INSTITUTE OF TOURISM

KRZYSZTOF PRZECŁAWSKI

HUMANISTIC FOUNDATIONS OF TOURISM

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"The universe is a journey.

When the steps become silent the world will cease to exist"

/Rozanow, Aphorisms/

"The universe is a journey.
When the steps become silent -

/noranow, Aphorrages/

1. MAN

1.2. Why "humanistic foundation of tourism"?

The term "humanistic" means "treating the subject from the point of view of man". "Humanistic foundations of tourism" implies that the problem is considered from man's point of view and tourism is regarded in terms of man's behaviours and their consequences for man himself.

Miguel de Unamuno says:

"Homo sum; nihil humani a me alienum puto, said a Roman writer of comedies. I would rather put it: nullum hominem a me alienum puto; no man i3 a stranger to me. To me the adjective "humanus" sounds equally dubious as the abstract noun "humanitas", humanity. Not "which is human", not the adjective, not the adjectival noun, but the very noun: man. Man "to the core", who is born, who suffers, who dies - first of all, who dies - who eats and drinks, enjoys himself and sleeps, thinks and loves, man, who is seen and heard: a brother, a true brother".

And so this man "to the core" has been lost in "society", "organisation", "social structure", "economy" etc. It is paradoxical that in such basic arts as sociology or psychology the concept of man has disappeared. Instead, sociology has focused on "social relations" "social links" "social groups" and psychology - on "psychical phenomena", "regulating - mechanisms" etc. but not on man.

Tourism too, is more often treated in terms of "prices", "arrivals and departures", "person/hights" and "currency profit". It means tourist enterprises, international chains of hotels or travel agencies, supply and demand, advertisments and tourist information. Among all these concepts man has been lost.

We write and speak about tourism in categories of econo-

^{1.} Migueal de Unamuno: Del sentimento tragico de la vida en los hombres y en los pueblos. Madrid 1966.

mics, law, spatial development or environment protection. If other aspects such as "needs" or "motives" are considered, it is done with regard to the tourist market /how to satisfy these needs and how these motives affect the tourist market itself/.

Occasionally, a statement that tourism should educate appears in the headline of an official report or in a chapter about the aims of tourism. And that is all about it. Then a quantitative analysis and an economic analysis of tourism follow.

The notion "humanistic foundations of tourism" is applied in order to discover man's place in tourism and to treat tourism in terms of man's behaviour. In order to observe that man /who is our "supreme value"/ is a subject of tourist activities, which affect him as well.

In that case it is necessary to begin with elementary knowledge about man, before his connections with tourism are dealt with.

1.2. Man means ...?

I said: "it is necessary to begin with elementary knowledge about man". A problem arises here: what is this "elementary knowledge about man?" Vercors once wrote an excellent book "Les animaux denatures" 2, in which he described a dispute between scientists on what actually makes the man and what are the essential differences between the man and the animal. The answer to that question depends either on certain accepted assumptions or conscious or uncouscious philosophical approach or a scientific theory - or on all these factors taken together. Some people recognize man's exceptional status in the world, others maintain that people, being conceited or ignorant, refuse to acknowledge the animals' ability to create culture, communicate or make moral choices. I am not able to discuss this matter at length. Bearing in mind, however, that there are various opinions and attitudes in this respect, I think I should

^{2.} Vercors: Les animaux denaturés. Peris A. Michel 1957.

present my own theory which would be a starting point for further analyses. If we talk about "man and tourism" or "tourism for man" - what does "man" mean?

I agree with the statement that man has a significant status in nature, and that being closely related to nature and limited by its laws, he essentially differs from minerals, plants and animals in a qualitative way. It is the man - among all living creatures - that has an ability of abstract thinking; and while recognizing all the limitations of the natural, social and cultural laws he is able to make moral choices, he creates culture, and is able to love. Hence, I am not a follower of those, who believe in absolute determinism of human behaviours.

Andrzej Grzegorczyk distinguishes the following "groupings of spiritual needs" of man:

a/ Cognitive. The need to know certain facts and to obtain general knowledge. The search for connections, causes, and structure of our knowledge /.../

b/ Meditative and aesthetic. The need to understand has a contemplative character. To understand means to reach deeper into reality, to contemplate the truth. It is similar to aesthetic concentration on an object: when we try to grasp its beauty, contemplate nature or a work of art, when we want to create beautiful things, to arrange with taste the things which surround us, decorate objects, create works of art. Contemplation of people's noble deeds, their acts of courage or generally the essence of human behaviour is also similar in this respect.

c/ Ethical. They belong to the sphere of intuition of what is right and what is wrong.

d/ Mystical and religious. The need to participate in something important has, apart from its biological nature, a spiritual element 3. In other words, man becomes acquainted with

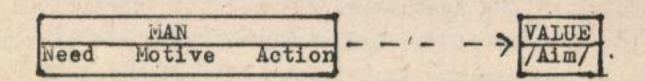
^{3.} Andrzej Grzegorczyk: Filozofia czasu próby /The Philosophy of the Times of Examination/. Warszawa 1984, p. 24-25.

the surrounding reality through his senses and his mind. He is presented with definite values, among which he can choose. He can undertake an action in the direction of the values he has chosen, as he has an ability to act purposefully.

The role of value in man's life can be illustrated in the following way: in his life man needs various elements for his physical /in a certain phase/ and spiritual development and for the recovery of the energy he has used. He has specific needs which can be satisfied by specific values. If he is aware of the need and the value which can satisfy it, he has a motive to act in order to achieve this value, which has already become his aim.

A motive is thus a factor which makes man act in a definite direction. It always has an individual character. Aims can have a social character, can be formulated by social groups as a suggestion to act in a particular direction.

The whole mechanism can be presented in a scheme:



It should be pointed out, however, that in achieving a given aim /realising the value which satisfies the need/ man can come across another value, which he wants to accomplish. A new motive will arise then, and man will give up the previous direction of his pursuit. Thus, it is not enough to investigate into the original motives of a tourist trip, but the actual behaviour of the tourist, which can result from other motives and carry out different values than the originally defined aim. In this scheme value is shown beyond man. It was done purposefully, with regard to the accepted concept of the values. A controversy in the understanding of the term "value" will briefly summarised here. The essence of this controversy was presented by Władysław Tatarkiewicz in his essays "Parerga" /i.e. "Miscellanies"/:

"What seems to be a definition of value is rather substituting the term with another one, which means more or less the same, e.g. good. Or it is a periphrasis, which usually has one of the two forms: one says that the value of an object is the feature which makes its existence more favourable than its non-existence. The other says that the value is the feature of an object which makes it desirable or necessary". 4

The term value can be understood in its subjective meaning - as something that is a source of a positive experience /psychological approach/, or as something that is considered as good by a social group /sociological approach/ - or in its objective meaning - as something that is good, no matter whether people know about it or not, whether they want to reach it or not, as something that can make human life better and happier. Man may not realise that a certain value is the one which fulfils his need. But even though he is not aware of it and is not going to reach it, the value remains what it is. It can be said, for example, that education was not considered as good for centuries, although it was a value. A medicine has healing effects no matter whether people know about them or not.

Roman Ingarden puts it this way: "In an unauthorized way the fact that the value has been recognized or accepted or that it seems to be a value in itself is identified with its existence and sufficient foundation in an object or a system of objects". 5

Grzegorczyk explains that in the following way: "Man does not establish values at will. If so, he does not create them at all; he discovers them. He observes what is good and is bad, what is noble and what is mean, what is true and what is false. I must look for foundation within reality but not in my own comprehension. If I have to look for the value and aim in surrounding reality, I must first accept this reality as so-

^{4.} Władysław Tatarkiewicz: Farerga, Warszawa 1978, p. 62.

^{5.} Roman Ingarden: Książeczka o człowieku /The Booklet on Man/. Kraków 1972, p. 117.

mething that can teach me and guide me. I am part of the reality which surrounds me, penetrates me, forms me, my friends and enemies. It is my reality, no matter whether it is good or bad. I must accept my affiliation to the world with all its tragic side. As a matter of fact I should accept the life as it is, although, perhaps I will fight to the end to make it better. But the fight also means that I accept life and its essential conditions".

Man in his consciousness has for long taken the leading position in the world and has tried to subordinate the inanimate nature, plants and animals to himself. He tries to conquer the two basic dimensions of his life: time and space. He dreams about prolonging his life, even through hibernation. He dreams about immortality. He has been conquering the space since the beginning of humanity. He has been travelling.

"Homo viator" - "a travelling man" - is the title of one of Gabriel Marcel's books. Man travels all over the world, in cosmos, across his own life. He travels throughout time and space.

Tourism - travelling throughout time and space, is an essential feature of human condition, human destiny. Man means also a travelling being, a tourist. The question arises: how does man travel? How does he carry out his role of a tourist? Man has essentially remained same throughout centuries; it is the way of living, the way of achieving certain values, the way of eating, loving, fighting, creating things and realising freedom that change. How does a contemporary man travel? How does he treat tourism? What are the effects of these factors on man himself?

These are the questions which are going to be considered in the subsequent chapters.

^{6.} Andrzej Grzegorczyk, op. cit. p. 131

2. TOURISM AS A SOCIAL PHENOMENON

2.1. A discussion on the essence of tourism. Tourism as a psychological, sociological, economic and cultural phenomenon

The question: what is tourism, i.e. what is the essence of tourism, can be answered in various ways. The discussion on the definition of tourism has been going on for many years and the problem has not been solved yet. The difficulty in this respect results from the fact that tourism, being the subject of interest of various branches of science, is defined from different points of view. I discussed this controversy in one of my earlier works 7. Now I would like to confine myself to presenting my own opinion which might at least reconcile these different attitudes.

