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Tourism as a subject of philosophical reflection
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à végétation luxuriante dont pourraient se doter toutes les grandes métropoles. Il serait inutile d'aller chercher ces paradis aux antipodes!

De même les parcs de loisirs qui se développent actuellement dans les pays occidentaux, à l'imitation américaine, veulent recréer un AILLEURS à quelques kilomètres de la grande cité. Cet AILLEURS permet de remonter le cours du temps (châteaux du Moyen-Âge, monde des contes de fées, royaume des dinosaures, etc.). En matière sportive, ces parcs naturels fabriqueront toute l'année une neige artificielle qu'on n'aura plus à aller chercher dans les Alpes. On y trouvera aussi des piscines avec des vagues et toutes les formes d'excitation que recherche le vacancier d'aujourd'hui, à condition de ne pas subir de grands risques; car la nature vraiment dangereuse, si elle existe encore, sera réservée aux navigateurs solitaires épris de raids. Mais on ne peut plus les appeler des touristes.

Ces questions posent peut-être les grandes lignes du tourisme du siècle prochain et nos voyages des XIX^e et XX^e siècles ne seront plus considérés que comme un intermède appartenant à la préhistoire du dépaysement. C'est aux chercheurs des années à venir dans tous les domaines de la science d'y répondre. Quant au tourisme, il est semblable à cet étrange animal de la mythologie grecque qui se mangeait lui-même, le Katoblephas: dès qu'il prospère, il lui faut toujours chercher un nouvel ailleurs, sous risque de se détruire peu à peu et de disparaître dans l'uniformité.

Notes

- (1) La notion de voyage d'agrément n'est toutefois pas inconnue dans l'Antiquité (voluptatis causa viator).
- (2) Se reporter à notre étude: "Les ressources et les activités touristiques", Cahier C-19, CHET, Aix-en-Provence 1972.

Summary

In a few pages, P. DEFERT tries to summarize this need for human people, since their origin - of travelling. More recently the Tourist Trips aim to be the last expression of this need. The author explains that all the motivations of leaving home for pleasure trips could be summed up into one expression: "going somewhere else" which is now the only purpose of this new "erratic" class.

Zusammenfassung

Der Autor beschreibt in kurzen Zügen das Reisebedürfnis der Menschheit seit ihrem Ursprung. Er erklärt, dass die Motivation, das Haus für Reisen zu verlassen im Ausdruck "irgendwohin gehen" charakterisiert ist.

Tourism as a Subject of Philosophical Reflection

by Dr. Dorde K. Comic, Beograd*

Tourism is attracting ever-growing attention from different scientific disciplines - psychology, sociology, economics, geography etc. whose adherents each wish to study its phenomena from their own specific disciplinary viewpoint. Moreover, a young scientific discipline called tourismology is also developing, aspiring to provide an integrated and systematic approach to tourism. However, when the question is asked about the purpose and raison d'être of tourism, as it would about any other human activity, or even about life itself, we unavoidably leave the realm of pure science and enter the ambivalent world of philosophy. When and where tourism is concerned, in the field of philosophy, we find a big void because, in contrast to numerous and diverse other scientific studies, the philosophical approach to tourism is practically non-existent.

The "responsibility" for this is borne, on the one hand, by philosophers who are so engrossed in 'fundamental problems' that they failed to interest themselves in analysis of a seemingly simple phenomenon called "tourism", and on the other hand, by various tourism experts who, having concerned themselves with tourism research from the standpoint of individual sciences and practices, are unable to perceive its depth and totality. They believe that the philosophical approach to be an abstract one, inapplicable in practice and thus of no use. In fact, there are two fundamental prejudices concerning tourism as a possible subject for philosophical reflection; the first holds that philosophy should address only the most profound and difficult problems of man and his world, and is incompatible with an activity such as tourism as it would mean its vulgarisation and reduction to pseudo-philosophy; the second holds that tourism is a "trifling" activity not worthy of philosophical reflection. In this paper an attempt is made to do away with these prejudices, and to point some new directions which may be taken by tourism research.

