

## Anthropology of Tourism

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**Abstract.** Authors make an attempt to understand the essence and content of anthropology of tourism, as well as to the search for its methodological foundations. A lot of studies both in Russia and abroad do not fully clarify causes of the historical development of the tourism phenomenon, as well as the problems of a traveling person. Knowledge can be improved through relatively young, but rapidly developing anthropology of tourism. Philosophical understanding of the essence of anthropology of tourism, and the definition of its methodological foundations will help to avoid duplicating information, the manifestation of human existence problems, and predict the challenges and risks of tourism development.

### 1. Introduction

In 1925 the first congress of the International Union of Official Tourism Promotion Organizations was in The Hague. There were 14 representatives of European countries. The "International Congress of Official Tourism Promotion Associations" was created. In the post-war period, the reform of the world tourism structure continued, which acquired a global character.

In the last quarter of the last century tourism has become an integral part of the sociocultural processes of almost all developing countries of the world. The Manila Declaration on World Tourism, adopted in 1980 in the Philippines, defined its meaning and content. "Tourism is considered an activity essential to the life of nations because of its direct effects on the social cultural, educational and economic sectors of national societies and their international relations".

One of the first and most accurate definitions of tourism was given by the professors of the University of Bern (Switzerland), Hunziker and Krapf, and later adopted by the International Association of Scientific Experts on Tourism.

### 2. Methods

Investigations of tourism is possible at an interdisciplinary level, as it includes consideration of the development of society, individual, culture, history, international relations, etc. Accordingly, the tourism research methodology allows the use of various methods, both general scientific and philosophical, as well as special ones. This article explores tourism in terms of the humanitarian methods, including anthropology, cultural studies, history, and human sciences.

### **3. Research results**

The concept of tourism as a socio-cultural activity has been proved and implemented in a number of countries, including Russia (Zakharova 2007). Assessment of this phenomenon is complex and ambiguous. There is an opinion expressed by N. Pokrovsky: “tourism has turned into a cultural matrix, a kind of “icon” of modern Russian culture. Most notably, that Russian people prefer tourism in foreign countries as an appreciated value” (Pokrovsky 2000). The author writes that tourism in Russia, as well as throughout the world, is turning into an industry of “quantized” pleasures, which imply the physiological aspects of consumption set by advertising. Other scientists put humanitarian aspects of tourism in the first place. For example, professor L.N. Zakharova rightly notes that “knowing yourself through knowing others” is one of the most important cultural functions of tourism and travel (Zakharova 2010). A person who has spent whole life in his homogeneous culture is not able to understand that he lives “in culture”, and give an estimate by comparing own culture with others. In this regard, it seems possible radical development and change of the “image of global change” of countries that defend the enduring value of tourism and its functions, primarily cultural. The basis is the historical and cultural potential of various countries or their geographical areas, including the sociocultural environment with traditions and customs, features of household and economic activities. At the same time, a certain concentration, positioning and the “presentation” of cultural heritage objects, such as archaeological sites, the natural climate and landscape features, civil and religious architecture, historical events, cities, settlements, museums, theaters, exhibition halls, competitions, ethnographic objects, folk crafts, centers of applied art, technical complexes and structures, etc. are required. Cultural features of various regions are increasingly causing interest and encourage people to spend holidays on a trip. In recent years, tourism has been considered as a way of developing decorative arts and crafts. “Great opportunities for educational and local history tourism are visiting places of crafts existence, organization of excursions to workshops with the opportunity to participate in the process of creating souvenirs” (Myasnikova 2017). This statement is not always supported by specialists in the tourism sector. Their opinion is the underdeveloped tourism infrastructure deprives tourists of many modern amenities.

Cognitive interest has always embraced all aspects of travel, and the function of exploring the socio-cultural space contributed to broadening the horizons, spiritual enrichment of tourists and the formation of their ability to cultural modeling. So, refer to M.V. Sokolova, the desire for travel depends on the next factors: genesis of the spatio-temporal vision of the world; desire to explore new spaces; social and individual movement (Sokolova 2007: 19-24).

Cultures do not exist in isolation, they interact, and therefore, communication is potentially embedded in culture. Closed culture means stagnation, and death. A subject of culture interacting with another culture is based on the relation of “us and them”. “Us” means that circle of phenomena that is perceived as familiar, and not creating a threat to life. Y.V. Lotman noted two incentives for the interaction of cultures: the first is that which is understandable, familiar, and fits into the ideas and values that I know; the second - that which is not understandable, that is unfamiliar, and does not fit into the ideas and values I know.

“Them” appears as something that is beyond the limits of familiar and well-known phenomena or representations. “Us” is the formation of the individual elements of the worldview that ensure the safe existence of the individual in it. Thus, the distinction of cultures into “us and them” is one of the ways of self-identification of any culture. Each culture seeks to identify itself and creates its own specific system of norms and values. The notion of “us” is the basis of self-determination and self-expression of culture, as well as its interaction with other cultures. From the usual "us" man goes “in a strange land”. In this case, questions are: Why does a person embark on a journey? What do conscious interests and unconscious impulses of the psyche, anxiety and desire affect the choice and purpose of travel? Does he or she achieve goals in the chosen journey leaving the familiar cultural and natural environment?