Tourism is, first of all, a form of man's behaviour. Therefore it is a phenomenon which basically refers to man. That is why the essence of tourism must be sought mainly in humanistic sciences.

Tourism is a form of man's behaviour in relation to physical, social and cultural environment, in which man changes his place. The specific nature of this change lies in the fact that it is temporary, unlike the change of man's permanent residence. It consists of a departure, a sojourn and return and has basically a voluntary character. At the same time it is a change of man's everyday rhythm of life and as such it is treated as an unusual form of behaviour.

Therefore, eventually I suggested the following definition:
"Tourism is the whole of phenomena of spatial mobility connected with a temporary, voluntary change of place, rhythm and conditions of living and coming into personal contact with the visited environment /natural, cultural or social/".

^{7.} See K. Przecławski: Socjologiczne problemy turystyki /Sociological Problems of Tourism/. Warszawa 1979 p. 34-45.

^{8.} Krzysztof Przecławski: Turystyka i wychowanie /Tourism and Education/. Warszawa 1973, p. 12.

I would like to point out that according to this definition tourism cannot be explained regarding merely a wide group of forms of man's behaviour in his leisure time. It does not exclude a priori foreign labour. Contemporary tourism is not necessarily connected only with recreation. Terms such as conference tourism, congress tourism or pilgrimage tourism have already been widely used.

Undoubtedly, we are dealing with a very complex phenomenon, which has various psychological, social, economic, spatial and cultural aspects.

Tourism is a psychological phenomenon as it is man that travels. A tourist trip is preceded by a specific need which forms its motive /in other cases it may be a motive of giving up the whole idea of a tourist trip altogether/. Man establishes a purpose of the trip, which results from a particular value connected with it. Man usually creates an image of the trip in his mind and while travelling /and when the trip is over/ he makes appropriate comparisons.

During the tourist trip man becomes acquainted with nature, culture and people in the places he visits, and behaves in a different way. He experiences the whole trip both intellectually and emotionally.

After coming back man recalls everything he has heard, seen or felt. The souvenirs he has brought enable him, in a way, to experience the trip once again. That is why we often say that we can lose various material objects but we cannot be deprived of what we have seen and experienced during the journey.

Tourism is a social phenomenon, because during the trip man assumes a social role of a traveller, a tourist. He has occasional /or frequent/ social contacts: with fellow-travellers, organisers of the trip, guides or local population. As a result, profound social ties may be developed. Besides, in his motive of the trip, choice of destination, means of transportation, accommodation etc. man, as a tourist, is more or less, socially

dependent not only on his age, sex, education, profession and financial position, but also on social images and stereotypes attributed to tourism.

Tourism is an economic phenomenon, and unfortunately, many people disregard its other aspects. It develops according to economic laws, especially those of supply and demand. It is organised by tourist enterprises which offer services and make profits. Tourism has become a business, and the term tourist market has been commonly used. In Poland, the role of tourism in the economic reform is being discussed. In some countries profits from tourism are the most important factor in the balance of payments.

Without exaggeration it can be said that in theory and practice, we are mostly concerned with this aspect of tourism. However, many people can analyse tourism only in economic terms, which is probably a source of the gravest misconceptions about it.

Tourism is a spatial phenomenon, because it changes landscape, influences spatial development of countries, regions and
tourist destinations. Roads, railways and airports are built
for tourist purposes. We deal with the so called tourist infrastructure, with all its hostels, restaurants and other enterprises. Tourism may become a factor of new spacial order, but
it can also destroy it and lead to the degradation of natural
and cultural environment.

Tourism is also a cultural phenomenon. I am not going to discuss various complicated definitions of culture here; I will confine myself to the statement that culture includes everything man has created so far. As Stefan Czarnowski put it "culture is the whole of elements of social achievement /common for many groups of people/, which are objectively established and can be widely developed".

^{9.} Stefan Czarnowski: Kultura /Culture/. Dzieła. Warszawa 1956, p. 20.

In practice the term "culture" is applied to the part of the achievement characteristic of a particular epoch, nation or social group, /e.g. Greek or Roman culture, contemporary culture, mass culture etc./.

Tourism is undoubtedly part of culture. Culture, being a social achievement, has been created by man, is the result of his intentional actions. Similarly, tourism, as it has already been mentioned, is a form of man's behaviour. How can the connections between tourism and culture be presented more explicitly?

There are five types of such connections. They are as follows:

a/ Tourism is a function, a manifestation of culture. If we ask why people behave in a specific way during a tourist trip, we must see the reasons of that not only in tourism, but deeper - in certain aspects of contemporary culture. In other words, we cannot understand contemporary tourism without being aware of what is going on in contemporary culture. Polish tourism can only be understood with regard to Polish culture etc. The connections of this type will be pointed out later on.

b/ Tourism is a permanent element of culture. That is to say contemporary culture can only be understood if the role of tourism in it is taken into consideration.

c/ Tourism is a transmission of culture. Certain cultural values are at present being transmitted not only due to e.g. processes of urbanization, not only by means of the so called mass media, but also /and perhaps to a greater extent/ by tourism.

d/ Tourism is, in a sense, an encounter of cultures or, as it is often put, a "clash" of cultures. It is an exchange of values mainly between tourists and local population in the visited regions. The greater is the cultural difference between the two groups, the more "intense" is the exchange of values and the stronger are the effects of the "clash" of cultures.

e/ Tourism can also be a factor of cultural changes. It did not happen by chance that an international programme of researches coordinated by the European Coordination Centre for Research and Documentation in Social Sciences in Vienna was called: "Tourism in its Socio-cultural Context as a Factor of Change". The direction of the change will be discussed in chapter five.

Such seem to be the connections between tourism and culture. And, as all the phenomena of contemporary culture are very complex, and as, in a sense, we can speak of different "cultures" or "subcultures", it seems justified to speak of different "tourisms", which are functions of different "subcultures" or cultural trends. It can be said that cultural changes depend on the form of tourism, which is affected by the character of culture.

It is beyond the scope of this book to describe contemporary culture in this book. First of all there is no sufficient perspective yet; secondly hundreds of books and articles have been written about it. I would only like to mention that some trends in our culture can be regarded as a continuum, which runs from pole "A",i.e. culture "A" to culture "B". Tourism "A" and tourism "B" correspond with these two cultures. They will be discussed at length in chapters five and six.

What are the trends in contemporary culture?

I will try to describe them briefly by means of four criteria: cognition, attitude to other people, creativity and freedom. Similar criteria will be used later on to describe the trends characteristic of contemporary tourism.

a/ Cognition

Culture "A" is characterized by a tendency to discover the world; not to accumulate the knowledge about it, but to understand it. It is, in a way, characterized by an endeavour for wisdom.

Culture "B" is characterized by superficial cognition, often stereotype, as it is described in books which analyse as-

pects of the so called "mass culture".

b/ Attitude to other people

In culture "A" it is personal attitude to another man which is particularly appreciated. In culture "B", material relationships are of the highest importance. In sociological books this change in human relationships in towns, which is accompanied by the processes of urbanization, is dealt with; the phenomenon of "materialization" of social relationships is often pointed out.

c/ Creativity

In culture "A" there exists creativity, which can be called authentic, rising from the search for the new, the real, which often requires considerable effort.

In culture "B" there is commercial creativity, rising not from the need for authentic expression, but from cupidity. Wide expansion of consumptive approach is characteristic of this culture.

d/ Freedom

Culture "A" enables man to realise his external freedom and, first of all, his inner freedom, which is not escaping from... but aiming at...; and which respects the freedom and rights of others.

Culture "B" constrains man, his inner freedom. Man becomes dependent on alcohol, drugs, sex and material welfare.

I will continue these considerations later on, when the question how tourism corresponds to culture "A" and "B" has been answered, bearing in mind that these are not dychotomic, black and white divisions, but rather specific directions that various forms of culture, and consequently various forms of tourism, aim at.

2.2. Tourism as a form of man's behaviour

Let's repeat it once again - tourism is, first of all, a form of man's behaviour. Man is its subject. The rules of tourism cannot be grasped without understanding man, who can think, learn, feel, create and make choices. Man in a group, in his social role. Man, who develops the space. Man, who creates culture.

In my opinion, man, being closely connected with nature, has a unique position in it, surpasses it. I agree with the statement that society and culture are not autonomous beings. A society, a social group is a system of relationships among people. A society as a supraindividual being in ontological sense does not exist. I do not accept the extreme realism in understanding the ontological nature of a social group. I share the opinion that a human being is "unum per se"; and society merely "unum secundum quid". Similarly, the sources of culture are intentionally human. It is man that creates culture, not the laws of nature. Society and culture form man's way of living. Man is a subject of actions and choices.

Tourism is, especially at present, an important feature of man's life. It is the way man carries out various values. It is not only a form of leisure /although it is true that most of tourist trips, both domestic and international, are connected with leisure/ but it may also be a way of reaching various aims. Thus, we also deal with other forms of tourism, such as conference tourism or congress tourism.

Tourism is, then, a form of learning and experiencing the world. It is a form of being with other people. It means realising the freedom of making choice. It can also be a form of creativity.