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Possibilities for a Philosophical Study of Tourism

The first prejudice assures that philosophy addresses only insoluble and abstract, ontological, metaphysical, cognitive and similar issues. There is no doubt that it does that, but it also addresses many other issues raised by life, and bearing up on every human being because, after all, philosophy is drawn from life, from the needs and requirements of a particular time, and a particular society. In this sense Bosnjak (1977:207) rightly says: "Basically, every philosophy deals also with anthropology because there is no philosophy without reflection about the role, place and purpose of man in all that he is. There is always room for philosophy side by side with other developed branches of science. As soon as we begin to wonder about reasons and purpose of a content or action, we begin to philosophise. Since the subject of philosophy always derives from life, it also needs to be a form and content of consciousness in any specificity and reality of life. Every question bearing on the world and life can be a subject of philosophical reflection because philosophy is concerned with the essence of the purpose and the totality determining man's role. Some authors see in this the possible application of philosophy."

His claim is that almost every question of world and life can be a subject of philosophical consideration, and the author illustrates this with about 70 titles of individual thematic areas of applied philosophy including, in addition to common and familiar subjects such as social philosophy, philosophy of religion, history, culture, law and the like, biological philosophy, physical philosophy, mathematical philosophy, medical philosophy, technical philosophy etc. as well as less common philosophical subjects such as the philosophy of building-art, the philosophy of commerce, the philosophy of health, the philosophy of sports, and the philosophy of fashion.

In view of this broad and diverse range of applied philosophies embracing an ever larger number of life phenomena, there are indeed no formal or substantive reasons why tourism also could not become a subject of philosophical reflection. Unfortunately, such attempts are seldom to be found in Yugoslav literature, whereas abroad these issues are gradually acquiring due attention. Thus, for instance, the French philosophical journal Oui la philosophie devotes a whole issue to the subject of travelling (3/1984). In its editorial we read the following lines:

"A philosopher works at his table and by all appearances leaves travelling to the tourist. The philosopher organises long causal chains, and the tourist, attentive to the unexpected, to the diversity of landscapes and beings, collects views without ever bothering about systematisation. Will not the thought be authentically lit when the eyes are closed so that one can watch with his spiritual eye only? He seems to be accused, in the name of false rationality, of insensitivity, of shutting himself within the net of his abstract and cold categories. In point of fact, travelling imparts knowledge to one's mind if one agrees to be shaken by it, and takes note of the differences without losing himself

in aimless wandering. Our choice of this subject was motivated by our wish to show that a mind leaving the writing desk, can find a new direction without suffering self-destruction."

Philosophers are not the only ones to think that. Some tourism experts also perceive the need for the philosophical interpretation of tourism.

J. Arillaga, director of the Tourism Research Institute in Madrid (1973:107), says: "If we want to study the evolution of tourism, we must turn to history, and if we are looking for the original cause, to philosophy. The history of tourism, the philosophy of tourism have been tackled very little so far."

A. Payan, an eminent tourism expert from France (1968:13) believes that tourism research requires above all a reflective approach: subject definition, analytical structure identification, problem definition. Philosophers, essayists, novelists and poets are the first who can contribute towards clarifying the issue. In his article entitled Pour une philosophie du tourisme (1968:18) Van Damme points out at the need to constitute the philosophy of tourism as an academic subject. "The department dealing with philosophy of tourism, at a more advanced level, will soon become part of universities with so-called "humanities" faculties."

The second widespread prejudice reduces tourism to a simplified Anglo-American formula of 4 S (sun, sea, sand, sex) where there is no room for philosophy. It is forgotten that tourism, as a leisure-time activity, performs also other functions which can be defined, according to Dumazedier (1972:26), with the French 3 D formula (délassement, divertissement, développement), i.e. relaxation, entertainment, development. Of particular interest to philosophy is the developmental function covering both the physical and spiritual development. A tourist journey constitutes a change, a breakaway from the everyday rut, which can enhance spiritual self-knowledge, self-cognition and self-development as well as more profound understanding of the world.

