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## Philosophical reflections on tourism

### Abstract

The aim of the article is to reveal the essence of tourism as means of outlook formation of a person. The following research methods were used in the paper: desk research analysis of the literature on the subject, Internet sources. Analysis of the collected material allowed the following conclusions: one of the factors influencing tourism development is the need to verify traditional understanding of tourism. According to the authors, ideological, cultural, humanistic, ethical, cognitive, etc. aspects of tourism should be emphasized. Taking this into account, we consider tourism as a factor influencing general worldview of man. In this regard, tourism gives reasons to perceive it from a philosophical perspective, including epistemological, social, axiological, spiritual and other aspects. When considering the phenomenon of tourism from a philosophical point of view, it should be emphasized that tourism promotes unification, communication and socialization as well as the spread of ethical values in a spirit of mutual understanding and respect.

**Keywords:** tourism, human, world view, philosophy of tourism.

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## Introduction

It is known that philosophy develops the notion of a general, universal form of cultural wealth, manifests and formulates invariant principles of human attitude, worldview and worldview in theoretical concepts and generalizations<sup>1</sup>.

The urgent task of philosophical culture is to carry out a dynamic substantiation of the methodology of finding solutions to ever-more complex natural and social problems that are rapidly changing, to inspire a person in his/her search for a sense of life, included in the new world of tourist realities, processes, travels<sup>2</sup>.

Modern philosophy, as a style of thinking, tries to approach social consciousness as much as possible. Evidence of the actualization of the practical role of philosophy is the affirmation of humanitarian pragmatism, philosophical doctrine, which, rejecting all kinds of claims to absolutes, tends to shift the philosophical study of the critical and empirical spirit of the natural sciences, proclaiming the primacy of the intersection of objective, social dimensions of experience and science<sup>3</sup>.

This feature of modern philosophy explains the fact that the range of the use of philosophical theories on the realities of social life and human activity has significantly expanded. This is especially true for such a branch of philosophical theory as social philosophy. In this context, the legitimate problem of the „philosophy of tourism” is quite legitimate<sup>4</sup>.

**The purpose** of the work is to reveal the essence of the philosophical reflection on tourism as a means of shaping the outlook of a person.

## Research methods

To realize the goal, theoretical analysis and methodology were used<sup>5</sup>.

<sup>1</sup> V.S. Pazienuk, *Filosofia: navch. posibnyk*. K.: Akademydav 2008, p. 280.

<sup>2</sup> *Filosofia i intehratsiiasotsial'no-humanitarnohoznannia* (materialy kruhlohostola. Voprosyfilosofii, 2004, №7, pp. 75–84.

<sup>3</sup> R. Dzh. Bernstajny, *Vozrozhdenie prahmatizma*. Voprosy filosofii, №5, 2000, pp. 12–20. V.S. Pazenok, *Filosofia turizmu v systemi filosofsk'kykh znan'*. – Naukovi zapysky Kyivs'koho universytetu turizmu, ekonomiky i prava. Seriya: Filosofsk'ki nauky, 2010, Vyp. 8, pp. 7–22.

<sup>4</sup> V. Pavlovskyy, *Stanovlennia filosofii turizmu i ontolohichnyy aspekt*. Visnyk Kyyvsk'koho natsional'noho torhovel'no-ekonomichnoho universytetu, 2006, №5, pp. 99–110.

<sup>5</sup> B. Mytskan, J. Rut, P. Rut, *Vikovi osoblyvosti rekreatsinyo – turystychnoi diial'nosti// Fizychnye vykhovannya, sport i kul'tura zdorov'ia u suchasnomu suspil'stvi*: zb. nauk. prats' Volyns'koho natsional'noho universytetu imeni Lesi Ukrayinky, 2011, Luts'k: Vezha, № 4 (16), pp. 48 – 52.

## Research results

Studies of tourism serve as an important component of a more general theoretical education of the theory of tourism – a specific socio-economic and socio-humanitarian discipline. The tourismology includes a technological part, which has got a synthetic character and is characterized by branched inter-scientific connections. French tourism theorists, Serge Perroux and Jean Michel Oener<sup>6</sup>, emphasize that tourism theory should contribute to the development of tourism industry. At the same time, the tourism industry itself is understood as a social and individual activity, covering the most diverse sectors and forms of social culture.

Terminological certainty, meaningful load of conceptual units of tourismology is an obligatory requirement of its constitution and “legalization” as an independent scientific theory and educational and methodological discipline. From this point of view, particular emphasis should be placed on the methodological significance of those developments of the conceptual apparatus of tourism, which is contained in the Tourist Dictionary-Reference<sup>7</sup>.