2.3. Tourism as interaction

Tourism cannot be regarded as one-side influence of a

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tourist on nature, elements of culture or other people. The world of nature, culture and people affect, very often to a great extent, the tourist himself. The phenomenon in question is called interaction.

In our considerations we are going to focus on social interaction between tourists and other people. The term "other people" can refer to other tourists as well, which means that interactions are possible among tourists themselves. It can also denote inhabitants of the visited areas. Besides, interactions can take place between tourists and people who organize a tourist trip: travel agency staff, guides, animators or hotel receptionists.

During this interaction, the encounter, which tourism has always been, certain values are often unconsiciously transmitted among people. It is done through the way people dress, behave or what they say, and, especially, how they treat other people.

In the process of interaction certain signs are transmitted. The problem is that they can often be false. Similarly to marks on a tree, which can be misleading, signs transmitted through people's behaviour may not create the originally intended image of the world. They may provide false information or may be incorrectly interpreted by observers, due to their lack of suitable preparation.

The encounter in question can take place not only between individuals but between groups or communities the members of which follow the same values or the same ideology. In that case the values accepted by the group may be transmitted. A process of disintegration is possible as well; e.g. in a local community when their village/town becomes a tourist destination.

It is clear that tourism is an important factor in processes of social integration or disintegration. It can lead to a new social order or it can destroy the existing one.

3. CONTEMPORARY TOURISM

3.1. Socio-economic causes of the contemporary tourism development

Before man settled down, he wandered from place to place, led a nomadic life. At present there are still nomads in certain parts of the world. Later, when towns were erected, people went on travelling but they always returned home. In ancient times it was mainly salesmen, envoys and pilgrims that travelled. Zeus was often called "Xenios", "Hospitable". In Greece, . an institutional form of caring of travellers, so called "Proxenia", existed. Ancient Romans knew the values of recreation; among others they used the areas near Balaton for recreation, In the Middle Ages students travelled a lot. Petrarch climbed in the 16th century Mont Ventoux and Beata Laska was the first woman to reach Kiezmarski Peak. The word "tourism" was usually associated with "A Great Tour of Europe", with journeys from England to the Continent in the 16th and 17th century. The 19th century marks a turning point in the development of tourism. Changes on a large scale which began then and continued in the 20th century resulted in the development of mass tourism after World War II. One can say that although tourism has had a long history, its present form is a result of the phenomena which took place in the 20th century.

They include first of all:

- development of science and technology called, due to its speed, a "scientific and technological revolution"
 - industrialization
 - urbanization processes
 - pollution of natural environment
 - development and dissemination of education
 - development of mass culture
 - rising standard of living in many countries
 - increase in the amount of leisure time, connected with

new legislation of work and the introduction of paid leaves - changes of habits.

The phenomena in question can be considered indirect reasons of the development of contemporary tourism, or simply conditions which enabled it. The new achievements in science and technology have brought about fast railway, aeroplane and motorcar transportation. Industrialisation has led to the development of tourist industry, among others of tourist equipment. Processes of urbanization and the pollution of natural environment were among important reasons of tourist trips in search for clear air, water and areas of green /which are, unfortunately, more and more difficult to find, even out of town/.

Education has stimulated cognitive needs, e.g. of contact with other cultures, and due to mass media they have quickly increased. Higher personal incomes and a possibility of a paid leave have facilitated long travels. The changes of habits made it easier for women and young people to travel alone. Peace, which in many regions of the world has lasted for forty years, was also an important factor in this respect.

Apart from these indirect causes there are some other phenomena which directly influence the present day mass tourism. The simplification of passport, currency and customs procedure can be mentioned as an example. The so called non-profit tourist exchange has become especially useful in case of young people. The development of tourist infrastructure, accommodation and access routes plays a significant role here as well. International organizations and institutions dealing with promotion activity and advertising contributed to the development of stereotypes concerning the necessity of travelling and specific forms of behaviour in the destination. Economic stimuli must also be taken into consideration; it may be cheaper to spend holidays in e.g. Bulgaria than to stay in one's own country.

Among young people a habit of going on holidays /e.g.a-broad/instead of staying at home has become a widerspread phenomenon. In a family budget the amount of money spent on week-

end or holiday recreation has considerably increased.

All the above mentioned phenomena can be said to have brought about an "explosion" of contemporary tourism.

2.3. Types of tourism

We have already discussed the term "tourism" in its broad sense and consciously assumed that it has many different aspects.

Once I had a lecture at an International Press Club at Zakopane. The subject was international tourism - by plane or coach, when tourists stay the night at a hotel and rarely go on foot. It may even happen that the guide apologizes for the inconvenience of e.g. climbing the stairs. From the point of view of the World Tourism Organization and international travel agencies this is a form of tourism, and in statistics participants of such trips are called tourists. According to my audience at Zakopane it had nothing to do with tourism. In their opinion a tourist is a person who climbs e.g. Zawrat /a mountain in the Tatras/ with a rucksack on his back. At Zakopane when a child sees a man wearing long boots and carrying a rucksack he says: "Look mum, a tourist!" But when we read about mountain climbers in the Tatras at the begining of the 20th century/when mountain climbing was still regarded as tourism and not sport, as it is the case now/, it turns out that a real tourist spends the night in a sheperd's hut because "it isn't seemly" to do it in a tourist shelter.

Tourism is a multi-named phenomenon and that is why it is necessary to differentiate between particular types of tourism /or, as Jafar Jafari 10 suggests, to distinguish various "tourisms", which actually means the same thing/.

This kind of typology of tourism can be made according to

^{10.} Understanding the Structure of Tourism /Based on the paper by J. Jafari/. Problemy Turystyki /Problems of Tourism/1983 nr 1/2.

one or several dominating features. The number of them can vary; I consider the following features the most important:

- 1. Subjects of tourism:
- a/ according to sex: tourism of men women
- b/according to age: tourism of children young people adults - people of "golden age"
- c/according to the place of living tourism of town-dwellers country people
- d/ according to family status: tourism of single individuals couples with adult children or without children
- e/according to financial situation: tourism of rich people well-off of medium standard poor
- f/according to education: tourism of people with university education with secondary education with elementary education
- g/according to the type of work: tourism of manual workers of white-collar workers
- h/according to health: tourism of healthy people disabled people
 - 2. The duration of the trip:
- of short length of stay /excursions one, two- or three-day trips/
- of medium length of stay trips lasting from 4 days up to a fortnight
- of considerable length: trips over two weeks long
 - 3. Timing of the tourist trip:
- Weekend or holiday tourism
- Summer or winter holiday tourism
- Tourism in other periods
 - 4. Size of the group:
- solitary tourism
- for couples
- in a small group in a large group

- 5. Level of difficulty:
- Easy tourism /minimum of physical effort/
- Requiring limited effort
- Qualified tourism /requiring considerable effort and competence in using the equipment/
 - 6. Organizer of the trip:
- organized individually
- by travel agencies
- by other institutions /schools, organizations etc./
 - 7. Character of the trip:
- a sojourn
- hiking
- mixed
- 8. Costs of the trip: cheap tourism state-aided expensive
 - 9. Types of tourist destination:
- from country to town from town to town from town to country
- to the mountains, to the lakes, to the seaside, in the low-
- from industrial countries te developing countries and vice versa
- from socialistic to capitalistic countries and vice versa
 - 10. Accommodation:
- camping caravaning staying on a yacht in a tourist hut
- staying in a rented room in the so called "second house" -
- at the relatives' place
- staying in a rest-house
- in a hotel

11. Means of transportation:

- hiking, cycling, motoring /by car, by coach/
- on water ways /in a kayak, yacht, ship/
- by train by plane
- specialised tourism, e.g. speleogical expeditions

12. Purpose of deparature:

- Cognitive tourism
- Tourism for recreation
 - for enetertainment
 - for health treatment
- "Creative" tourism
 Tourism for other purposes:
- for family reasons
 - education
- professional /conference/
- religious /pilgrimage/
- political
- profit making

13. Travels motivated by

- striving for achievement of a specific aim /see point 12/
- the will to "escape" from permanent residence
- the idea of spending time in a specific company outside home
- a desire to act according to certain stereotypes of behaviour

14. Factual behaviours: Realising the following values:

- recreation
- entertainment
- health treatment
- discovering nature

culture of the past contemporary culture other people oneself - action - manual jobs

one's own creative work work for the benefit of the others

- being with other people
- arranging family business
- additional schooling/training
- participation in meetings and conferences
- participation in sport events
- social and political activity
- pilgrimages and other religious activities
- paid jobs

Destructive and pathological behaviours:

- excessive drinking
- drug-taking
- deviating sexual activity
- prostitution
- criminal behaviours
- passivity and conformity in relations with a group
- destruction of natural and cultural environment.

In the first category of motives, i.e. to achieve a specific aim, the purpose and the motive will be equal. In other cases the formal purpose differs from the actual motive. For example somebody chooses a sightseeing trip, the purpose of which is formally a cognitive one. In fact all he wants is to "escape" from home for some time. The sightseeing trip is, in this case, a means to realise this need, and the cognitive purpose becomes a secondary one.

It may happen that the motive of a tourist trip is recreation. But once at the tourist destination he plays bridge with his friends all day long and smokes excessively. The purpose of the trip has not been achieved. The actual behaviour was different from the expected, if we take into consideration the original motive. It is, therefore, important to investigate not only the motives and formal purposes of tourist trips, but also the actual forms of behaviour during the trip itself, as the

three elements in question may differ consideratly from each other.