Within this context, there is a very interesting World Tourism Organisation study about the spiritual values of tourism, Les valeurs spirituelles, which adds a fourth function to the 3 D formula, a fourth D (dépassement), that is surmounting, overcoming. The authors of the study say: "The last dimension (fourth) of leisure can be the one related to the spiritual transcendence and contemplation: prayer, meditation and mystical experience, artistic intuition or philosophical reflexion; all that allows man to surpass himself". The study leaves no room for doubt that the World Tourism Organisation accords a major importance to the philosophical aspects of tourism, meditation, contemplation as well as mystical experience and transcendence.

Notwithstanding all that, not all people perceive the meaning and purpose of tourism in the same way. All tourists are not equally able to develop spiritually, meditate, or live through mystical and transcendental experiences while travelling. This is the privilege of a minority. In other words, it is impossible to talk about a single model and single es-

sence of tourists and tourism just as it is impossible to reduce all human beings and human nature to one and only universal model or common essence. In other words, there is no one tourist and one tourism, but many tourists and many tourisms. Tourists are not a homogeneous category. While some (the majority of so-called rank-and-file tourists are also a small number of tourists for whom every voyage is a genuine spiritual adventure which "shakes the soul", over and over again, and leaves an indelible mark on their personality. Their motives and behaviour are of utmost relevance for the study of the tourism-philosophy relationship. In the light of this, we shall now address primarily this category of tourists. In our further consideration we shall draw on Cohen's typology of tourism and tourists (1979:22) distinguishing between different modes of conduct and tourist experience, (1) in terms of recreation when the tourist seeks no more than recreation, allowing him to rest and relax after the stress imposed by daily life; (2) in terms of entertainment and a good time when the tourist, when travelling, pursues nothing more than good-time opportunities, an escape from the boredom and daily rut, into oblivion provided by his trip; (3) in terms of experience when the tourist aspires to live an authentic experience setting out to live the daily life of the host-country; (4) in terms of experiment, when the tourist wants to make experiments, get a taste of different, unusual modes of life; (5) in terms of existence encompassing those tourists who pursue an individual spiritual centre as their target, experiencing feelings towards it which are analogous with those experienced by believers, in relation to the centre of their pilgrimage.

Tourist-travel for some categories of tourists (existential tourists) thus can mean more than simple fun and recreation. It is more than the simple movement of one's bodily shell through an unknown space; it can also be a parallel voyage of the spirit in pursuit of its own centre, a place where one can satisfy one's existential needs, accomplish one's highest values and ideals, change the state of one's consciousness and, for those pursuing such experience, live through mystical and transcendental experience. As most such tourists remain anonymous, beyond the reach of researchers, of utmost importance for the study of philosophical aspects of tourism, its essence and purpose, are travel books, poetry, essays and the like by thinkers poets and writers inspired by their own travelling experience or dreams about escape to faraway places. Thinkers, and especially poets, responsive to the subtlest vibrations of their soul in its encounter with the world, are the existential tourist *élite* whose testimony offers precious material for the study of the essence, purpose and ultimate possibilities of tourist travel. Thus, for instance, one's thoughts about travelling can be significantly enhanced by works of Baudelaire, Huxley, Stendhal, Rousseau, Goethe, Kawafi, Bloch, or Yugoslav writers such as Andrić, Ducić, Nenadović, Sekulić, Crnjanski, Tisma, Danojlić etc. To understand the substance of tourism, it does not suffice to study it from the outside; one must penetrate into the phenomenon, reach its very core lest our ideas about it become one-sided and misguided.

The Philosophy of Purpose, and the Purpose of Tourism

The task of philosophy and what it is, has been a subject of debate ever since its origins. Philosophy is questioned and disputed not only from the outside, by various sciences, but also from the inside, by itself, because of the permanent relationship between freedom, doubt and reexamination, and the world and itself. In view of this, it is impossible to offer a generally acceptable definition of philosophy. Nonetheless, everybody agrees that one of its fundamental concerns is the study of the essential, the basic, the first cause and the ultimate purpose.

Whereas science concerns itself with facts which are neither the first nor the last, philosophy asks-wherefrom and whereto, what is the purpose, *raison d'être*, the ultimate object (*telos*) of history and man. Science is the middle, and philosophy is the beginning and the end, alpha and omega, it addresses the first and the last bases of what is. In contrast to religion, ideology, scientism and everyday attitude of people who are "quite clear about it all" and never wonder about anything because they believe they know the truth, philosophy wonders over and over again about the everyday and common, asking new questions and studying causes and purpose of all that is. After all, man is more interested in where he is going to, rather than where he comes from, and thus, in the final analysis, philosophy can be defined as 'a permanent pursuit of purpose'.

