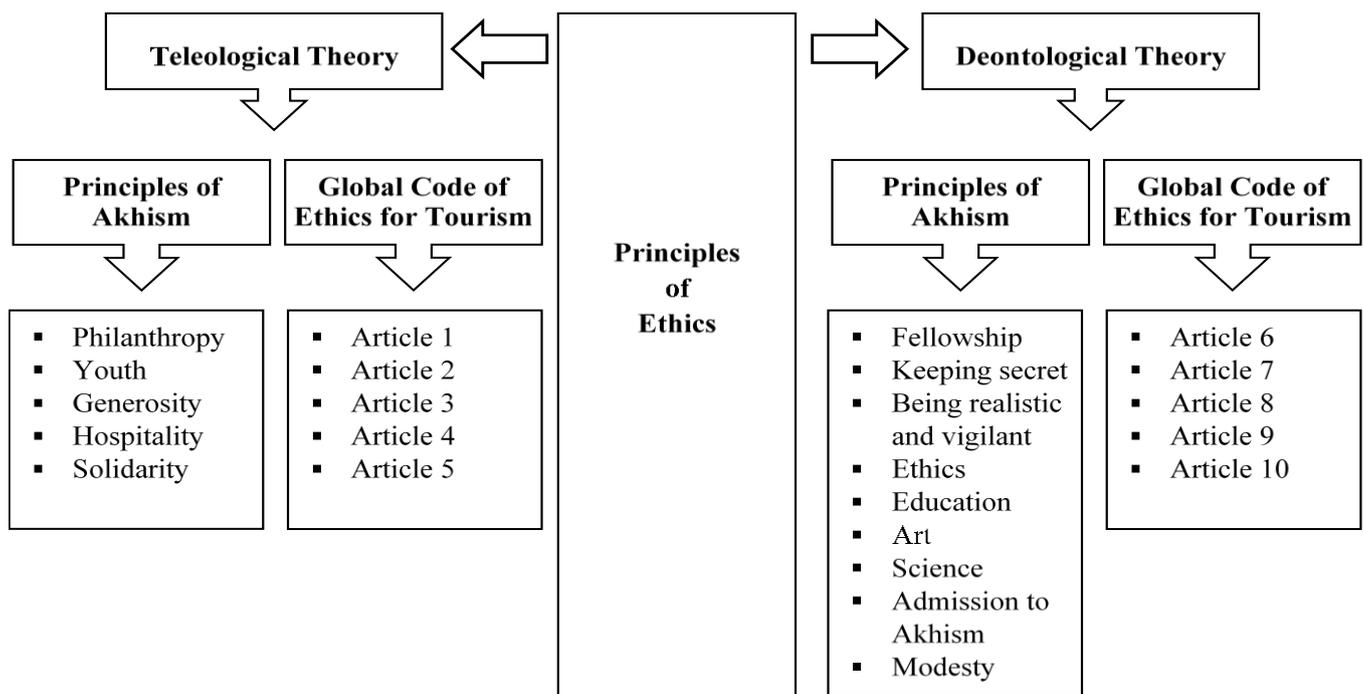
In the current study, it is aimed to reveal under which theories the principles of GCET and of Akhism can be placed and which of Akhism principles can be included into the principles of GCET by way of making comparisons between the principles of GCET and of Akhism. In the light of the purpose of the study, the data were analyzed via content analysis. In content analysis, validity depends on the conformity between the research objectives and the tools used. Document analysis is carried out with content analysis. Analyzing the written documents related to the subject examined in the study in detail and creating a new integrity from this information is called document analysis (Creswell, 2002). Document review is seen as both a form of analysis and a method of data collection (O'leary, 2004).

Examination of documents is a process that should be carried out in a systematic direction (Yıldırım & Şimşek, 2004; Bowen, 2009). Documents must be understood, interpreted and expressed verbally by the researcher. At this point, the researcher made an interpretative content analysis in the analysis of the documents. Themes should be identified and defined in interpretive content analysis (Giarelli & Tulman, 2003). Content analysis is a research methodology used to draw systematic and unbiased conclusions from the written documents. It can also be defined as summarizing and highlighting the main content of the documents (Stone et al., 1966, p. 213; Cohen et al., 2007). The main purpose in content analysis is to find out the concepts and the inter-concept correlations that explain the collected data (Strauss & Corbin, 1998).

In this study, the themes were identified by content analysis and encoded separately. The coded themes were created by reviewing the studies conducted on the principles of Global Code of Ethics for Tourism set by UNWTO and the principles of Akhism. Based on the studies reviewed, the words in the manuscripts were categorized and finalized. Yeşil et al., (2020) and the Global Code of Ethics for Tourism Principles study were used in the content analysis.