The fourteen categories /and subcategories/ mentioned above can be divided into three basic groups, which will serve as a starting point for a further typology of tourist trips. The first group cosists of tourists themselves /i.e. the subjects of tourism/. The second group comprises the forms of tourism including the categories from 2 to 11, i.e. the duration of the trip, its timing, period of deparature, size of the group, level of difficulty, organizers, character of the trip, its costs, types of tourist destinations, accommodation and means of transportation. This is the group of the so called objective factors. The third group includes subjective factors: purposes and motives of the tourist trip and actual forms of tourists' behaviour.

The basic types of tourism can be constructed from various combinations of these three groups of tourism. One must realize that it is not an easy task. There is a risk of oversimplification or of making the things much too complicated. In the latter case one might ask if in contemporary tourism it is possible to distinguish for example the following types:

- tourism of adults, both men and women, rich or well-off, town dwellers, white-collar workers of medium length of a trip, organised by travel agencies, easy, rather expensive, to towns and cities, with accommodation in hotels, by plane and coach, with a cognitive purpose and cognitive motives /but without stereotypes/, with the actual contact with the culture of the past,
- tourism of adults, both men and women, with children, well-off, town-dwellers, white-collar workers, of considerable length of a trip, in a small family group, of limited effort, organised by tourists themselves, to the seaside or to the mountains, with camping or caravaning, by car, with cognitive and recreational motives and purposes, connected with entertainment, occasionally with excessive drinking,

- tourism of people of "golden age", rich, organised by travel agencies, with accommodation in good hotels, by plane, by coach, with cognitive purposes and motives, confirmed by tourists' actual behaviour,
- tourism of young people, of medium standard or poor, mainly students, for holidays, of considerable length of a trip, in couples or in small groups, of limited effort /or qualified tourism/, organised by tourists themselves or state subsidized, cheap, with various tourist destinations, camping, hiking, by car, hitch-hiking, with cognitive, recreational, religious or profit-making purposes, with the same motives or with the need of "being together", with actual forms of behaviour according to these purposes, in order to discover "oneself", but occasionally connected with drug-taking and deviating sexual activity.

These are 'the examples which can illustrate the complexity of the problem.

In literature there exist several well-known typologies of tourists. M. Bassaud 11, for example, distinguishes four main types:

- 1. a sportsman seeking entertainment
- 2. a connoisseur seeking contact with works of art
- 3. a solitary seeking contact with nature
- 4. a spectator who wants to see as many places of interest as possible motivated by similar stereotypes.

Erik Cohen distinguishes four types of tourists:

- 1. organized mass tourist
- 2. individual mass tourist
- 3. explorer
- 4. drifter 12.

^{11.} Michel Bassaud: Sociologie des loisirs et du tourisme.UIOOT 1968.

^{12.} Erik Cohen: Towards a Sociology of International Tourism. Social Research 1972, Nr 39, p. 164-182.

Jost Krippendorf suggests, somehow jokingly, the following typology, which concentrates on tourists' negative image:

- 1. a ridiculous tourist who can be recognized due to his appearance
- 2. a naive tourist without experience, who cannot speak any foreign language, who asks silly questions
- 3. an organized tourist who would get lost without the group and the guide
- 4. an awful tourist who behaves as if the world belonged to him
- 5. a culturally indifferent tourist who spends holidays on a beach and takes no interest in the country visited,
- 6. a rich tourist who wants to buy everything and wants to be served like a prince
- 7. an exploiting tourist who makes use of other people's poverty
 - 8. a tourist who destroys nature
- 9. an alternative tourist who leaves the group, inspects unknown areas and paves the way for mass tourism 13.

Finally, Marc Boyer's typology of tourism should be mentioned as well:

- 1. discovering tourism
- 2. tourism of ostentatious expenses of "idling class"
- 3. tourism of participation especially of young people 14.

^{13.} Jost Krippendorf, op. cit. p. 94-95

^{14.} Marc Boyer: Le tourisme. Paris 1972

4. FUNCTIONS OF TOURISM

4.1. Notion of a function

The terms "social function" and "social role" are often used interchangeably. We talk about a function of a manager or a director. The term "function" is also often applied to indicate the effects of a particular element in a system or in the activity of a man, a group of people or a social institution. In its broad sense, the term "function" will refer to the whole of the effects in question.

We can talk about expected or factual effects. For example, a country doctor is expected to cure people. He does not only do that; he may be involved in building a medical centre as well. His factual function, i.e. the actual effects of his activity have surpassed the expected function. And vice versa: we expect the guide to tell us about the history of the town we are visiting, but he informs us only about its most important monuments. His factual function is, in a way, smaller than the expected one; we would say that he did not come up to our expectations.

The effects of the activity of man or an institution can be evaluated as good or bad, useful or useless, beautiful or ugly. While evaluating them we must precise the criteria we aply in the process. If we assume that regarding the purposes of a given system the effects are positive, we deal with a functional element, if they are negative - with a disfunctional one.

In our further considerations we are going to focus on the factual functions of tourism.

4.2. Functions of tourism

The effects of tourism can be analysed with regard to:
nature /the world of fauna and flora/
culture /man's achievements/

man /in two aspects: as an individual and a group/.

The function of tourism in relation to these spheres may be investigated by means of appropriate criteria as functions or disfunctions. If, for example, tourism stimulates the development of national parks and protection of natural environment, it can be said to be a functional factor of the system of nature in the area. If, on the other hand, devastation of natural environment takes place as a result of the development of tourism, the factor is regarded as disfunctional.

Similarly, if tourism leads to the protection of monuments and buildings, it is functional in relation to the culture of the region. If devastation of buildings and equipment begins - tourism is considered to be disfunctional.

These were only examples to illustrate the terms in question; in our further analysis we will concentrate on the functions of tourism with regard to human world: to man as an individual and to a social group.

4.3. The functions of tourism with regard to man

As it has been mentioned, we are going to discuss the functions of tourism in relation to an individual and a social group. We are particularly interested in the four categories of people "involved" in tourism.

The first group consists of tourists themselves. A problem arises, whether these are the people who regard themselves as tourists, or whom we considered to be tourists, and if so, according to what criteria?

The second group comprises the inhabitants of the visited areas. The third group includes the inhabitants of the countries or regions the tourists come from. When they come back, they bring various souvenirs with them, talk about their impressions and experiences /these tales have a surprising effect of a relation of an "eye-witness"/ and affect their fellow-citizens in a certain way. To the fourth group belong all those

people who organize tourism at the place of departure, on the way and at the destination. These are representatives of travel agencies, guides, animators, hotel staff, catering staff, teachers, and finally powerful international corporations of hotels or airlines, which have great influence on the economy of the country and on the state policy.

The functions of tourism with regard to man can be, according to what has already been stated, evaluated as "positive" or "negative", as functional or disfunctional. It is indispensable to establish the criteria of this evaluation. What are they?

They are connected with the previously discussed concept of man. If we assume that man strives for certain values, acts purposefully, is able to make choices among different values, the main thing becomes the hierarchy of these values. The values considered to be more important cannot come after the less important ones. Among various hierarchies of values, the one according to which "material" values, i.e. making the life more comfortable and pleasant, should follow the values which protect health and life, seems to be interesting and convincing. It will be difficult to disagree with those who say that sometimes human dignity is more important than health, or even life. For some people possibility of discovering the world, fulfilment of their cognitive needs, i.e. intellectual values, mean more than health. Others say that it is still more important to do good and avoid evil, even if the price for that is life. Moral values are the most important in this case. Religious people will associate these values with the so called supernatural ones. If this way of reasoning is right, the following hierarchy of values - from "the lowest" to "the highest" - is obtained:

- material values,
- health and life,
- intellectual values and those of human dignity,
- moral, ideological and religious values.



Does that mean that the "lower" values should always come after the "higher" values? In principle, they should. But we all agree that without satisfying the needs connected with the values of lower rank it is sometimes difficult to talk about satisfying the needs of the upper rank. The Romans used to say: "Primum edere, deinde philosophari": man has a right to eat his fill, to have a roof over his head and then he should take to studying. Stealing bread in case one is threatened with death of starvation is no longer a theft, a moral evil. It does not mean that one should achieve the highest standard of living and only then develop education or culture /which is a danger in case of many contemporary civilizations and families/.

Let us call the values connected with health and making life more comfortable - the values related to the level of life, the intellectual and those of "dignity" - related to the quality of life, and moral values - to the sense of life.

With this distinction in mind, it should be said that tourism is functional with regard to individuals /both tourist inhabitants of the visited areas/ when it is conducive to:

- with respect to the level of life
- with respect to the style of life
- with respect to the sense of life

- making life easier, recreation, entertainment, good health,
- education, a higher social status, development of receptivity to beauty, participation in culture
- sense of freedom, understanding the world and one's inner-self, behaviour according to one's own convictions, creative activity.

In relation to a social group /mainly to the visited community/ tourism is functional when it promotes:



- with respect to the level of life
- with respect to the quality of life
- with respect to the sense of life
- development of economy and technical infrastructure
- development of right human relationships - of education and culture
- processes of socialization, especially of young people; elimination of cases of social pathology

Tourism becomes disfunctional when it generates various social problems, especially in the sphere of social pathology. Social problems involve difficulties /or errors in social policy/ in relation to the sphere mentioned above: the level, quality and sense of life. Some examples to illustrate that will be provided in the next chapter. In order to explain the connections between tourism and social pathology, the latter term should be explicitly defined.

