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TOURISM AS SOCIAL AND CULTURAL PHENOMENON: PHILOSOPHICAL AND HISTORICAL ASPECT

The study of tourism as a social and cultural phenomenon requires serious attention to the current definitions and terminology of this phenomenon. At the same time, the interpretation of tourism was reflected in the works of philosophers of past time (antiquity, Middle Ages, New and Modern times).

Of course, ancient philosophy could not be directly related to tourism. It would be incorrect to explain this by the absence at those times of the very concept of “tourism”. Long before the appearance of Athens and Rome, there was social migration, were countless travels, and finally there was tourism, if by the latter we mean a pastime away from the home. In the era of ancient Greece and ancient Rome, free citizens could afford what the modern language called tourism. What was the attitude of our famous philosophers to it?

In Democritus we find the idea that life in the foreign lands teaches to be content with what you have: barley flatbread and straw litter - the sweetest means against hunger and fatigue [2]. Distant and foreign journeys and travel are sometimes necessary for a person to cure his soul.

Democritus's reflections echoed the thoughts of Anneus Seneca. In “Moral Letters to Lucilius” we find: “You do not wander, do not disturb yourself with changing places. I think the first proof of the calm of the spirit is the ability to live settled and stay with yourself.”

Seneca's further thoughts lead him away from his initial agreement with Democritus. “Who is everywhere is nowhere. Whoever spends a life on wanderings, as a result, has a lot of guests, but no friends” [3]. Wanderings do not lead a person

away from life problems, they only, according to the philosopher's mind, briefly distract attention, give new impressions. Moral health, purity of the soul, inner harmony with oneself becomes, according to Seneca, a prerequisite for the wandering.

Regarding "new places" in the same letters to Lucilius Seneca he justifies the idea that for travel and tourism it is necessary to "choose places healthy not only for the body, but also for morals", since "and the place is no doubt has the ability to corrupt". As a shelter for all vices, they cited as an example of such famous resorts as Canop and Bayi. In order to get the maximum benefit and pleasure, one must travel, according to the philosopher, with a pure soul, with comrades who value you and valued by you, with knowledge of areas that do not corrupt the soul.

Note that the symbolism of architectural images of churches and cathedrals was a natural way for people to understand the world order. The portals of temples and churches were perceived by human as "gates of heaven", and these buildings themselves - as "house of God" or "city of God". It is no coincidence that it was to them that the flows of pilgrims flocked, thirst for spiritual cleansing and bodily healing, "the spirit of the Europeans city walls in the city walls always rushed upward - along the transcendental path indicated by the Gothic spires." The patrons of wanderers in the Middle Ages, and this is understandable, became Three Wise Men - Balthazar, Melchior and Caspar, who, according to legend, made sacred wanderings to worship the baby Jesus.

Pilgrimage in the Middle Ages became so widespread, especially to the Holy Land, that it required the intervention of the church itself to limit it. The speeches of St. Gregory of Nyssa, who pointed out the abuse and dangers of pilgrimage to Jerusalem are famous. In one of his letters, he proclaimed: "Christ and the Holy Spirit do not dwell in one place more than in another." To reduce the pilgrimage rush, the church tried to resort to the authority of the same Augustine; sermons often quoted his words: "The God did not say: go to the east and seek the truth, sail to the west and you will receive absolution, do not plan distant travels, be where you believe, for one who is omnipresent is not approached by sea, but by love".

The Renaissance, in the words of F. Bacon, proclaimed: "Let the entrance to the kingdom of human, based on the sciences, be almost the same as the entrance to the kingdom of heaven, where no one is allowed to enter without being like children." From now on, sacred travel, wanderings and voyages inherited from the Middle Ages, real and imaginary, are increasingly acquiring an "earthly" and "terrestrial" character. Knowledge is divided by F. Bacon into "luminiferous" and "fruitful". Cognition of essences opens access to the very depths of practical attachments, "it powerfully embraces and entails all the columns and troops of these attachments."

Such an attachments was "New Atlantis" by F. Bacon, which with full justification could be called "The beginnings of tourism and hospitality." If the guests make it their duty not to disgrace themselves, "to be in peace with the God and to win favor with the local people," then the owners of Atlantis, filled with piety and philanthropy, do their best to meet the foreigners as best they can. F. Bacon, in his essay, carefully describes what we would call today tourist formalities, be it the necessary quarantine for arrivals or familiarizing them with the conditions of stay in the country. The hospitality service is not forgotten by the author; The Stranger's House in Atlantis is a beautiful image of a modern hotel.