Not every travel can be called tourism, not every tourist-traveller. But it remains indisputable that any tourist activity is wandering, and every tourist is the person making a journey, as V. Sorskii successfully noted. In the history of Ukrainian culture, he writes, in the depths of human mentality, the desire for a journey to meet “others”, the desire to understand another culture, to join it, to expand the world of one’s being...<sup>8</sup>

Because of the need to study the relationship between the concepts of tourism and travel Professor MM Kiselev [8] draws attention to it and in his opinion: “tourism is a pleasure of curiosity and an inseparable element of regional studies and an effective means of adequate formation of a person’s worldview”, and “travelling is familiarity with the world”. However, despite the importance of clarifying the terminological significance, the case of tourism science and, above all, the development of the philosophy of tourism, is far from being exhausted. One of the factors stimulating the creation of tourism is the need to revise the traditional understanding of tourism as purely travel and recreation. In the authors’ opinion, this, in its turn, implies an emphasis on the ideological, cultural, humanistic, cognitive, ethical, aesthetic, communicative significance of tourism as a specific social institution and a phenomenon of universal human culture. In this aspect, the main object of tourism studies is not hotels, campsites, tourist agencies and agencies, and the person who travels.

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<sup>6</sup> P. Serzh, Zhan Mishel’ Oerner, *Neobkhdnist’ “turymolohiii” – “Naukovi zapysky KITEP”*. K., 2001, Vyp. I, pp. 75–84.

<sup>7</sup> V.K. Fedorchenko, I. M. Minich, *Turist-s’kiyy slovnyk-dovidnyk*. Navchal’nyy posibnyk. K., 2000, p. 215.

<sup>8</sup> V.S. Hors’kyy, *Podorozh yak fenomen kul’tury. Vseukrayins’kiy kruhlyy stil “Filosofia turyzmu”*. 2002, K., pp. 25–32.

Travel – one of the key concepts of the thesaurus of tourism: “the kind of activity, which is called tourism, includes the organization of travel and the hospitality industry”<sup>9</sup>. The methodological significance of the concept of journey is indicated by many theorists of tourism<sup>10</sup>. Journey is just one form of social activity of man, manifestation of his way of life. However, a traveller (a scientist, a scientist, a businessman, a pilgrim, a vacationer, a country scientist, an athlete, etc.) - is not just a user of a tourist product moving in space and time, but a person who travels along the journey to the world of nature and cultural artefacts, to the ethno-cultural space of other territories. It is this person that forms the epicentre of the philosophical reflections of tourism<sup>11</sup>.

The problem of tourism in its theoretical and methodological aspect has begun to be sufficiently vigorously comprehended and developed by many specialists in recent years<sup>12</sup>. It should be noted that in the field of the research, there are numerous points of contact of tourism studies with political science, history, ecology, sociology, jurisprudence, cultural studies, ethics, religious studies, anthropology, economics and marketing, pedagogy and psychology, geography and ethnography. An in-depth work on the terminological definition of the specifics of the phenomenon of tourism is of particular importance for the creation of “tourismology”. This is not only an important scientific task, but also a practical need. The imperfection of the conceptual apparatus, the inconsistency of terms and definitions, the arbitrariness of the treatment of many categories significantly affects the content of tourist statistics, official reporting, which analytically reflects the true state of development of various types of tourism, both in Ukraine and abroad.

The philosophy of tourism, like any other theoretical reflection, first of all tries to find out the essence of tourism in the conceptual way, to present it categorically. It is very difficult, because tourism is a multi-faceted phenomenon of social life and cannot be unambiguously characterized. It is obvious that tourism

<sup>9</sup> Ph. Kotler, D. Bouen, D. Meyken, *Marketynh. Hosteprymstvo. Turyzm*. 1998, p. 320, V.K. Fedorchenko, *Turyzm i narodna dyplomatiia // Filosofiia i kul'turolohiia turizmu*. 2001, K., pp. 35–42.

<sup>10</sup> P. Serzh, Zhan Mishel' Oerner, *Neobkhidnist' "turyzmolohiii"* – “Naukovi zapysky KITEP”. K., 2001, Vyp. I, pp. 75–84.

<sup>11</sup> B.M., Mytskan, L.M. Zhyrak, A. Podolski, *Turyzm dlia ditey z okremymy vydamy nepovnospravnosti. Naukovyy chasopys natsional'noho pedahohichnoho universytetu imeni M.P. Drahomanova*. Seriya 15. Naukovo – pedahohichni problemy fizychnoyi kul'tury (fizychna kultura i sport). Vyp. 13, 2011, pp. 189–192.