If comes from the word "pati", which means "to suffer". Pathology can be understood as a branch of science concerned with suffering, or, in its broad sense, with what causes it, i.e. irregular phenomena or processes. But it has become commonly accepted to consider pathology to be not only a science, but the very phenomena and processes which are abnormal. Thus, Adam Podgórzecki defines pathology as "a sort of behaviour, a type of institution, a type of a social system which remains in basic unsolvable contradiction with the universally accepted values of philosophy of life 15.

This definition of pathology is related to the system of values accepted by a given community. It is, in a way, identifying pathology with what people consider it to be. Pathology can be treated from the subjective or objective point of view. /Podgórecki's definition seems to be in accordance with the

^{15.} Adam Podgórecki: Patologia życia społecznego /Pathology of Social Life/. Warszawa 1969.

latter one/. If we accept the existence of objective values and a possibility of learning them in a joint effort of humanity, pathology will mean the phenomena and processes which are in contradiction with our common good - with regard to the level, quality or sense of life. From this point of view drug-taking will remain a case of pathology /because in the light of the present day medicine and psychology its harmful effects are unquestionable/, even though we can imagine a situation in which the whole democratic society takes drugs and declares that it is not a case of pathology at all.

The main source of social pathology is individual pathology. Ultimately, in my opinion, it is the case when an individual consciously chooses moral evil. It is a form of behaviour which is in contradiction with certain universally accepted norms. That is why it seems important to regard social pathology from the point of view of socialization processes.

During the conference at Jabkonna in November 1983 devoted to "Social threats and conditions, and methods of their overcoming", a paper by J. K. Falewicz was presented. Its title was "The internal and external determination of the phenomena of social pathology in Foland in the light of a panel discussion". According to the author "social problems" can be analysed from the point of view of potential possibilities of man's development and the values he realizes. Here, the disfunctionality of the system in man's development seems to be the criterion of social pathology and at the same time, the measure of this pathology can be considered to be the level of this disfunctionality. In this case we will deal not so much with the unquestionable deformation of the system, but with the deformation of man's development.

If we assume that social pathology comprises all that obstructs full development of man's personality, his self-realization, self-expression, his social adaptation, one of the most dangerous aspects of it is the pathology of socialization processes. This problem has been for some time a subject of interest of many authors ¹⁶.

^{16.} Jan K. Falewicz: Zewnętrzne i wewnętrzne uwarunkowania zja-

x x x

The way of realizing the functions of tourism, in relation both to the visited environment and to tourists themselves, depends on many factors on both sides. Various relationships are observable in this sphere.

In the first chapter of the book "Socjologiczne problemy turystyki" /Sociological Problems of Tourism/ I presented the relations between tourism and socio-cultural changes and personality changes.

I wrote: "The way of thinking I present in the subsequent chapters can be briefly summarized as follows:

Tourism is /.../ a process of an encounter of two cultures: the culture of the population of the visited regions and the culture of the population of the regions tourists come from.

This process causes specific social and educational effects both for the visited community and the tourists themselves.

It consists of five factors the analysis of which enables us to understand tourism as a factor of social change.

They are as follows:

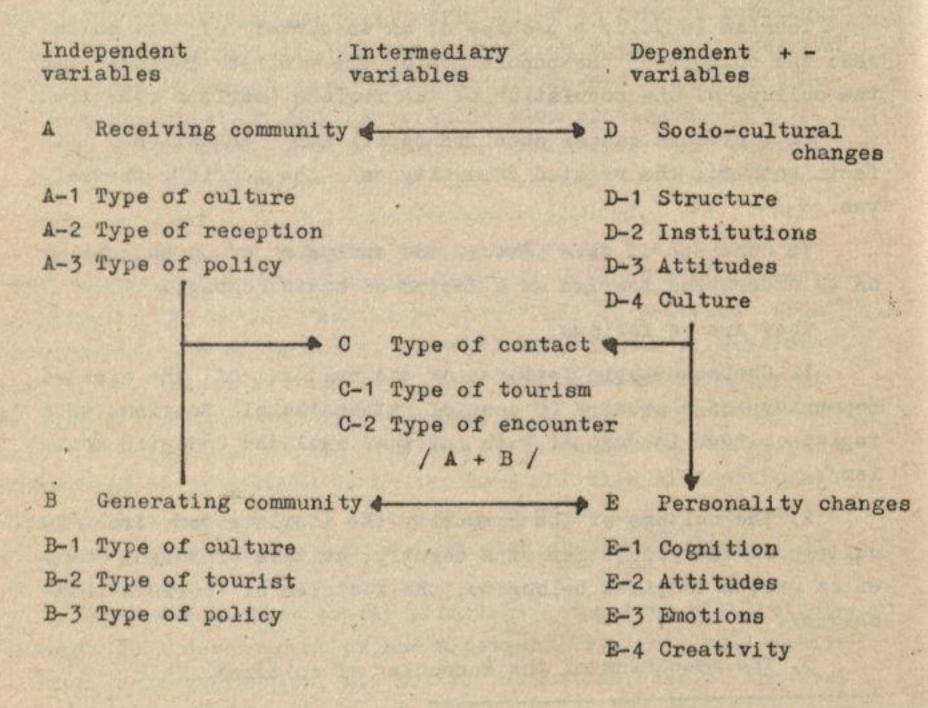
- 1. Characteristic features of the culture of the visited community /of a country in case of international tourism, of a region or town in case of both international and domestic tourism/.
- 2. The culture of the community the tourists come from /the culture of the population of a country, culture of social classes or groups tourists belong to, the features of tourists themselves/.
 - 3. The mechanism of the encounter of cultures.

wisk patologii społecznej w Polsce w świetle nadesłanych wypowiedzi /The Internal and External Determination of the Phenomena of Social Pathology in Poland .../. Jabłonna Nov. 1983 /typescript/

- 4. The directions of socio-cultural changes taking place within the communities of the visited regions.
- 5. The direction of changes taking place in the personality of tourists.

I also suggested a scheme of the relationships in question, which I am going to present in its original version 17. As a result of the discussions over the research work coordinated by the European Coordination Centre for Research and Documentation in Social Sciences in Vienna, the scheme has been modified.

The scheme of relationships between tourism and socio-cultural changes and personality changes.



^{17.} K. Przecławski, op. cit. p. 9-10.

5. TOURISM AND THE VISITED COMMUNITY

The analysis of the mutual relationship between tourism and the visited community will be conducted from the point of view of social and cultural environment, especially the environment of socialization and education of man. The dangers of contemporary civilization, including tourism, in relation to man's environment concern not only his natural environment, but generally, the place where education of man and shaping of his personality take place.

According to that assumption, the significance of the environment for shaping man should consist in:

- 1. providing him with a suitable level of life
- 2. providing the basis for the development of the quality of life
- 3. making it possible to implement the sense of life, especially through
- transmitting the traditions of native culture and information about contemporary world, i.e. transmitting the truth
- developing friendly relations between people, which would make it possible for man to grow up in a community, i.e. developing love,
- providing man with the ability to work and participate in culture i.e. developing his creativity,
- in order to implement all those ensuring man freedom.

What can be then the role of tourism in environment change so that it can stimulate and not obstruct man's development, and what is its actual role?

Let us now try to answer these questions.

5.1. Tourism and the changes regarding the level of life

The term "level of life" of man or a group of people is used when we mean all the conditions which stimulate man's phy-

sical development, provide him with financial means and technological facilities. The level of life will then include a
group of factors which refer to health: those which result from
the conditions of the environment, and those which are connected with medical care, i.e. the structure and functioning of the
health service. The level of life is measured by the income
"per capita", but other factors, not necessarily directly connected with the amount of money earned, such as the technological infrastructure of the locality and its services, etc. are
also important in this respect.

The problem is then what is the connection between the fact that a given locality is visited by tourists, and the occurence of positive or negative phenomena related to the level of life of the local community.

There have not been any systematic studies of this matter on a large scale, which makes it difficult to draw any definite conclusions. Moreover, as it is clear from our previous considerations the changes tourism brings about in the environment do not depend only on the type of tourism, duration of its influence, types of contacts between tourists and the local community, but also on a number of various factors related to the locality in question.

On the basis of the empirical material collected so far, it is possible to make general hypotheses /not definite state-ments/ about some recurring phenomena.

Undoubtedly, tourism makes the local population get richer. It is connected with the change in the system of employment, with letting rooms or producing and selling various goods which tourists buy. Many people leave their jobs in agriculture in favour of working in industry or tourist services. As a result, their profits increase. Letting rooms is sometimes more profitable than work in one's proper profession, so a farmer who lets many rooms and makes his living this way stops, in a sense, being a farmer. Letting rooms is connected with a better standard of new houses, providing them with all the facilities tour-

ists demand. It happens that farmers modernize their work in the fields so that they can have more time to "serve" the tourists. In this case we also deal with a factor which increases the level of life.

The influx of tourists can cause, and it often does, that the level of life of the local community will decrease in other aspects. It may not increase the profits of certain groups of people either.

The decrease of the level of life is mainly related to the sanitary conditions which get worse due to temporarily increased number of people, who stay in a given area, to the pollution of the air /cars/, soil and water, and to various difficulties the health service may encounter. The arrival of tourists makes it difficult for the local community to use their means of transportation and to get food and other goods as tourists buy them up.