However, the problem of purpose is the subject of the philosophy of purpose, studying it as a problem inseparable from human existence, history and culture. The main subject of the philosophy of purpose, is the sense and absurdity of human reality, social activities and life itself. Since the human activity is conscious and purposeful, man constantly examines and reexamines the purpose and sense of a particular activity. Questions are thus asked about the purpose of history, social happenings, civilisation, culture, science, technology, arts, economy, religion and philosophy itself, i.e. about the purpose of the universe and human life. From an individual's point of view, however, the supreme problem is the question of the purpose, i.e. absurdity of one's existence since the purpose is a basic precondition of happiness. If we leave aside for a moment the question of the ultimate and supreme purpose, we see that human life is filled with numerous everyday activities which can be seen as purposeful or purposeless, and which make part of both the philosophy of purpose and the philosophy of daily life. Such activities and modes of conduct which are repeated day after day, week after week, or year after year, and which are assessed from the purposive standpoint, include work, leisure, entertainment, sports, fashion, travelling etc. The question of purpose does not bypass any modern life phenomenon, including tourism. With this in view, we can ask whether tourist travels pursue any purpose. If yes, does the purpose lie in the travel itself or outside it? Is there a single, common, purpose? What is the sense, or absurdity of travel? These are only some of the questions that can be asked about tourism to which answers need to be sought, and which give rise to new questions.

The starting point in philosophy, applicable also to the investigation of the purpose of tourism, is wonder. In other words, when people travel to buy what they cannot find at home, when they travel in search of a cure, to study, visit their relatives, swim, sunbathe, or ski, things are more or less clear because the purpose of the trip is obvious leaving little room for either lay or philosophical wondering. However, when somebody, an existential tourist, covers thousands of kilometres and spends all his savings (which he could otherwise use to buy material and exchangeable goods) only to visit Machu Picchu, Katmandu or Lhasa and returns "empty handed", there is something strange in this, something puzzling, something that causes one to wonder, encourages one to thinking and philosophical reflection. Philosophy must wonder over the fact that man, who has stopped wondering about the daily life, travels to faraway countries simply to wonder at new and uncommon sights.

Needs and Values as a Key to the Purpose of Tourism

Human behaviour, including tourist travel, is not determined only by strong causality, but also by specific goals and aspirations of man; that is, it is not only the effect of causes, but also the effect of goals (although in the final analysis, all goals are explainable by causes). Man's purposeful activity, its goals and purpose derive from needs (beginning from the fundamental biological needs), values and supreme ideals. One can thus look for the purpose of tourism in the sphere of needs and values.

Assuming that man, i.e. humane behaviour and values in man, is the supreme value, then the value can be defined as all that meets the needs of man's self-evolution, and the non-value as all that hinders the realisation of man's essence. To man, he himself is the supreme value, and all that serves the evolution of the human-being has a valuable purpose. It covers all specific features of every person, and especially his spiritual and physical possibilities, serving to ennoble his physical, mental and moral strength and emotions. The all-round personal development, realisation of total possibilities of man and human essence in every individual is the supreme value determining other, instrumental, values. In view of this, a tourist journey may also be considered as an instrumental value, as a means of one's self-development and realisation of one's essence. The latter, however, should not be interpreted solely, as a single and universal category, but rather in broad and pluralistic terms, as a range of numerous possibilities for individual development and self-realisation.

Self-realisation and spiritual development achieved by an individual, can be assessed depending on whether his behaviour is determined mainly by his needs or by his values and ideals. In this regard Golubović (1973:202) points out that "with the personal development the objectives increasingly cease to mean the satisfaction of direct needs and are increasingly based instead on specific values. (The socialisation of a person brings about a shift from elemental to fundamental values in the choice of goals: life sustenance, for instance, is less and less a satisfactory basis for the choice of goals by

adult individuals because they ask why and at what price should life be sustained, which means that criteria are based on different values deriving not from the notion of life as such but from the notion of human life)." While for some people the only objective in life is to meet certain biological needs, that is hunger and sex, for instance, for others these needs mean consumption, eminence, self-assertion, prestige, fame, power and the like, and a small number of individuals need self-realisation through creative work and attainment of lofty ideals such as freedom, truth, beauty, good and the like.