<sup>12</sup> D. Uoker, *Vvedenye v hosteprymstvo*. 1999, p. 187, V.S. Hors'ky, *Podorozh yak fenomen kul'tury. Vseukrayins'kiy kruhlyy stil “Filosofiia turizmu”*. 2002, K., pp. 25–32, M.M. Kisel'ov, *Turizm i pryrodoznavstvo – filosofo'ko-svitohlyadnyy aspekt. Vseukrayins'kiy kruhlyy stil «Filosofiia turizmu»*. K., 2002, pp. 62–69, V.K. Fedorchenko, *Turyzm i narodna dyplomatiia* 2001, // Filosofiia i kul'turolohiia turizmu. K., pp. 35–42, V.S. Pazenok, *Fenomen turyzma: “chelovecheskoe izmerenie”*. – Hostinichnyy i restorannyy biznes, 2001, № 1 pp. 78–82.

is a multidisciplinary and multi-factorial phenomenon. It can be presented as a set of infrastructure, hospitality, freedom of movement, quality of tourist products starting from the kitchen quality and ending with the quality of environment, personnel competence, transport, communal services efficiency, tourists security service. Tourism serves as a cross-sectoral complex, where a tourist product is formed and implemented as a type of economic activity, human activity and the way of spending leisure time. Today's tourism has become an effective means of so-called national diplomacy and important factor in communicative culture<sup>13</sup>.

It should be emphasized that tourism is a public sphere of hospitality, which demonstrates its service and non-technological character. The institution of hospitality is one of the oldest in the history of human civilization. Hospitality (from the Greek – Proxenia) had been developed already in ancient Greece<sup>14</sup>. Eventually hospitality has become an industry with millions of workers providing hotel and restaurant business, recreation and entertainment for tourists, satisfying their needs and interests.

Representing tourism as a spiritual and socio-cultural phenomenon, as a kind of multifaceted human existence projection, the expression of its social and spiritual essence, philosophy also performs a methodological function to other tourism sciences, enriching itself in ideological and anthropological sense with their scientific developments. Today, the philosophy of tourism gradually acquires a certain autonomy within the world social philosophy. There is a range of problems in tourismology that can be analyzed only by philosophical means and spoken in the language of philosophical concepts such as development, truth, justice, freedom and responsibility – emphasizes I. Zyazun<sup>15</sup>. However, the greatest attention should be paid to tourism in terms of philosophical and social stipulation of it as a *method* and *value*. The philosophy of tourism has its own historical and philosophical tradition. This firstly concerns the period when tourism became independent as a specific branch of industry, a travel organization system, an institution of hospitality, that gave the possibility to make the first scientific generalizations of such a phenomenon as tourism. Reflection on the phenomenon of tourism in a specific philosophical way determines the philosophy of tourism as a kind of socio-philosophical phenomenology. Its object is society as a “living world” of individuals, the source of their cultural experience, which they gather as a result of communicative action with the world of culture and the experience of other people.

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<sup>13</sup> V.K. Fedorchenko, *Turyzm i narodna diplomatiia // Filosofii i kul'turolohiia turyzmu*. K., 2001, pp. 35–42.

<sup>14</sup> D. Uoker, *Vvedenyie v hostepriymstvo*. 1999, p. 187.

<sup>15</sup> I.A. Ziazun, *Filosofiiia turyzmolohii. – Turyzm na porozii XXI stolittia: osvita, kul'tura, ekolohiiia*. K. 1999, p. 215.

The basic idea of phenomenology is continuity and, at the same time, the mutual reduction of consciousness and human being, an individual and objective world, society and spiritual culture which are transformed in the philosophy of tourism in a peculiar way<sup>16</sup>. The problem of meaning and interpretation is of great importance in phenomenology. All these problems are solved in the tourist practice which allows individual people to comprehend the surrounding reality and to decrypt the semantic principles of the world culture.

Philosophical comprehension of the phenomenon of tourism is also realized due to its hermeneutic potentials. Understanding and perception of cultural values, carried out in tourist trips, is realized through interpretation, hermeneutics. A person who learns not only listens and observes, but personally “decrypts” the contents of historical monuments, architecture masterpieces, “works of nature”, mastering them and makes them his or her own property<sup>17</sup>. Hermeneutics is a phenomenology of human existence, the faces of which are travels, visits, trips and tours. Hermeneutic decoding of cultural symbols has allowed to identify objective, ontological parameters of human existence, that is, the conditions in which this existence can be what it is. These conditions are essential for the existence of an individual who is travelling. When establishing the “world of another”, people imagine and comprehend the multi-variety of cultural environment and tourism space, define the peculiarities of their existence, compare it with the lives of “other people”. Comparisons, comparativism, evaluation and self-identification are important world outlook and philosophical features initiated by tourist events. As a result, a difficult ethical and psychological complex of sensations is formed in a person, such as satisfaction and disaffection, envy and pride, joy and disappointment. Therefore, tourism manifests its anthropological significance. Being saturated with philosophical and man-centred content, tourism has a developing influence on the personality, both professional in tourist business and tourist events participant. They feel involved in noosphere creating, the world of civilized human unity, where the person is not a casual alien, but a master. Of course, this awareness, the nature of coincidence or regularity feelings of living in this world mostly depends on the subject of a tourist professional activity as a functionary, a manager or a visitor, a traveller, an ordinary tourist; on his or her life experience, culture, education, motivation activities, aspirations, etc.<sup>18</sup> Of course, a significant role in tourism is played by financial capabilities of both the owner of tourist services and consumers as well as an elite, exclusive tourist travelling on an exclusive programme or a social tourism participant, so-called *ordinary*. But, as practice shows a tourist who