We find a peculiar understanding of travel in the works of another great philosopher of the New Time - R. Descartes. Despite the fact that Descartes traveled a lot, he did not write a single book, not a single page that could be the notes of a traveler. The existentialism of the traveling Descartes is much more complex and meaningful in comparison with the pilgrim. If the pilgrim's spiritual searches and emotional experiences are set by the matrix of the Christian doctrine, then in the human of the New Time, the search for his essence, reflection in relation to the world around him and self-reflection, is a consequence of his own autonomy and the author's design of the circumstances set for himself. The pilgrim walked towards a goal that was deliberately designated for himself, combining physical reality (church, cathedral) with sacred experiences, while the human of the New Time often went into the unknown, which hid both new geographical discoveries and discoveries of himself as a person.

Cosmological and theological pilgrimage was replaced already in the Renaissance, and then in the New Time, there are anthropocentric, in their atmosphere, travels, wanderings, which in a reduced model reflecting their tourism. Distant unexplored routes become a test of strength for human, a test of strength and endurance, desired hardening of his character and approbation of the formed life credo.

Much closer to understanding tourism and its essence is J.-J. Rousseau. According to the philosopher: "The journey itself is a pleasure for us", "How many different pleasures are combined with this pleasant way of traveling! ... How your heart rejoices when you come to an overnight stay! ... With what pleasure you sit down at the table! How well you sleep in a hard bed! " and again: "All roads are good, if only they lead somewhere."

While Rousseau's enthusiasm is somewhat lofty, it is not so much an obstacle as it helps to replace the word "travel" with "tourism" in the expressed feelings. The great philosopher catches another characteristic difference between tourism and travel, namely, its leisure start. It manifests itself in the desire of people to forget about everyday life and indulge in games, to find themselves "among a heap of various amusements, which every evening would put into difficulty the question of what to choose for the next day."

Being the great educator J.-J. Rousseau interpreted travel as an effective way of understanding the natural and social world. But "traveling around countries is not enough for education; you need to be able (our emphasis - A.G.) to travel. " According to Rousseau, the ability to travel is characteristic of the Spaniards. "While the Frenchman will run around all the artists of the country, the Englishman is sketching some ancient monument, and the German carries his "album" to all the scientists, the Spaniard silently studies management, customs, the police; out of all four, he is alone, returning home, carries with him some observation useful for his country from everything he has seen. " In travels, thus, Rousseau sees a great culture-creating potential not only for the individual (Frenchman, Englishman, German), but

also for the entire country (Spain), borrowing the elements it needs from the culture of other countries and peoples.

Of course, Rousseau was far from thinking about the complete erasure of cultural differences between countries and peoples in the course of the formation of a single world civilization, although in the same essay "On Travels", the integral part of "Emil", he cites many facts not only of ethnic, national assimilation, but also the cultural fusion of peoples. Different peoples and different countries at the intersection of historical time and geo-social space have and continue to have their own unique culture.

Any culture, according to O. Spengler, carries a "special idea that constitutes the soul of culture ...". The concept of O. Spengler can either be accepted or disputed, in some ways it is convincing, in other - not entirely, but the fact that this concept, without the knowledge of its author, of course, is related to tourism, is beyond doubt. Tourists visiting countries, in acquaintance with their cultures, most likely deal with images, stereotyped ideas about these countries and their cultures. Canada is perceived as a country of maple leaves, England - as foggy Albion, Spain - as bullfighting place, and Brazil - as country of searing carnivals. By and large, the culture of the visited country, of the separate region remains a "thing in itself" for a mass tourist; neither bright national shows, nor local cuisine, and even more so, souvenir trinkets do not de-objectify it. The tourist has more access to popular culture than to genuine culture.

The tourist can receive a certain development of the soul, observing a beautiful natural landscape, but defining this as consumption will most likely be incorrect. The relative autonomy of tourism from commercialism allows us to rightfully consider it as a socio-cultural phenomenon with a dense humanitarian mix. The actions of a modern human as a consumer of tourist goods are subordinated to the pursuit of their own good, be it health promotion, intellectual growth, or getting vivid impressions.

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