Making profits can be the case only among certain social groups which are "open" to tourists, i.e. those people who modernize their households. There may not be any profits at all, only the above mentioned difficulties, in case of more traditional population who turns their backs on tourists. Another problem, widely discussed in professional literature, is that tourist localities depend on foreign capitals, on international chains of hotels and travel agencies, which make the profits from tourism go back to the countries the tourists come from. Some theoreticians, among them Pierre Lainé in his book "Libérons le tourisme", speak of the "neocolonialism" implemented by international tourism 18.

5.2. Tourism and the changes regarding the quality of life

We speak of the quality of man's life if its conditions enable his full physical, mental and emotional development, achieving a desirable social status and participation in culture.

^{18.} Pierre Lainé: Libérons le tourisme. Paris 1980 p. 275.

Therefore it is connected with fulfilling man's "spiritual" needs or, in other words, the needs of "higher order". The quality of life results, then, from the possibility of education, additional training and making a full use of culture. It depends on the conditions which make it possible for man to increase his position in the society, to have a social role in it, and to maintain his own dignity.

Is there a connection between visiting a tourist locality and improving or worsening of the conditions which decide about the quality of life of the local population? If so, what is this connection? It is more difficult to answer this question than the one about the level of life because this aspect is still more difficult to measure. On the other hand, the answer seems to be more important if we assume that the quality of life should mean more than the level of life.

Let us try again - with the same reservations in mind as before - to formulate certain generalizations on the basis of the literature on the subject and everyday observations.

The presence of tourists may force the local population to learn - at schools, to get formal education so that they can take up certain positions /hotel and catering schools/, to complete additional schooling /language courses, tourist guides, training/, to learn in a less formal sense - through the observation of tourists' behaviours and direct contacts with them.

The transformation of the locality into a tourist destination is often connected, as Marc Boyer 19 points out, with "discovering" unknown treasures of native culture by the local community and with the development of regional culture. This increases the possibilities of making use of cultural values, stimulates man's activity in the production of souvenirs or other articles connected with artistic handicraft.

Tourism, of course, facilitates making new social contacts.

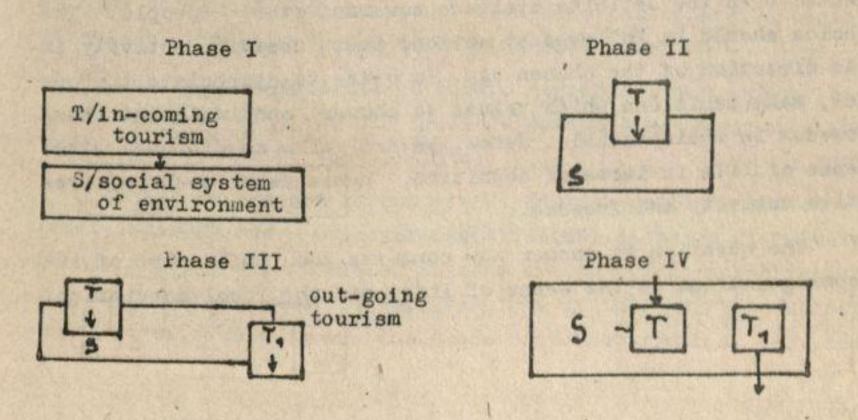
A tourist locality can become "open" /in a more direct way as

^{19.} Marc Boyer: Le tourisme, op. cit.

it is done by means of mass media/ to the world and national problems. Tourism also stimulates social promotion and performance of new social roles. It is often underlined that tourism introduces changes in the structure and functioning of a family so that the roles between the man and the woman, parents and children are altered. When it comes to letting rooms, the woman represents the family in relations with tourists, so her role gains in importance. Children are often brought up in a more permissive way; one can say that there exists a dependance between the presence of tourists and the processes of modernization within the family.

Here I would like to point out, that the essence of the changes in question lies in the fact that tourism gradually becomes an integral element of the socio-cultural system, i.e. the visited environment. In other words, the environment undergoes a transformation from a relatively closed system into an open one. In the first phase, scarce tourist arrivals are an exterior element in relation to the existing system. Gradually, they become more important in it, and at the same time /in most cases/ they stimulate the local population to practising tourism as well. Eventually, the permanent presence of strangers, i.e. tourists and tourist trips of the local people become a "normal" situation. The system has been transformed: it has become an open system. The following scheme illustrates the changes:

Transformation of the visited environment from closed system into open system.



Let us continue our considerations about the connections between tourism and the quality of life, and point out the negative phenomena in this sphere.

They concern the situations in which the presence of tourists in the visited locality breaks up the hitherto existing integration of the community, and brings about various conflicts. As a result the attitudes towards profits made from tourism and towards tourists themselves become polarized, and processes of disintegration take place. It is especially visible when strangers from other regions come to the given locality to live there, to build houses in which they begin letting rooms or for seasonal employment connected with serving tourists.

The results of the researches carried out so far underline the phenomena such as: commercialization of regional culture, disappearance of authentic culture, imitation. The objects which have always had an authentic religious value for the local population often lose this value when they become "a tourist attraction".

5.3. Tourism and the changes regarding the sense of life

We speak of the sense of life in case man strives at specific values which are the aim of his life. These values must be appreciated so that man will know what and why he chooses. Ultimately the choice always has a moral character and is connected with the definite attitude towards other people. The choice should be followed by action, i.e. creative activity in the direction of the chosen aim. In order to appreciate the values, make decisions which values to choose and implement them, freedom is indispensable. Hence, we are going to discuss the sense of life in terms of cognition, human relationships, creative activity and freedom.

The question to answer now concerns the influence of in--coming tourism on the sense of life of the local population. Is tourism favourable or not to discovering the world, shaping attitudes towards other people, creative activity and both external and inner freedom of the community in question?

In my opinion, in the sphere of cognition, i.e. transmitting the truth, tourism broadens intellectual horizons of the people who live in the visited environment, providing information about the world and all its different aspects. At the same time we must be aware of the fact that the image of the world is, to a certain extent, false. Judging from tourists' behaviours the local inhabitants create an image of an average citizen of the country they come from. The image is incorrect, because a tourist does not represent an average citizen and his behaviours are not typical. We deal with a form of holiday behaviour, which is very often characterized by an "ostentatious" way of spending money.

While discussing the problem of human relationships it is often said that tourism is favourable to dissemination of tolerance, that it brings nations together, that it is a factor of positive change of the so called "ethnic attitudes". It is said to be "a passport to peace".

On the other hand, it is often stressed that tourism brings about polarization of attitudes, disturbs social relationships in a given environment and sometimes breaks up the local community. The changes of the relationships within the family are often ascribed to the patterns represented by tourists. Tourism is also connected with many phenomena from the sphere of social pathology, which are going to be discussed later on.

Tourism can stimulate authentic regional creativeness, but it can also develop various forms of consumptive approach and tendencies of making easy profits.

As far as freedom is concerned, tourism enables contact at least indirect one - with various different patterns of culture. It may enlarge the sphere of freedom of the local inhabitants. But on the other hand, it deprives them of their living space, makes it difficult to use the means of transportation, services

and even forces out the original inhabitants from the tourist locality. In this respect it can be treated as a factor of coercion.

5.4. Tourism and social pathology

In the analysis of various functions of tourism, phenomena of social pathology were also mentioned. It was pointed out that in certain cases tourism might give rise or develop processes of social pathology in the visited environment /and among tourists/.

The connections between tourism and social pathology have not been thoroughly investigated yet. The results of the researches and experts' opinions are not unanimous.

Some of them maintain that tourism is a factor that stimulates pathology, others think that warning against such dangers is an exaggeration. In my opinion attention should be paid at least to some of them.

One of the main phenomena of social pathology is drug-taking. Tourism seems to play a significant part in the dissemination of this bad habit both among young tourists and the youth of the visited locality.

It is also evident that one of the consequences of the influx of tourists is an increase of prostitution. A relatively new phenomenon in this sphere is the so called "prostitution tourism", which means organizing tourist trips the purpose of which is making this type of contacts.

Many research workers and observers stress the fact that in some countries the presence of tourists and the example they set have a negative influence on the local youth. Tourists spend a lot of money and young people want to do the same. Tourists do not work; young people do not want to go to school or work, either. There are cases of youth going astray and of juvenile delinquency which are often the result of the presence of tourists.

Is there a similar relation between criminality of adults and in-coming tourism? The opinions in this matter differ considerably. In my opinion such relations exist in case of illegal trade and criminality in the field of economy.

Perhaps the phenomenon of making excessive profits out of tourism by part of the local population /and the outsiders "investing" their money in the locality/ should also be treated in terms of social pathology.

In any case the occurence and intensity of connections between in-coming tourism and phenomena of social pathology in the tourist localities call for further empirical research. The problem is of utmost importance and the results of the investigations will influence the directions of social policy regarding the development of tourism.

6. TOURISM AND EDUCATION

As it has already been stated in the previous chapters, tourism affects man to a great extent. Can we thus say that people who practise tourism change because of that fact? What sort of changes are these? How do we know that these changes take place because we practise tourism? And what does it mean "to practise tourism"? Are any "positive" changes /the ones we are mainly interested in/ involved when a person goes on a three-day trip? Or only when he/she has been practising tourism systematically and for a long time? And what does it mean "systematically" and "for a long time"?