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<sup>16</sup> O. Hryniv, *Filosofia turyzmu: navchal'nyy posibnyk dlia studenti vyshchyykh navchal'nykh zakladiv*. L'viv: LDUFK, 2017, p. 191.

<sup>17</sup> *Filosofia i kul'turolohiia turyzmu* /Filosofia. – K., 2001.

<sup>18</sup> K. Buczkowska, *Portret współczesnego turysty kulturowego*, Wydawnictwo AWF, Poznań 2014.

travels on business, scientific, sports, cultural-cognitive and recreational purposes, is mostly interested in unforgettable impressions from the history, culture and customs of other nations and countries, positive emotions, which prevail the inconveniences during travelling<sup>19</sup>.

Tourism is an effective means of realization of human values, first of all, such as choice, freedom, interest, desire, friendliness, self-identification and self-realization, etc.<sup>20</sup> The axiological and value aspect of tourism activity is one of the most important factors in tourism philosophy. The result of any (long-term, short-term) trips deepen one's own understanding of communication values, benevolence, sincerity, openness, tolerance, justice, etc. Depending on the results of contacts, there is a certain change in orientation of personal values, a review of one's own ideas about advantages or disadvantages of individual, family and social life of other people. The formation of a personality communicative culture, communication culture, mutual respect and tolerance have high philosophical and humanistic significance and make world mastering valuable<sup>21</sup>.

According to estimations of international organizations such as: the UN, UNESCO, the 21st century should be a "humanitarian transformation" century, a transition from a destructive civilization type with its vandal attitude to nature, xenophobia, rigid economic and political rivalries to human-centred model. What can lead to it? It is hard to answer. However, one of the factors of the formation of modern civilization is communication ethics and rational cohabitation<sup>22</sup>. Based on the acceptance principles of dialogical beliefs equality and life attitude, combination of the values of individual freedom and shared responsibility, this ethics forms true universal planetary foundations of culture.

The communicative culture is the main link of the genuine concept, not a false humanism, which in its turn is one of the theoretical model features of truly human values, axiological formations the invariant content of which, incorporated in each subsequent historical epoch, provides the human community rational existence, "correct" evolution of social life components. As the most democratic form of human relations, tourism can contribute to moral purification, improvement of a modern society which is suffering from acquired social immunodeficiency such as: lack of kindness, compassion, empathy, mutual help

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<sup>19</sup> W.J. Cynarski, *Turystyka naukowa w perspektywie socjologii wizualnej*, Katedra Kulturowych Podstaw Wychowania Fizycznego, Turystyki i Rekreacji WWFUR, Rzeszów 2015.

<sup>20</sup> M. Kazimierzczak, *Inspiracje sportem w turystyce kulturowej*, AWF, Poznań 2016.

<sup>21</sup> W.J. Cynarski, *The systemic-anthropological approach to tourism research*, [in:] W. Munsters, M. Melkert [eds.], *Anthropology as a Driver for Tourism Research*, Garant, Antwerpen – Apeldoorn, pp. 11–21, 2015. W.J. Cynarski, *Turystyka naukowa w perspektywie esocjologii wizualnej*, Rzeszów 2015, J. Kosiewicz, *Protreptikos – the exhortation for scientific tourism*, "Physical Culture and Sport. Studies and Research", 2011, vol. LI, pp. 80–90.

<sup>22</sup> A. Miszczuk, *The cross border strategy as an instrument for stimulating tourism in the Polish-Belarusian-Ukrainian borderland*. ABCDEF Scientific Review of Physical Culture, 2015, Vol. 7, issue 1, p. 32.

in social environment. Humanistic and communicative culture is determined by its standards of value, among which the recognition of human dignity, the benevolent attitude to alternative views, beliefs and way of life are among top priorities. Interacting and complementing one another, these principles contribute to formation of moral tolerance in communication, the atmosphere of trust as the basis for peaceful coexistence, unity, social harmony and civilized consensus<sup>23</sup>.