If we thus remember that intellectually and emotionally more developed individuals decreasingly look for the purpose of life in the satisfaction of needs, and increasingly in the achievement of specific values, then we can say that the existential tourist, as a spiritually developed individual, finds his travelling motivation primarily in specific values and ideals. On the other hand, a rank-and-file tourist is motivated by the chance to satisfy specific needs (mostly in entertainment and recreation). He focuses on the satisfaction of individual biological and psychological needs (sex, food, self-assertion, pleasure etc.), his behaviour is usually explicitly hedonistic (as much fun as possible here and now), and his activities are mostly of a physical-sensual nature. In view of the abovementioned hierarchical relationship between values and needs, one can say that the existential tourist gains more from his travels and reaches to a higher purpose than the common tourist pursuing only a small part of latent tourist opportunities. However, it would be too schematic and incorrect to claim that rank-and-file tourists satisfy only their needs, and the existential ones only their values and ideals because both take with them various needs and values when they travel. They differ only in that the former are motivated predominantly by their needs, and the latter by their values. Let us look first at some basic needs, which are not satisfied at home, and which motivate the rank-and-file tourists, and then at the most important values and ideals urging an existential tourist to travel.

It will be pointed out that only the most frequent motives inducing mass-tourism, without pretending to present an exhaustive list of needs satisfiable through travelling:

1. The need for a change pervades all other needs; in tourism it is manifested as a change of place, time, social milieu and possibly one's own personality.
2. The need for exploration, investigation; in tourism it is manifested through the "discovery" of new and unknown countries and cities where different landscapes and people constitute the chief object of curiosity.
3. The need for socialisation is manifested through the aspiration to establish contact with the largest possible number of new, different and more interesting people.
4. Some people are driven to go to certain places by their sexual needs, but they are also found, although to a lesser extent, in all other tourists who may have a different dominant motive.
5. The need to confirm and assert oneself can be satisfied on the spot, when a tourist feels "superior"

with regard to the worse-off local population (the demonstration-effect), or after his return home, when he becomes the object of admiration because of having gone on that trip. In the eyes of other people, and in one's own eyes such a tourist becomes a more interesting person, thus achieving what has been craved-for in terms of social assertion, personal prestige, and recognition.

6. The need for pleasure and fun: For very many tourists simply to travel means to experience various new pleasures and enjoyments which they do not find at home. This is the hedonistic concept of happiness as a cumulation and succession of sensual pleasures, applied also to travelling.

7. The need for recreation, i.e. physical activity and rest. Travelling means alternation of activity and rest in intervals best suited to every particular tourist since he is a full master of his time and can decide when and how he will be active, or when and how he will rest.

8. The need to play. A tourist journey is in itself a game. The range of play-behaviour during holidays is very extensive because the tourist changes roles, behaviour and dress, impersonating an athlete, a mountaineer, a nudist, a hunter, a great and lover and the like.

Existential tourists are principally motivated by values and ideals, along with certain needs such as for:

1. Beauty as a fundamental aesthetic category, is undoubtedly one of the values which can be attained by travelling. In pursuit of beauty and aesthetic experience some people are capable of travelling from one end of the earth to the other; they long for beautiful, magnificent and superb works created by nature and man. Beauty is sought in nature and in the product of human hands, regardless where it might be - on top of a mountain, on the sea-coast, in ancient temples or in Renaissance towns. Tourist visits to beautiful and high places prove that people experience an increasing need for aesthetics as they are spiritually more developed and have advanced cultural needs and artistic sensitivity.