“He was the slave of a tenacious, a restless urge for change of place (an attribute that's quite vexatious, though some support it with good grace)”.

A.S. Pushkin wrote about Eugene Onegin, who traveled without a goal. Maybe the goal is to surrender to the senses, and put them in order? Let us turn to Russian literary classics, which were able to analyze the existential states of man.

There is a piece out of the book “The village” by I. Bunin: “Ordinarily he set out for the Fair with great gusto. At twilight the carts were greased and heaped with hay. Behind one, that in which the manager of his farm rode, were hitched the horses or cows destined for sale; in the other, in which the master himself was to ride, were placed cushions and a peasant overcoat. Making a late start, they journeyed squeaking all night long until daybreak. First of all they indulged in friendly discussion and smoking. The men told each other frightful old tales of merchants murdered on the road and at halting places for the night. Then Tikhon Ilitch disposed himself for sleep; and it was extremely pleasant to hear through his dreams the voices of those whom they met, to feel the vigorous swaying of the cart, as if it were constantly descending a hill, and his cheeks slipping deep into a pillow while his cap fell off and the night chill cooled his head...” (Bunin 1975: 42).

Some type of travel includes any form of tourism. Traveling is conducive to friendly conversations, communication, and the desire to share intimate things that cannot be told in a casual and familiar atmosphere. On a journey, a person has a special mood, like the hero of the Bunin’s story. It happens that after a trip a person changes, sometimes dramatically. After a trip to the fair, the hero of Ivan Bunin changed his inner, existential state of mind: “... now he called his life that of a galley-slave – the hangman’s noose – a gilded cage. But he strode along his pathway with ever-increasing confidence, paying no attention to the condition of the weather or the road ...” [6.48]. It would seem – a picture of gone days. But at the same time this picture is recognizable for people traveling today.

Traveling a person has a borderline state, even a turning point in fate, a change in the worldview or lifestyle.

A.S. Pushkin in “A Journey to Arzrum during the Campaign of 1829” (a perfect example of the classic genre of traveler’s notes) shows his trip to the Caucasus not only as an inquisitive or informative journey, but as a search for a borderline state in the literal sense of the phrase. He wrote that he has never seen a stranger land. The border had something mysterious; and since childhood, traveling was his favorite dream” (Pushkin 1987: 303). After crossing the border, the author of the notes experienced a mental shock.

The hero’s existential experiences of the story “Dark Avenues” by Ivan Bunin are also associated with a journey during which he meets his long-standing love and reflects on how his life could have developed if he believed his feeling: “The low sun shone yellow on empty fields, horses evenly spanked in puddles. He looked at the flickering horseshoes, moving his black eyebrows, and thought: “Yes, blame yourself. Yes, of course, the best minutes. And not the best, but truly magical...” (Bunin 1975: 285).

N.V. Gogol’s plots of all works are connected with travel, with trips and, as a result, with borderline states of heroes’ minds, with changes in their life. The author considered the craving for travel as a property of the Russian mentality, and soul. One of his heroes felt that his heart was beating violently when he saw a windmill flapping its wings, and when...” [8,69]. So he described the state of the hero in one of his tales. In the story “Taras Bulba”, the dramatic events of the death of two sons and a father are preceded by their many-day pacifying journey across the steppe, the calm and beauty of which are already preparing for the upcoming tragedy: “The farther they penetrated the steppe, the more beautiful it became. Then all the South, all that region which now constitutes New Russia, even as far as the Black Sea, was a green, virgin wilderness...” (Gogol 1979: 121).

It can be assumed that one of the circumstances that a person go on a journey is a borderline, “existential” state of consciousness, a search for beauty, truth, orderliness of spirit, insight that occurs on a trip or during a period of return from it. The journey, as a rule, serves in this case as a border, after which life goes differently. “The desire for moving” is a craving not only for geographical place changing. As a rule, these are spiritual searches related to cultural artifacts of particular areas or worldviews.

At present, when leisure time sharply increases (Bell 1973), the “desire for moving” has become widespread. It happens at the same time that the conscious motive of the trip is to abandon routine and everyday problems, the hobby and desire for knowledge, the search for new strong impressions.