From a theoretical point of view, trust as a social value is hardly defined. There is no doubt that the situation of suspicion, mistrust, xenophobia, quite typical for our present life, actualizes the importance of this human coexistence quality. Tourism communications allow to establish informal voluntary communication relationship, based on trust, sincerity and mutual help. It is obvious that tourism is one of the main means able to integrate humanity, overcome trends of ethno-separatism, split, enmity and mutual suspicion. Tourism by its own capabilities can solve a range of interrelated social problems. One of them is to ensure our aggressive and unbalanced world integration, to promote solidarity and integration trends strengthening.

Tourist communication is one of the universal forms of interpersonal communication, which under the conditions of human life internationalization and globalization has become one of the important factors determining human life quality. Tourism is defined as an effective “national diplomacy” channel. Human relations are “higher than governments”, they are direct, sincere, transparent and warm. In this regard, such types of tourism as social, family, youth, religious, nostalgic, as well as tourism for the old and disabled people are of great humanistic potential.

Obviously, in this context, in tourism philosophy it is distinguished two main sections: philosophical and methodological, general dealing with epistemological, hermeneutical, phenomenological, anthropological, axiological functions of tourism, and cultural and praxeological, social and activity. Herewith, praxeology must be considered as a philosophical activity concept having the programme and conceptual project status, the theoretical basis for tourism development modelling, programmes development and general plans of its improvement<sup>24</sup>.

It is clear that there is no obvious border between purely philosophical and praxeological problems, but consideration of theory and practice of dichotomy features is necessary for further in-depth development of tourism theory, including its philosophical part.

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<sup>23</sup> V.S. Pazenok, *Filosofia turizmu v systemi filosofsk'kykh znan'*. – Naukovi zapysky Kyivs'koho universytetu turizmu, ekonomiky i prava. Serii: Filosofsk'ki nauky, 2010, Vyp. 8, pp. 7–22, I.A. Ziaziun, *Filosofia turizmohii*. – *Turyzm na porozh XXI stolittia: osvita, kul'tura, ekolohiia*. K. 1999, p. 215.

<sup>24</sup> V.S. Pazenok, *Filosofia turizmu v systemi filosofsk'kykh znan'*. – Naukovi zapysky Kyivs'koho universytetu turizmu, ekonomiky i prava. Serii: Filosofsk'ki nauky, 2010, Vyp. 8, pp. 7–22.



An important constituent of tourism philosophy is its moral and psychological component<sup>25</sup>. The ethics of tourism is one of professional ethics forms for those who professionally engaged in this type of social activity.

Tourism is a means of spiritual emancipation, since tourist is a free self-identifying person; tourism is a unique means of self-education. Like any other socio-moral problem, tourist freedom has an internal contradictory. In order to be truly free, an individual must freely possess and dispose several forms of freedom such as material, economic, political, legal, and intellectual<sup>26</sup>.

In the conditions of wide democratization of social relations, the problem of so-called social tourism is significantly escalated. In general sense, social tourism means travelling subsidized from extra budgetary financing sources and state resources funds for social needs<sup>27</sup>. The essence of social essence is sometimes determined in accordance with the main contingent of its participants with social status that is tourism for the poor, activity aimed at person recreation (restoration) by providing a minimum tourist services set. However, such an understanding greatly narrows the social tourism range and impoverishes its content. It is expedient to consider social tourism in the context of social policy goals and objectives, which has nothing in common with "social charity". The development of socially oriented types of tourism should be based on scientific principles. Fruitful scientific results can be, in the case of research, on the verge of scientific disciplines, concepts or creative involvement of one science concepts into the development of another ..."<sup>28</sup> – Y. Yakovenko mentioned. "Sociological dimension of tourism" involves conducting, both general theoretical and specific marketing research, studying tourist supply and demand market, creating providing system of tourism enterprises economic and social efficiency. In particular, the study of meaningful cultural and recreational environment organization, which actively influences those who are in it. Socially determined is such tourist activity, which aims at the social adaptation of its participants to the cultural and educational opportunities of society, that is especially important for younger generation as well as for third age or the disabled. In the conditions of crime situation aggravation, the growth of child and adolescent crime, social and educational tourism plays an important role in preventing young people deviant behaviour. Social tourism as a publicly open user of state financial support, also performs an incentive function, stimulating people's socially useful

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<sup>25</sup> I.A. Zyazyun, *Filosofia turyzmolohii. – Turyzm na porozi XXI stolittia: osvita, kul'tura, ekolohiia*. K., 1999, pp. 35–46, B. Mytskan, T. Malanjuk, *Tourist potential of Ivano-Frankivsk region and perspective of its use [w:] Społeczno-gospodarcze aspekty turystyki regionów przygranicznych*, red. J. Rut, A. Nizioł, Rzeszów 2010, pp. 83–89.

<sup>26</sup> K. Buczkowska, *Portret współczesnego turystyki kulturowego*, Wydawnictwo AWF, Poznań 2014.