2. Truth is a value pursued, among other possibilities, by travelling. One travels to ascertain with one's own eyes what is true about a particular country and what is prejudice, disinformation or propaganda, or to recognize some deeper truth about the world and oneself. When travelling, man tries to discover some hidden logos, truth about the genesis and ultimate purpose of nature and history, or one's own existence and looks for them in some unknown place, behind the frontal appearance it puts up. The existential tourist looks for authentic curious scenes and events, unusual experiences and exotic places to break through the invisible shell of banality, and the things separating him from truth in everyday life. He looks for a tear in the Maya shroud to cast a glance at the "absolute truth", the "terrible secret" (mysterium tremendum).

3. Good - as the fundamental ethical category and one of the loftiest ideals can also be pursued by travelling, either in search of some relative or the "absolute" good. The perception of good, i.e. the moral and worthy, in contrast to the evil considered

as immoral and worthless, is relative in terms of space and time. Different interpretations of good and evil are found in the history of ethics and different philosophers, classes, peoples and ordinary individuals. Happiness, bliss, absence of pain, enjoyment, sensual pleasures (hedonism), mental pleasures, spiritual peace, asceticism, absence of needs, virtue, benefit, duty and the like have often been considered - and still are - as the categories of good. Tourists embark on their voyage in search of some personal good - pleasures of the body or mind, spiritual peace - which they cannot find at home. Moreover, travels allow people to realise and experience the relativity of good and evil, moral and immoral, motivating them to reexamine their own moral standards in view of different interpretations of good and evil in different countries. There is no doubt that it contributes to an increasing relativisation of moral standards and is conducive to greater mutual tolerance among peoples and individuals, although in some instances it can also result in moral degradation. Nonetheless, despite the relativity and different interpretations of good - or because of that - some existential tourists experience an irresistible, utopian need to search for absolute goods as the supreme criterion of good, abolishing all relativity and providing a sound and lasting support. They look for a material track, a hidden sign to show them the way to the absolute good: a chance encounter on a train, a car accident, or any event or humane gesture revealing love and good.

4. Freedom is a basic prerequisite of tourism because without a free decision as to where, when and how, or without free movement, there can be no tourism. Freedom is imminent in tourism because tourist travels are distinguished from other travels by the absence of any external coercion. Bloch (1981:430) says: "Any travel must be undertaken of one's own free will if it is to be amusing. Moreover, it also needs a stage which is relinquished gladly, or at least not unwillingly... If it is forcible, or professional, that is not a happy breakaway, than it is not what it should be". A tourist voyage is also a kind of liberation, a way of looking for freedom - first the negative freedom through getting away from work, place, daily rut, social environment, sexual repression, political control etc. The movement itself, rapid consumption of space by train or car, on board an aircraft, create a certain feeling of domination, power and physical freedom. In addition to emancipation from numerous restrictions imposed by life in the daily rut in one's normal place of residence, tourism also means an aspiration to positive freedom - freedom allowing every individual to realise his own being, that is to give sense to, and to fill, the voyage with specific values and ideals seen as one's absolute need, rather than imposed from outside.

5. Transcendence, surpassing one's self and change of the state of one's consciousness can also be those ideals which will motivate to tourist travelling to various faraway and exotic countries with a metaphysical aura (India, Nepal, Thailand etc.) where some existential tourist expects to live through the supreme experience. The transcendence is achieved through some mystical experience which, Maslov (1982:207) says, should be distinguished from theology and supernatural powers because it is a natural,

ultimate experience falling fully under the jurisdiction of science. This is a kind of psychological phenomena about which one of the founders, Sutich (1969:1), says that the emerging transpersonal psychology shows special interest in ultimate values, unifying consciousness, supreme experiences, ecstasis, mystical experience, wondering, self-realisation, essence, being, bliss, admiration, ultimate purpose, overcoming of selfness, spirit, oneness, cosmic awareness and similar notions, experiences and enterprises.