**Findings**

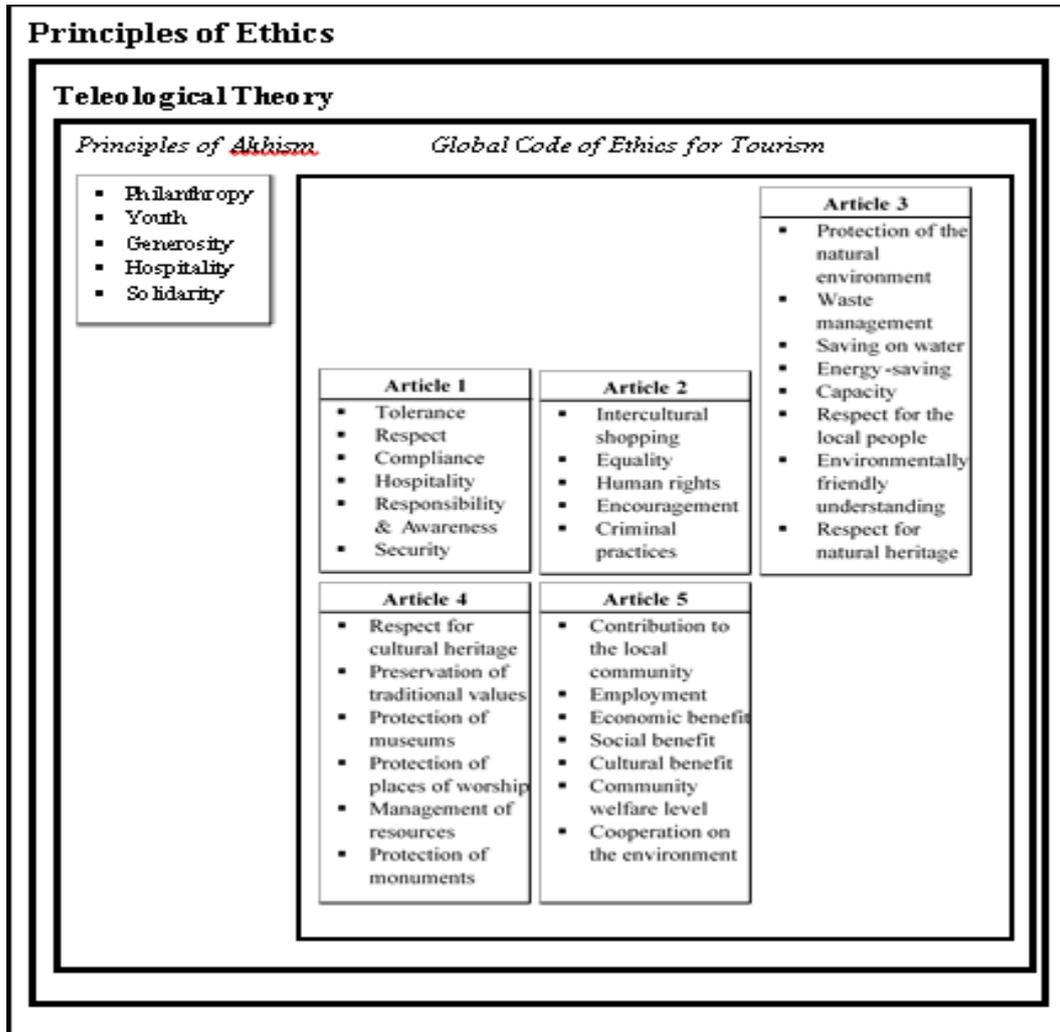
Findings obtained as a result of the literature review are given below.