<sup>27</sup> V.K. Fedorchenko, I.M. Minich, *Turist-s'kiyy slovnyk-dovidnyk*. Navchal'nyy posibnyk. K., 2000, p. 215.

<sup>28</sup> *Filosofia kul'turolohiituryzmu / Filosofia*. – K., 2001.

activity. The introduction of market relations is usually accompanied by an effort to reduce the social programmes cost, including social tourism. What was previously considered mandatory state function that is general public rehabilitation, now has become the subject of private individuals licensing<sup>29</sup>.

The transition from elite tourism orientation to interest in cheap mass tourism kinds development will not only promote the social contacts development, democratic human rights implementation for appropriate recreation, but also will provide an increase of tourist flows, resulting in a positive impact on the budget of the district, city, country as a whole. 60–70 percent of tourism future is domestic, local tourism market and only 30–40% is foreign, inbound tourism. Speaking about social tourism, defining its humanistic intention one should mention its attractiveness for the old, as well as for disabled people who require special conditions. Because, tourism is a person's life, which he/she lives for the second time. The duty of all the organisations involved in tourist activities is to take it into account and especially the needs and opportunities of the disabled<sup>30</sup>. An important philosophical issue is the environmental aspect of tourism. Man is an organic part of a holistic ecosystem. City dweller attraction to unspoiled nature is understandable. However, yearly increasing tourist pressure on nature seems to have a threatening nature. According to forecasts, in the next twenty years the volume of international tourism will grow thrice<sup>31</sup>. Accordingly, both ecological pressure and environmental danger will increase. Nature does not remain indifferent to people who spoil it, as retribution we have poisoned water in rivers and lakes, full of harmful substances, mushrooms and berries, and polluted air. That is why all tourist process participants are obliged to protect the natural environment, to take care of tourist resources, recreational zones, which are common property of visited communities on appropriate territories (the concept of society–nature co-evolution). Natural tourism and ecotourism are especially important forms of tourism because of their ability to ensure its continuous and sustainable development on the one hand, and on the other hand, to conform present and future generations needs, especially the need for a healthy living environment. In the field of ecotourism, there is an intersection of lines of socio-economic and cultural interests with urban and rural population requests. For both, villagers and inhabitants of small towns and villages ecotourism is primarily useful because it actively promotes job creation, problem solving of

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<sup>29</sup> *Khartiaturyzmu /Khartiia. Pravove rehuliuвання turystychnoi diyal'nosti v Ukraini. K., 2002, p. 150.*

<sup>30</sup> B. Mytskan, T. Malanjuk, *Tourist potential of Ivano-Frankivsk region and perspective of its use.* [w:] *Spoleczno-gospodarcze aspekty turystyki regionów przygranicznych*, ed. J. Rut, A. Nizioł. Rzeszów 2010, pp. 83–89.

<sup>31</sup> A. Miszczuk, *The cross border strategy as an instrument for stimulating tourism in the Polish-Belarusian-Ukrainian borderland.* *Scientific Review of Physical Culture*, 2015, Vol. 7, issue 1, p. 32.

population employment that is topicality for Ukraine. It must be mentioned that creation of a new workplace in tourism, according to economists' calculations, is only 40 percent cheaper when compared to a new job in the field of industry. Cultural aspect of this problem that is the improvement of rural areas for tourists arrivals, the formation of rural hospitality civilized infrastructure is of particular importance. Practically, most of the modern world tourist infrastructure consists of its private sector, which is mostly located in the countryside. Ecological tourism takes urban residents to places of traditional crafts conservation and reproduction, to folk culture sources that actively conduce patriotic consciousness, awakening of historical memory and education without which the national revival process is unimaginable. Ecological tourism is also attractive by its process of mutual enrichment of the spiritual world of the participants, i.e. the town and city dwellers have an opportunity to visually assess the essence of the rural way of life, its attractive sides, and on the contrary, rural youth are able to perceive urban culture positive aspects, represented by its specific carriers. Playing interdependent roles in tourist communication, its participants strengthen the public corporate consciousness – the feeling of united family. Given this, the coincidence of various social groups interests, including ethnic (ethnic tourism), fruitfully works in the context of developing a general social unifying idea<sup>32</sup>. Strongly defending this, tourism is defined as a mission of consolidating society, the philosopher and professor V. Fedorchenko<sup>33</sup> substantiates it with socio-economic, cross-cultural and political arguments. Thus, even having a quick glance at the tourism phenomenon gives a reason to believe that its philosophical comprehension that is the philosophy of tourism foresees finding out its epistemological, social, axiological, spiritual and cultural functions, as well as discovery of praxeological possibilities. Philosophical and ideological approach to tourism argues that this type of social, group and individual activity significantly contributes to unification of people, communication and socialization of individuals on the basis of their acquaintance with national and world culture values, mastering and expansion of common human ethical values in the spirit of their understanding and respect. In this sense, any tourism (except surrogate) is culture. It is wrong to consider that business or health-improving tourism cannot be identified with cultural and moral orientation. Therefore, the correct reason for tourism types differentiation should not be the criterion of culture, which separates cultural tourism from other kinds of non-cultural tourism, but its content and functional purpose. As philosophers said: "beauty will save the