The supreme experience is a tremendous ecstasy, a feeling of admiration and awe, a loss of the feeling of confinement to a specific place or time; it is an outstanding intensification of any experience where *Self is lost or transcended due to remarkable concentration, intensive sensual experience, powerful engrossment in music, painting, landscape and the like, bringing self-oblivion. It is transcendence, a changed state of consciousness when the boundaries of one's self are lost, and when "ascendancy" is achieved. The changed state of consciousness can be achieved in different ways through ecstasy techniques, religious ecstasy, trance, meditation, narcotics, creative rapture, love, pleasure found in works of art, or the beauty of nature etc. when one's consciousness contracts or expands. Travels to unknown and strange countries whose names seem to have a mystical connotation to tourists, can mean the pursuit of transcendence impossible to find at home. Visits to mysterious and lofty temples or mausoleums, holy places and oracles, initiation in various secret rites, collective partaking of narcotics, drugs and the like are only extreme manifestations of the irresistible need to escape from what we have here, and get away from the trivialities of everyday life and usual mode of existence. It reflects the disappointment with life filled with struggle for the satisfaction of needs and deprived of the opportunities to attain values and ideals seen as the *raison d'être* of one's existence. It is also an aspiration to something superior, a desire to unite with something bigger and greater than one's own personality.*

Existential Tourism as a Search for the Absolute

Man has always felt the need to reduce the unfathomable diversity and seeming chaos of the phenomenal world to a single substance, principle or idea so as to explain it all in a simple manner. Likewise, there has always been the aspiration to unite the loftiest ideals, good, truth, beauty, into one supreme ideal integrating all individual ideals and values. Whereas religion usually found its supreme ideal in the anthropomorphic idea of God, philosophy sought it in the idea of the absolute, i.e. in the absolute spirit. Union of man with God or the absolute would mean the satisfaction of all human needs and at the same time the attainment of the highest values and ideals and thereby the ultimate purpose itself. Since as a rule most ideals remained, unattained in this world, they were expected to come true in the hereafter, where the absolute soared hidden high above. Since the ideals cannot be attained in this world, they were often seen as absurd, and the netherworld, the metaphysical world where all values and ideals were transposed, was interpreted as the supreme purpose. However, as that ideal

netherworld was invisible and intangible, and as man could not be satisfied with merely imagining floating ideals, it became necessary to find or create material tracks, symbols and secret signs in this world, somewhere in space, so as to prove the existence of the absolute and provide a bridge for communication with it. For religion, such absolved places-symbols are sanctuaries, temples, churches, mausoleums, holy cities, holy mountains, rivers, pillars and the loke. From time immemorial these sites have been places of pilgrimage for the faithful of all confessions; they are objects of worship because they mean the materialisation of God on earth, or one of his divine attributes. What it means is the need of the believers to somehow create a material image of God, who is invisible and dwells only in the realm of thought, and thus reinforce their faith.

Modern man - a tourist, even when he is an atheist or agnostic who does not believe in metaphysical worlds and some anthropomorphic absolute in the religious sense of the word -, aspires nevertheless, whether consciously or subconsciously, to some absolute in any form (race, nation, state, ideology, political party, leader and similar "worldly religions") whatsoever as the only point of support. However, as it is less and less possible to find such an absolute at home, in the highly technocratic and rational world leaving no room for the mystical and irrational and moreover, as the manifestation and expression of this need in the modern society has practically become unacceptable, people in need of the absolute set out to find it elsewhere. One of the manifestations of this search can also be existential tourism.

Prominent theorists of tourism and anthropologists (such as Cohen, 1979; Graburn, 1983; Pfaffenberger, 1983) point out various analogies between tourism (existential tourism in the first place) and pilgrimage. The most significant common denominator is the object of the voyage, i.e. search for some focal point in space, representing a material track and symbol of the absolute. Like the pilgrim, the existential tourist looks for his spiritual centre. He wanders in search of this supreme individual centre which he feels will meet all his needs and ideals and which he thus idealises, absolutises and worships. Every social group, every individual, have a cult centre which they visit just as pilgrims pay homage to the place of their pilgrimage.