**Figure 2.** Principles of Ethics

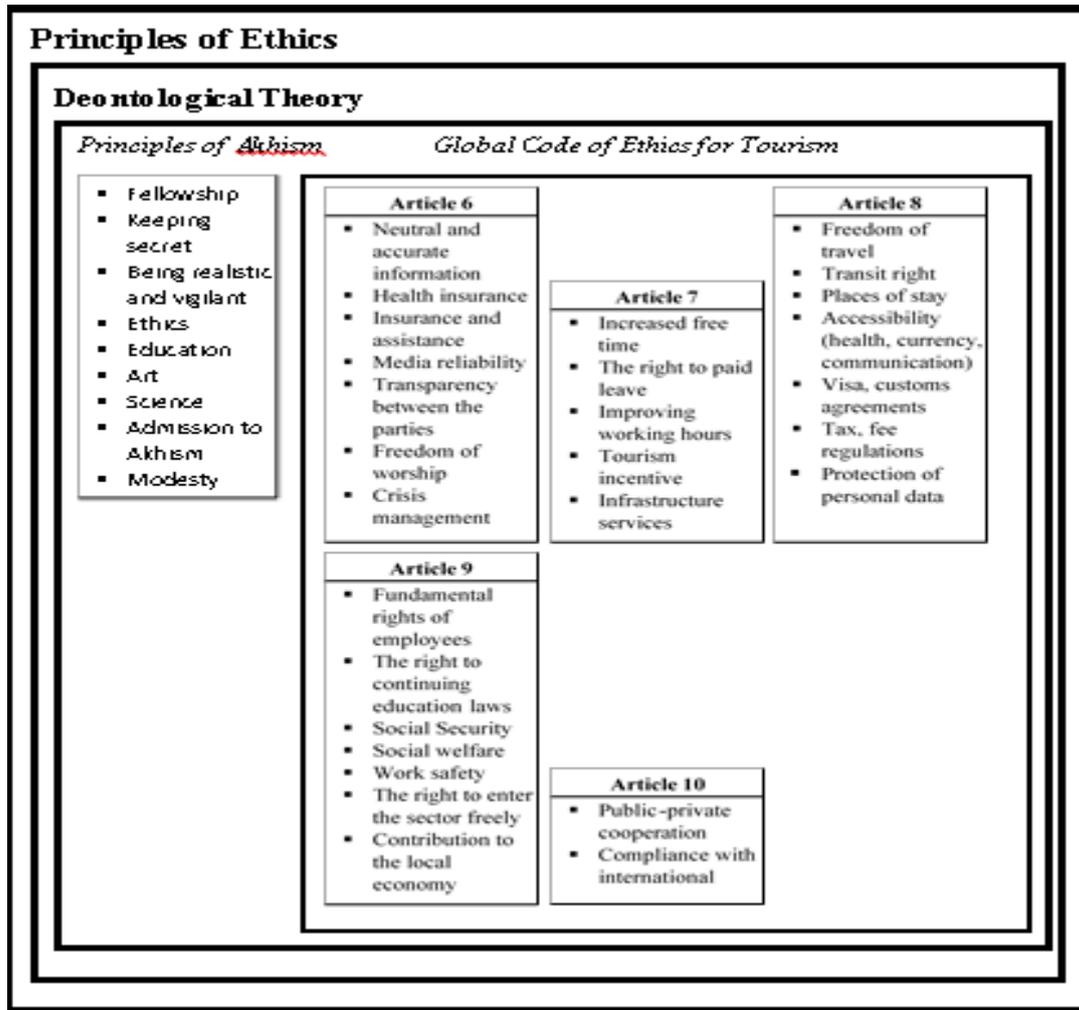
Source: Created by the Authors, 2020

Within the scope of Teleological and Deontological theory, the principles of Akhism and Global Tourism Ethics were compared. While Philanthropy, Youth, Generosity, Hospitality and Solidarity are among the teleological theories of Akhism, within the scope of deontological theory; There are principles of keeping secrets, being realistic and vigilant, modesty, brotherhood, education, art, science, admission to ethics (Figure 2).



**Figure 3.** Classification of Global Code of Ethics for Tourism Principles and Principles of Akhism in the Scope of Teleological Theory

Global Code of Ethics for Tourism principles includes in teleological theory; article 1 (Tolerance, Respect, Compliance, Hospitality, Responsibility & Awareness), article 2 (Intercultural shopping, Equality, Human rights, Encouragement, Criminal practices), article 3 (Protection of the natural environment, Waste management, Saving on water, Energy-saving, Capacity, Respect for the local people, Environmentally friendly understanding, Respect for natural heritage), article 4 (Respect for cultural heritage, Preservation of traditional values, Protection of museums, Protection of places of worship, Management of resources, Protection of monuments), article 5 (Contribution to the local community, Employment, Economic benefit, Social benefit, Cultural benefit, Community welfare level, Cooperation on the environment) (Figure 3).



**Figure 4.** Classification of Global Code of Ethics for Tourism Principles and Principles of Akhism in the Scope of Deontological Theory

In the scope of deontological theory, the following items are included: Article 6 (Neutral and accurate information, Health insurance, Insurance and assistance, Media reliability, Transparency between the parties, Freedom of worship, Crisis management), article 7 (Increased free time, The right to paid leave, Improving working hours, Tourism incentive, Infrastructure services), article 8 (Freedom of travel, Transit right, Places of stay, Accessibility (health, currency, communication), Visa, customs agreements, Tax, fee regulations, Protection of personal data), article 9 (Fundamental rights of employees, The right to continuing education laws, Social Security, Social welfare, Work safety, The right to enter the sector freely, Contribution to the local economy), article 10 (Public-private cooperation, Compliance with international) (Figure 4).