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<sup>32</sup> B.M. Mytskan, L.M. Zhyrak, A. Podolski, *Turyzm dlia ditey z okremymy vydamy nepovnospravnosti*. Naukovyy chasopys natsional'noho pedahohichnoho universytetu imeni M.P. Drahomanova. Seriya 15. 2011, Naukovo – pedahohichni problemy fizychnoyi kul'tury (fizychna kultura i sport). Vyp. 13, pp. 189–192.

<sup>33</sup> V.K. Fedorchenko, *Turyzm i narodna dyplomatiia // Filosofiia i kul'turolohiia turizmu*. K., 2001, pp. 35–42.

world”, the idealism of this belief was repeatedly refuted by the vulgar pragmatism of life deeds, the course of bitter dramatic historical events. The brightest evidence of fragility of the modern world interconnectedness, the tragic authority in it of criminal randomness and suddenness, capable of making radical changes in the worldview of people. Of course, large-scale criminal actions can significantly affect global tourism tendencies. But still we hope that mankind is able to curb such a modern form of social evil existence as terrorism. Perhaps this world will become more civilized because of tourism. People who travel do not fight, do not kill people like them, do not break the protest tent cities. They want to rest, to improve, to learn new and interesting things, to develop and improve themselves spiritually, to make friends. This is the vital philosophical truth of tourism. One of modern tourism slogans should be the words: „People, do not kill people!” To promote fulfilment of these desires, to take advantage of the opportunity to directly and personally discover the prominent places of Ukraine, Europe and our planet in general, are the most important tasks of responsible, sustainable and public tourism within realization of the human rights<sup>34</sup>. Philosophical view of tourism phenomenon, however, displays its, both positive and negative features. Like any social phenomenon, tourism is characterized by antinomic nature and internal contradictions. That is, the contradiction between democratization tendency of public life and elitism of hotel and excursion services; between internationalization of tourist connections and certain national separation of particular regions of location of tourist centres; between increasing volume of tourist flows and restriction of tourist-receiving areas, etc. It cannot be mentioned that universalization of tourism, its globalization cause significant devaluation of the original national culture. Imposing standards of the mass tourism market, irresponsible tourism organizers, whether they want it or not, cause destruction of the unique cultural patterns, promote creation of the artificial tourism, which mostly has commercial or masquerade, carnival nature. Another problem is that the profits from tourism become the only source of income for the inhabitants of tourist regions. Eventually, it causes their strong dependence on weather conditions, unstable situation on agricultural products market and services market, the situation of aggravation of political events, etc. An increasing number of hotels and other enterprises of tourist infrastructure that are not accompanied by an adequate professional, qualification level of their employees is also a cause for concern. A lot of tourism industry managers do not have sufficient knowledge and skills in the organization of hospitality. Creation of an innovative tourist product, significantly changes social behaviour of the

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<sup>34</sup> B.M. Mytskan, T. Malanyuk, P. Horishevs'kyy, *Turystychno-rekreatsiine resursy Prykarpattya, «Kontsepsiia rozvytku haluzi fizychnhov-ykhovannya i sportu v Ukraini: Zb. nauk. Prats'»*, 2006, vyp. IV, pp. 364–374, B. Mytskan, V. Klapczuk, T. Malanjuk, *Turystyczna działalność na terenach Narodowego Parku Karpackiego*, VII Krajowa Konferencja naukowa “Ochrona Przyrody a Turystyka”. – Rzeszów 2007, pp. 123–130.

local inhabitants. The emergence of unusual, exotic forms of travel, the desire to satisfy any interests and requests of wealthy tourists can humour immoral, anti-social phenomena. Human exploitation in all its forms, especially sexual and, moreover, child sexual exploitation, contradicts the main tourism objectives, and according to international law, must be prosecuted<sup>35</sup>.