Some anthropologists, in particular T. Nunez, paid professional attention to the anthropological phenomenon of tourism in the early 1960s (Nunez, 1963). But we can speak about the formation of anthropology of tourism as a sub-discipline only with the first systematic studies and attempts at theoretical generalizations reflected in the publication of the collection research edited by Valene Smith “Hosts and Guests. The Anthropology of Tourism” in 1977. In the book, phenomena reflecting the essence of tourism are examined from the point of classical ethnology. Nelson Graburn proposes to look at tourism from the perspective of cognitive practices as a “sacred walk”, speculating on the theme of binary oppositions: “work + life = profane // tourism + leisure = sacred” (Nelson Graburn. “Tourism: The Sacred Journey”). Dennison Nash proposes to consider tourism as a form and expression of post-colonial imperialism (Dennison Nash “Tourism as a Form of Imperialism”). Valene Smith, Margaret Swain, Philip Mckean consider forms of tourism and related common problems of anthropology – gender, marginality of ethnic communities, traditional economy, life support system based on examples of specific tribes and ethnic groups - Eskimos, Kuna Mol, Kuna Yala, Bali natives (Valene Smith “Eskimo Tourism: Micro-Models and Marginal Men”; Margaret Myrne Swain “Gender Roles in Indigenous Tourism: Kuna Mola, Kuna Yala, and Cultural Survival”; Philip Frick Mckean “Towards a Theoretical Analysis of Tourism: Economic Dualism and Cultural Involution in Bali”).

This methodology fits into the direction of the philosophy of life. It is quite suitable for analysis facts. For example, a French family from the Atlantic coast came to Russia on their family trailer specifically to watch a solar eclipse. The head of the family, Jean-Pierre Magnan, a primary school teacher, a romantic and a little adventurer, has long chosen astronomy as his hobby. Jean-Pierre could not miss the chance to see and capture the total eclipse, which happens no more than once every 60 years. It was necessary to travel all over Europe, Russia, and then Siberia. Other example is following: the Surgut gas workers conducted rafting on makeshift rafts along Tobol and Irtysh. They repeated the path of pioneers who delivered equipment for the construction of the Urengoy-Surgut-Chelyabinsk gas pipeline in the seventies of the last century. Nowadays, extreme travel has allowed us to take a fresh look at the labor achievements of the first gas workers. Repeating the path of pioneers, contemporaries maintained the continuity of traditions, and showed that the new generation is strong as the heroes of labor of the last century.

The modern tourist fit into the postmodern reality, the era of globalism, and the time of cultural contradictions (Bell 1988), where a person is busy searching for a new spiritual center and authenticity. A tourist is regarded as the equivalent of a modern pilgrim. Four types of personality are described: “flaneur”, “tramp”, “tourist”, and “player”. The first three are types of “travelers.” John Urry described a tourist as a person who does not look for anything, but simply looks around, and “stares around”: this is not a pilgrim, but rather an onlooker, a passerby. Podemsky based on his study of traveling around India, also identifies several groups of travelers depending on their attitude to the “stranger”: enthusiastic, disappointed, benevolent ethnocentrics (moral or aesthetic), unacceptable and indifferent people (Podemsky 2008: 92).

In the dictionary of modern culture symbols, a distinction is made between travelers of past and modern centuries. It is noted that the notion of a traveler today is greatly devalued. “Imagine a traveler in a pre-capitalist era. Who is he? Most likely, we see a merchant going over three seas in search of expensive and rare goods. The length of the journey and dangers were compensated by multiple profits that could save family ... this is also a messenger, hurrying to a foreign court, carrying letters of political importance – probably, he is an extraordinary and status person”.

All travelers are represented by exceptional people. Their deeds did not cause mass repetition; among the people a journey was perceived as a dubious enterprise executed at the call of a restless heart.

There was another category of travelers. They believed that travel is not an event, but a way of life. “Here we will see the eternal nomads – gypsies, ..., – exchanging one pilgrimage for another, finally

..., cossacks and other freedom-loving brethren, for whom the raid is primarily a way to cool off their hot blood. And again, these are exceptions to the general rule, marginal and even countercultural models of behavior ” (Podemsky 2008). Such types of “eternal wanderer” are described in Russian literature by L.N. Tolstoy, A.M. Gorky, A.P. Chekhov and other classics.

#### **4. Conclusion**

A person is the main goal of science and modern humanitarian researches.

So, why do people go on a journey? The following tourism factors can be distinguished: the search for authenticity, existential states, the “putting in order” feelings and thoughts, the thirst for truth, beauty and other eternal values, the search for a new and unknown, a desire to change the type of activity [14]. A person focuses on “them”, and this “them” makes him take a fresh look at himself, everything that surrounds him.

From the above it follows that, in our opinion, anthropology of tourism explains and analyzes the following humanitarian aspects:

1. Travel and tourism can be considered as a unique way of knowing the world and individuals.
2. Tourism characterizes interest in the cultural and socio-humanitarian values of various ethnic groups. This is one of the ways in which cultures interact.
3. The foundations of tourism are a thirst for new experiences, emotional awakenings and shocks, as well as finding, recognizing and professing spiritual values.
4. Tourism can be considered as a sociocultural, economic, industrial, and generally anthropological development strategy.
5. Tourism is a way to familiarize ourselves with the cultural heritage of various countries.

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