In line with the principles in Figure 2, the host society should learn the tastes and expectations of the incoming tourists, give them the best service, host foreigners, be in harmony with the tourists, be tolerant and respectful to them. These principles show similar characteristics with hospitality, philanthropy and modesty which are also included in the theological theory, within the scope of Akhism, as well as hospitality (article 1), which is included in global tourism ethics.

The stakeholders involved in the development of tourism should not affect people with unreal situations about tourism destinations and tour packages; should use media honestly and proportionally; and should give reliable information to the consumer. If there is negative information about the destination, this should not be used

maliciously. If the situation reverses, it should be corrected immediately and the information should be spread honestly. One of the principles of Akhism, namely being realistic, and article 6 of global tourism ethics can be regarded in this respect.

Employees and entrepreneurs in the Tourism Industry (article 9) have the right to receive training. Education, which is also within the scope of Akhism, is essential for the continuity and effectiveness of the system. Especially for young people, moral education is also considered important besides vocational education. There is also solidarity and sharing within the scope of generosity principle in Akhism. Similar understanding can be observed within the scope of universal tourism ethics principles. As can be seen in the acceptance of Akhism, in article 9, entrepreneurs and investors, with similar understanding, are entitled to enter the tourism sector freely with minimum laws and administrative restrictions.

As in Akhism, the acceptance and application of tourism organizations to the Global Tourism Ethics Code is a priority. Cooperation for the effective implementation stages of these codes of ethics can be regarded within this scope. Tourism stakeholders should comply with global ethical codes and principles in the progress of tourism; and be in compliance with international laws and ethical codes for protection of human health; as well as they should respect human rights and be environmentally sensitive on the moral ground. In addition, in case of any disagreement in the application and interpretation of global ethical codes such as the requirements of the brotherhood principle in Akhism, it is necessary to apply to the World Tourism Organization Ethics committee.

## **Conclusions**

The Global Code of Ethics for Tourism (GCET), which plays an important role in responsible and sustainable tourism, is a comprehensive set of principles focusing on such matters as human rights, protection of local community, accessibility and gender equality. In this study, the principles of Akhism and the principles of global code of ethics for tourism were compared within the framework of the Teleological Theory and the Deontological Theory. In the light of the data obtained, the first five articles of GCET focus on the matters that benefit the society, and therefore, they are placed under the umbrella of the Teleological Theory whereas the last five articles are considered to be under the framework of the Deontological theory since they define intention-oriented general moral rules. It is also observed in the study conducted by Akan (2007) that teleological and deontological approaches are evenly followed in the identification of the basic ethical principles included in the manuscript of the Global Code of Ethics for Tourism.

It can be suggested that the “solidarity” component, which is included in the principles of Akhism, should also be included into the principles of GCET, which play a major role in the context of the community-based tourism activities under the umbrella of sustainable tourism. The understanding of community-based tourism helps empower economically, socially and politically the vulnerable groups within the society, particularly women and youth (Giampiccoli & Kalis, 2012, p. 175). It can also help the local community generate income, diversify the local economy, preserve culture, protect the environment, and provide educational opportunities. Paving the way for tourism to gain more weight within the social structure, this understanding will render tourism multi-directional, tear off the image of “only an economic activity” and transform it into a respectable and prestigious body that benefit both the environment and the society, which will create a positive impact on all partners. Initiatives to bring wider diversity to tourism, environmental-friendly and sustainable policies toward the poor, fast-paced technological

developments and supporting the matters related to animals and endemic plant species can be taken into consideration within the framework of solidarity.

In addition, "solidarity", which is included in the principles of Ahi Community, can also be considered within the concept of voluntary tourism. Voluntary tourism is based on helping local people for the development of the region (Wearing, 2001). Voluntary tourism is the voluntary participation of tourists in the development of the local community living in a region in aid activities aimed at improving their social, physical and economic conditions by visiting these destinations. It is thought that voluntary tourism can bring positive effects in terms of tourism initiatives by helping local people in the host region.

From a general perspective, the principles of Global Code of Ethics for Tourism and the principles of Akhism established seven hundred years ago have great similarities in many aspects. As an outcome of common mind, these principles have been a guiding element from past to present. In the light of the current conditions and rapid and technological advancements in our day and time and the social structure evolving in interaction with them, some revisions can be realized in order to improve and render the principles in question more inclusive. These revisions can facilitate both tourism development and the development of communities and environment, which constitute the fundamental elements of tourism.

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