At the same time, admitting that natural tourism and ecotourism are the most valuable forms having enriching influence on a person, and protection of a natural inheritance consisting of ecosystems and biological diversity should be aimed at<sup>36</sup>. Tourism participants, especially tourism professionals, must agree with certain activity limitations in particularly vulnerable places and nature reserves (problem ecology zones). The abovementioned contradictions, negative tendencies, obvious and hidden (latent) threats, inherent in tourism, are also the object of philosophical attention. That is why the planning and implementation of large-scale tourist events and day-to-day tourism practices should be carried out not only by specialists and industry experts, who focus on the financial, material, statistical tourism aspects, but also by other tourism participants. Conversely tourism should combine the features of art, philosophy, ethics and aesthetics united in general concept<sup>37</sup>. According to M. Popovich, philosophy of tourism should be as interesting and informative as the philosophy of the book – that is when thought is free, a person has an opportunity to fantasize, dream, describe his/her considerations and express them in books, scientific developments<sup>38</sup>. Tourism development is not an end in itself, but an important element of general strategy of socio-economic and spiritual country development, a strategy that aims to provide the society sustainable development. Sustainable development concept refers not only to economic growth, social progress and environmental protection. It also has ethical and cultural dimensions. In this regard, special attention should be paid to tourism spiritual and humanistic values. Tourism philosophy theoretically authorizes the social and moral tourism inten-

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<sup>35</sup> Hlobal'nyy eticheskiy kodeks turizma, WTO, Madrid 1999..

<sup>36</sup> B. Mytskan, J. Rut, P. Rut, *Vikovi osoblyvosti rekreatsiyno – turystychnoi diial'nosti*, «Fizychne vykhovannia, sport i kul'tura zdorov"ia u suchasnomu suspil'stvi: zb. nauk. prats' Volyns'koho natsional'noho universytetu imeni Lesi Ukrayinky». Luts'k: Vezha, № 4 (16), 2011, pp. 48–52, A.V. Furman, *Ideia i zmist profesiinoho metodolohuvannia: monohrafiia. – Ternopil'*: TNEU, 2016, p. 378. B. Mytskan, J. Rut, P. Rut, *Vikovi osoblyvosti rekreatsiyno – turystychnoi diial'nosti// Fizychne vykhovannia, sport i kul'tura zdorov"ia u suchasnomu suspil'stvi: zb. nauk. prats' Volyns'koho natsional'noho universytetu imeni Lesi Ukrayinky*, Luts'k: Vezha, № 4 (16), 2011, pp. 48–52.

<sup>37</sup> Khasan Tekely, Əbru Tarkan. *Hlobal'nyie tendentsii, ikh vliianie na razvitie menedzhmenta i marketinha turizma. – Materialy 1-oyh eneral'noy assamblei BSTEN y mezhdunarodnoy nauchno-prakticheskoy konferentsii "Turyzm na porohe III-tysiacheletia"*, Sochi – Yalta, 1999–2000 hh., K. Buczkowska, *Portret współczesnego turysty kulturowego*, WydawnictwoAWF, Poznań 2014.

<sup>38</sup> M.V. Popovich, *Turyzm yak fenomen kul'tury. Vseukrayins'kyi kruhlyi stil "Filosofia turizmu"*. 2002, K., pp. 85–92.

tions, asserting its noble humanistic mission to contribute to the spiritual society perfection, to be an influential factor in the individual development.

## Conclusions

Even a quick glance at the tourism phenomenon gives reason to believe that its philosophical understanding – the philosophy of tourism-involves finding out its epistemological, social, axiological, spiritual and cultural functions, as well as discovery of praxeological opportunities. Philosophical and ideological approach to tourism convinces that this type of social, group and individual activity significantly contributes to people's unification, individuals' communication and socialization due to their acquaintance with values of domestic and world culture, common human ethical values mastering and expansion in the spirit of their understanding and respect.

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## Filozoficzne refleksje nad turystyką

### Streszczenie

Celem artykułu jest uwypuklenie istoty turystyki jako środka kształtującego osobowość turysty. W pracy zastosowano metodę analizy danych zastanych, literatury przedmiotu, zasobów źródeł elektronicznych. Analiza zebranego materiału pozwoliła na wysunięcie następujących wnio-



sków: jednym z czynników wpływających na rozwój turystyki jest potrzeba zweryfikowania tradycyjnego pojmowania turystyki. Według autorów, powinno się uwypuklać znaczenie turystyki w aspekcie ideologicznym, kulturowym, humanistycznym, etycznym, poznawczym itp. Biorąc to pod uwagę, rozpatrujemy zjawisko turystyki jako czynnik wpływający na ogólny światopogląd człowieka. W związku z tym, turystyka daje powody do postrzegania jej od strony filozoficznej, zawierającej aspekty epistemologiczne, społeczne, aksjologiczne, duchowe i inne. Rozpatrując fenomen turystyki z filozoficznego punktu widzenia, należy podkreślić, że turystyka sprzyja unifikacji, komunikacji i socjalizacji, jak również rozprzestrzenianiu wartości etycznych w duchu wzajemnego zrozumienia i szacunku.

**Słowa kluczowe:** turystyka, człowiek, światopogląd, filozofia turystyki.