The answer is not simple, as all sorts of researches into the changes in man, especially those influenced by one isolated factor, are very difficult. Contrary to a common belief that "tourism educates" it is not easy to support this thesis with actual, methodologically correct results of empirical researches. We can even conclude that the statement tourism corrupts may be equally correct, to the dismay of some people. Practising tourism /like practising sport/ is not a magic remedy which can cure man morally. It depends on many factors whether tourism fulfills any educational functions or not and to what extent, and whether - in some cases - it is not an anti-educational factor.

Let us try then, as it was done with regard to the changes in the visited environment, to formulate certain hypotheses /not definite statements/, which would shed some light on the problem in question.

I suggest the same scheme we followed while analysing the change in the visited environment with regard to the sense of life. Man's education and formation take place on this level which, by no means, depreciates the importance of such spheres as wholesome and recreational functions of tourism.

Let us assume that the basic values people strive at /those especially important in the process of education/ are truth, love, creativity and freedom.

It can be said /and accepted as a criterion in further analysis/ that the educational impact of tourism can be observed as a continuum between:

- a search for truth /wisdom, inner steerability/ and mendacity,
 - alterocentrism /achieving benefit for other people, love/ and egocentrism /even hatred/,
 - creativity /reflectiveness, ability of innovation/ and consumptive approach /imitation, passiveness/,
 - freedom /independence/ and consent to constraint /also inner one/.

6.1. Truth versus mendacity

It is widely believed that cognition is one of the basic functions of tourism with regard to man. Tourism teaches us, enlarges our knowledge about our country and the world. Such statements have already become truisms.

Practising tourism involves a direct personal contact with nature, culture /both the culture of the past and contemporary culture/, social life i.e. that of the local population. The contact in question concerns all the three, or at least the first two spheres mentioned above. The specific value of cognition lies in the fact that it is reached directly, and not by means of books, magazines, films, television or radio. A personal contact differs from an indirect contact in a qualitative way. That is why a direct account of where we have been, what we have seen, heard and experienced is especially appreciated.

Learning the world through tourism is the basic element of the educational function, especially /for obvious reasons/, regarding youth. A tourist learns to observe nature and human achievements, culture of the past, monuments of culture, museums, contemporary culture, industry, construction, agriculture, handicraft and art. He observes the life of other people; their be-

haviours, habits, customs and social institutions. He compares them with the ones he is familiar with and discovers the similarities and differences.

A tourist has also a chance to discover himself. His rhythm of life is different, he is free from duties, does not need to hurry, so he has more time to analyse himself...

But let us look at this problem from a different angle. A tourist is very often steered by all sorts of advertisments, stereotypes, the programme of a trip. A tourist trip is often limited to a very superficial acquaintance with the visited country or locality. It is especially true in case of social life. It happens that the only people a tourist meets are: a receptionist at the hotel, a guide and a shop-assistant. But even receptionists have been in some modern hotels in Japan replaced by computers. So the type of tourist M. Rassaud called "a spectator" /who wants to see as many tourist attractions as possible/ becomes more and more popular.

The programmes of tourist trips are very often overloaded; there is no time to experience a particular atmosphere of the visited locality. They are often one-sided; focused rather on monuments of culture than on contemporary culture, and still more rarely, on contemporary life.

The image of the visited country is often false as tourists take only "pars pro toto". It is limited to particular tourist attractions, which are treated as the essence of the matter in the process of cognition during the tourist trip. The suggestions in folders and postcards in which, for example, the Palace of Culture symbolizes Warsaw, promote such behaviours.

6.2. Alterocentrism versus egocentrism

A trip enables an authentic contact of a tourist with other people: its organizers, guides, other tourists and the population of the visited regions. These encounters may have more or less personal character and may lead to an exchange of specific

cultural and moral values. We can learn from one another and we can transmit our knowledge to other people. During a tourist trip true human friendships can come into being. We can also learn tolerance for different behaviours and views.

Tourism stimulates then shaping of our attitude towards other people /and towards nature and culture as well/. Qualified tourism, in particular, can bring people together in their joint effort, overcoming difficulties and incuring dangers. Tourism makes it possible to develop man's attitude towards himself, to "check" himself, to increase his requirements of himself, sometimes to improve his own frame of mind.

As before, other aspects of the problem are going to be analysed as well. In the first place, it happens quite often that tourist trips are organized in such a way that contacts between tourists and the local population or even between tourists themselves are very scarce.

It does not necessarily mean that tourism is disfunctional. The function in question, i.e. that of forming human relationships, is simply not manifested in this particular case.

Secondly, if the encounter takes place, it is limited to the contact of "social roles" rather than people. It is not an "authentic" encounter between people.

Thirdly, the contact may involve treating other people in an instrumental way, which is visible in the attitude of a specific category of tourists to some categories of local inhabitants. Swaggering of tourists, treating the country-dwellers or the inhabitants of developing countries as people of "lower category" is a frequent phenomenon. And, vice-versa, local inhabitants often treat tourists with antipathy or hostility.

Tourism is thus a sphere in which formation of negative. egoistic attitudes, animosity in human relationships and instrumental way of treating other people can be observed. Social and moral norms are often disregarded as well. These aspects of tourism will also be discussed while analysing the connections

between tourism and freedom.

6.3. Creativity versus consumptive approach

Our next question is whether tourism has any significance for man's creative activity? What I mean is the whole of man's activity connected with carrying out the essential aims of his life.

It is often pointed out that one of the basic aims of recreation is man's physical and psychical regeneration. Undoubtedly, recreation makes us fitter and stimulates more active work after holidays.

If we assume that creativity includes our self-improvement, overcoming oneself, setting oneself various requirements and acquiring specific abilities, tourism, especially qualified tourism, provides the conditions for such development. It also teaches us how to function within a group which, for example, undertakes an expedition, to play the definite role in this group.

Tourism can stimulate creative work in a narrow sense of the term, especially in the field of art /e.g. plein-air paintings/ or scientific research. Some writers find it easier to work in the mountains than at their permanent residence. A number of great works of art resulted from change of natural or cultural environment of their authors.

The connections of a different type between tourism and creativity can be observed when tourists, especially youth, do some jobs for the benefit of the local population of the visited areas. It is the case in Poland within the framework of domestic tourism and in other countries - within international tourism 20.

^{20.} I discussed the problem at length in the book "Socjologiczne problemy turystyki" /Sociological Problems of Tourism/ p. 132-135

But contrary processes occur as well. Popular patterns of consumptive approach, passive recreation and "easy tourism" seriously weaken the actual connections of tourism with shaping people's creative attitudes. Many tourists are interested only in pleasure, entertainment, shopping and visiting tourist attractions which are marked with a respective number of stars.

If we add to it lack of the so called culture of behaviour, destroying natural and cultural environment, littering the ground, polluting water, excessive noise etc., the whole situation is far from the ideal of man's creative attitude.

6.4. Freedom versus constraint

Freedom has always been associated with tourism. We are free from professional and household duties. We can go in any direction. We can do what we feel like doing. We can experience various adventures. It is our exterior freedom - nobody makes us do anything. It is our inner freedom - we are independent of our habits.

This kind of tourism is praised in songs. Tourist trips like these are unforgettable.

Unfortunately, things may be completely different. We cannot go where we want, we can only move along especially prepared routes. We do not experience any risk and adventures because
first of all we need safety and comfort. We cannot restrain
from drinking and other habits - we are internally dependent. We
are influenced by advertisments and stereotypes. We do not
visit the places we would like to visit but the ones we "should"
see.

Feeling free from obeying moral norms which regulate our everyday life, we treat this freedom as freedom "from" and we follow our fancies, impulses and imitate other people.

We often exceed certain limits and our behaviour during a tourist trip can be called deviating. We may wonder if here tourism becomes the cause of the phenomena of social pathology /also regarding its influence on the tourist/.

6.5. Pathology of tourist behaviours

The sense of freedom mentioned above results from the weakened social control during a tourist trip. If the movement from
the country to town was caused by the need to escape from strenous social control characteristic of the local community, a
tourist trip is, sui generis, an escape from these forms of social control which are present even in an urbanized society.
The misuse of freedom may lead to various forms of pathological
behaviour.

They include:

- 1. Excessive drinking, which is the case both during long trips /e.g. tourist vacation/ and short excursions. It does not exclude young people who work and study and even teenagers.
- 2. Drug-taking /which was discussed earlier/connected with international tourism of youth.
- 3. Among the phenomena of social pathology enumerated earlier, there were: conformity, passiveness, instrumental way of treating other people and devastation of environment. If they occur with considerable intensity, they may have a pathological character and they concern tourist behaviours as well. In this case conformity means the behaviours identical with the ones of other people, lack of our own interests and the values we search for. These are the behaviours of an "organized tourist" mentioned by Krippendorf in his typology /see chapter 3/.
- 4. Passiveness, which is characteristic of a "culturally indifferent tourist" /according to Krippendorf's typology/. It is often connected with a demanding approach, with a conviction that "this is my due".
- 5. Instrumental way of treating people from the countries or regions which are considered culturally lower than the coun-

try /region/ tourists come from.

- 6. Devastation of natural and cultural environment.
- 7. Deviating sexual activity.
- 8. Illegal trade.

Social pathology may concern institutions, processes, groups and individuals. The question is whether it is justified to speak of the pathology of tourism as such and that of tourist institutions?

If we compare the original functions of tourism with its actual functions, the answer is "yes". If tourism is supposed to be a factor of the increase of the level, quality and sense of life of both tourists and local inhabitants and if it is treated first of all as a source of profits, as "business", we deal with the pathology of an institution.

6.6. Tourism versus resocialization

The researches into the process of resocialization through tourism are discussed in a book "Tourism versus Man and Society" 21. I would like to quote fragments of the conclusions.

"Tourism, with all its functions, may be an element of resocialization in case of young social misfits.

This function can be analysed from two complementary points of view: individual and social.

bring about positive changes in young people's personalities.

/.../ The change of the environment and of the rhythm of life,
which is an essential element of a tourist trip, makes it easier for young people to give up the hitherto existing socially
undersirable values and to become open to other values. A tourist trip is often associated with carrying out - at least part-

^{21.} Turystyka a człowiek i społeczeństwo /Tourism Versus Man and Society/ 1984. Collective work. Edited by K. Przecławski p. 113-121.

ly - the need for freedom, the choice of the new values; in this case, it is their "own" choice, made at their own free will, and not under obligation.

/.../ From the social point of view practising tourism creates the conditions for new relationships within a group, which replace the hitherto existing undesirable system of relations /e.g. the so called "alternative life" in prisons/. It facilitates new social contacts and relationships".

And one more remark to conclude the present chapter. In the previous chapter the phases of the transformation of a tourist locality from "closed" into an "open" one /in which tourism becomes an everyday element of the system/ were discussed.

The point is that in all considerations concerning the changes in tourists' personality influenced by practising tourism, this factor should be taken into account.

In his article "Tourism and Culture Shock" ²² A. Furnham presents his conclusions with regard to the problem in question. According to him, there is a connection between the duration of the sojourn in a visited locality and the degree of stress. The longer is the sojourn, the graver are the symptoms of stress. Hence, as a principle, a tourist sojourn is better than moving for a longer period of time to another place. The symptoms of culture shock /according to Oberg/ result from the loss of all the familiar signs and symbols of social relationships, the effort in the assimilation to the new culture, the loss of the social and professional status, the loss of friends, feeling of being rejected by the new culture, and inability to act in the new environment.

Smalley distinguishes four phases of assimilation:

- fascination with the new culture
- feeling of hostility and frustration

^{22.} Adrian Furnham: Tourism and Culture Shock. Annals of Tourism Research 1984 nr 1

- learning and adaptation
- biculturalism.

In case of tourists we deal only with the first phase, i.e. fascination with the new culture.

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7. SOCIAL POLICY WITH REGARD TO TOURISM

7.1. General assumptions

Tourism is a phenomenon which develops according to many factors, which have already been discussed. Similarly to other phenomena, such as spatial development, industrialization or education, the direction of its development affects the society. People try to interfere in the processes which take place in this sphere and to control them. Such attempts are being made on the central level - by the governments of the countries, and on the level of regions or localities. The chances of success are different in the countries of planned economy and in those of free market economy. But the more the society is concerned with the effects of various phenomena, the more it tries to influence their course.

Appropriate social policy with regard to tourism is being conducted by the governments of many countries /also on an international level/ and on regional levels. It has economic, legal and spatial aspects. But it should also involve social, cultural and educational elements. In other words, the leading policy should treat man as the supreme value. It should be based on the values regarding the sense of man's life, not only its level and quality. In this sense the concept of basic values should define the scope of economic or spatial policy and not, as it often happens, the other way round.

Let us underline it once again: tourism is a complex of possibilities both for the development of man's personality and for the development of the visited environment. At the same time it can present a danger in both these aspects as it may bring about various phenomena of social pathology.

In order to reduce this danger, to make the functions of tourism more and more "positive", various actions should be undertaken, e.g.:

⁻ preparing tourists, especially youth, for practising

tourism, shaping their motivation /a task for the family, school, enterprises, social organizations, mass media/

- popularizing particular forms of tourism, especially for young people, and providing conditions for its development
- shaping the receiving policy in such a way that certain values may be accomplished due to tourism regarding both tourists and the local population
- implementing the system of education and training of personnel and many others which I am not able to discuss here.

The most important thing is that tourism should no longer be treated in economic terms as a source of profit. "Humanization" of tourism should take place instead.

Among other factors, scientific researches can, to a great extent, facilitate the right social policy. I would like to discuss this point at length.

7.2. Scientific researches

The main problem in the sphere of tourism - in all its various aspects and dimensions - is the place and the role of tourism in the social, cultural and economic development. The crucial question can be put as follows: by what changes are man, society and culture being affected due to the development of tourism and the environment - being transformed because of in-coming tourism? All the considerations should refer to the concept of man as a subject of activity in the sphere of the already mentioned values: discovering the world and one's inner self, attitude to other people, creativity and freedom.

From this point of view a programme of scientific researches for the years 1986-1990 might consist of four basic sections:

I. The analysis of the conditions which enable /facilitate or impede/ the development of tourism /domestic and international/.

- II. Assessment of the present state of tourism and the prediction of the directions of its development.
- III. Assessment of the effects of the development of tour-
 - IV. Suggestions for the social policy.
 - I. The analysis of the conditions would involve
 - 1. social and psychical conditions -
 - 1.1. Need for tourist trips /recreational and others/ according to social background.
 - 1.2. Possibilities of tourist trips according to one's health, financial status, family situation and others.
 - 1.3. The history of tourism
 - 2. Legal conditions
 - 3. Economic conditions
 - 3.1. Conditions of tourist infrastructure
 - 3.2. Trends in pricing policy
 - 3.3. Means of transportation
 - 3.4. Catering
 - 3.5. Others services
 - 4. Labour conditions
 - 5. Spatial conditions
 - 5.1. State of natural values
 - 5.2. State of cultural values
 - 5.3. Environment protection
 - 5.4. Spatial development
 - 6. Conditions in the sphere of organization and management of tourism
 - 6.1. The system of organization and management
 - 6.2. The system of information and advertising, the use of computers
 - 6.3. Functioning of various tourist units: tourist enterprises, social organizations, schools and other enterprises.

- II. Assessment of the present state of tourism and prediction of its development would refer to:
 - 1. The size of tourist traffic/domestic and international/
 - 2. Regionalization of this traffic
 - 3. Types of tourism
 - 4. Long and short-term conditions.

III. Assessment of the effects would concern:

- 1. Spatial effects for the natural and cultural environment and spatial order
 - 2. Economic effects for the national and world economy
 - 3. Social effects
 - 3.1. For the level of life
 - 3.2. For the quality of life
- 3.3. For the sense of life of tourists and the population of the visited regions.

IV. Suggestions for the social policy:

- 1. A system of support for specific directions of development and forms of domestic and international tourism by the government and regional authorities.
- 2. A programme of education of young people through tourism /tasks for the family, school, social organizations, mass media/.
- 3. Suggestions for regional authorities regarding the receiving policy.
- 4. A programme of tourist infrastructure development. Models.
- 5. A programme of the development of tourist economy. Models.
- 6. A system of organization and management /computerization/.
 - 7. Vocational training.
 - 8. A project of legislative solutions.
 - 9. A programme of scientific researches.

10. Editing policy. Mass media.

This type of programme of scientific researches must be implemented by multidisciplinary groups. The research into tourism is carried out by the representatives of various fields, especially of:

- biology, medicine, physical education,
- philosophy, psychology, pedagogics,
- sociology, anthropology of culture, economics, law, organization and management,
 - geography, architecture, spatial planning,
 - history, social policy.

A question arises if there are sufficient grounds to use the term "science of tourism" or "general theory of tourism" ? Or are there still various "sciences of tourism"? In my opinion the present situation does not allow to use the first term. We are still dealing with particular sciences, each of which considers tourism from its own point of view. General theory of tourism, if it is possible at all, belongs to the future. In order to complete it, various multidisciplinary and interdisciplinary researches are necessary. At present the research workers, who represent different disciplines, carry out their investigations independently from each other The research problems are formulated in terms of their discipline, which can be observed in the very definition of tourism. Interdisciplinary researches should attempt to answer the same questions by different disciplines. Gradually, syntheses in meta-language should be achieved. As it was the case in humanities, where man has been divided into organism, psyche, economic unit etc. and where now attempts are being made to treat him as a whole, in tourism we should strive at comprehensive understanding of its essence, which is a specific form of man's behaviour, or, perhaps, his way of living.

CONCLUSIONS

The European Coordination Centre for Research and Documentation in Social Sciences in Vienna initiated at the end of 1982 international comparative researches into tourism in its socio-cultural context as a factor of change. On the assumption that the hitherto conducted researches in tourism have disregarded social and cultural problems /in comparison with economic problems/ and the ones which had been completed were not uniform from the methodological point of view, a compact programme was decided upon of interdisciplinary researches with the application of uniform methodology and research tools. The results will provide a better basis for appropriate social, economic and spatial policy regarding tourism in many countries.

The main result of the researches should make it possible to define which factors determine the development of tourism in the direction we called type "A" and which - in type "B".

Complete information on the researches in question has been published in a paper edited by the centre in Vienna. Its author, prof. Jozef van Doorn 23, is one of the members of the coordinating group.

^{23.} Vienna Centre Newsletter nr 23/24 Spring 1985. Occasional Paper on the TOUR project - Tourism, in its Sociocultural Context, as a Factor of Change. Edited by Jozef W. M. van Doorn.

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