However, not all tourists look for their Centre outside their own world and culture; the majority of average tourists simply want to "see" foreign countries, cities and people while still basically tied to their point of departure and coming back to it. Like the pilgrims, a minority of existential tourists are completely tied to the chosen "spiritual centre" which is somewhere "there", in some other space, outside their own society and culture. The answers to the questionnaire on The Real Life of the French, which had some questions on travelling, included one sent by Jeanne R. from Paris: "My dream is to travel. An old dream. I've probably always dreamed about it. I dream of going to America and North Africa. I hope that one day I will be able to afford both. I feel that I'll go there to find my roots, meaning that every being is a world unto oneself and that, in addition to real biological and geogra-

phic roots, one also has other roots in countries with which one lives in harmony and profound similarity. I feel that I belong to those overseas countries" (Arbois, Schindlow, 1978:64). The feeling that what surrounds one is inadequate, that one does not really belong to "this" city, "this" country and its people, that one was born into a particular country by chance, without one's will and that one belongs to some other world is one of more profound causes of existential tourism. It is due to the failure to find purpose of existence at home, and a number of unsatisfied needs, values and ideals. In the attempt to satisfy his needs and attain his ideals, man searches his conscience for corresponding mental images of cities and countries (built on the basis of information collected all along one's life) where his wishes could be fulfilled – temporarily at least. Imagination complements, idealises and distorts ideas about those unfamiliar regions and places and they are absolutised turning into what to pilgrims are places of pilgrimage. A Moslem can live anywhere, but to him the supreme centre is the holy city of Mecca. A tourist can live anywhere and any other part of the world, any other point can be his private spiritual centre. And yet, it is easier for a believer, i.e. a pilgrim, because his religious centre – the object of his pilgrimage is predetermined whereas a tourist, an atheist or agnostic has no centre given a priori. He must first feel, guess and discover in himself the possible centre and then go there to see if his feeling and hunch were right. If not, the tourist will continue to search in himself and the world another centre. Thus the existential tourist can spend his whole life in futile search for that utopian centre (a lost El Dorado, Eden, Atlantis, Shangri-La etc.) or, to paraphrase Huxley (1954:143), those who travel pursue an apparition which keeps eluding them.

Lofty temples, magnificent cathedrals, mausoleums, monuments, archeological ruins of ancient cities, tops of mountains shrouded in fog, hidden spots in the jungle, faraway and exotic countries and cities, or even nothing more than a green meadow, deserted beach or sun-lit clearing, can all be a symbol to modern man, the material track of the absolute, a mystical sign to be decoded to get to the definitive cognition and revelation. Like the pilgrim, who in his religious trance "experiences" union with God, some tourists may also experience mountain excitement, a kind of trance, when approaching their own supreme centre they have dreamed about for years. They often want to be alone, face to face with the object of their worship, to be pervaded by, and united with, it and in a moment of transcendence to experience the union with the absolute.

In his absolute point Lambda, the existential tourist tries to penetrate the shell of the daily self-explanation by interacting with the place reflecting the absolute and thereby recognizing, intuitively and irrationally, the absolute itself. A moment of transcendental experience suffices to believe that there is indeed something in the cosmic darkness. It does happen that during a journey we come to a place we seem to have already seen in our dreams. We are happy and at peace with ourselves there and would like to stay there, in that moment, in that posture, forever. However, the next moment the miraculous

magic of total union with a place vanishes, the shell separating the body, the spirit and the space closes again and we return to our former separation and alienation.

Existential tourism, like the search for the absolute, is a modern myth, a utopia whose principal purpose – as in the case of pilgrimages – is to give man an additional hope, additional material with which he could build round himself a pink cloud of illusion and self-deception making life easier than when the only thing one has is the inexorable scientific truth offering no hope or comfort. However, travelling is not only a form of self-deception or comfort creating the illusion about the existence of an absolute or purpose; it is also a form of search for the truth, a form of realisation and disillusionment. In the light of the world's complexity, man's ambivalence and multifold meaning of situations and experiences occurring during travels, it is very difficult to say what is its true substance and purpose. One can only safely say that the substance and purpose cannot be reduced to One, either when one deals with a need, or when one deals with a value or ideal, although a need or an ideal can always predominate, growing into an exclusive and obsessive incentive for individual travel or travel of certain social groups. In other words, the definitive answer does not exist, but one must still reflect about possible answers and new questions arising about the purpose of tourist travels.

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Zusammenfassung

Fremdenverkehr als Gegenstand der philosophischen Ueberlegung.

Im Artikel werden die Möglichkeiten der philosophischen Betrachtung von Fremdenverkehr erörtert. Der Autor hebt die Notwendigkeit hervor, dass sich den zahlreichen wissenschaftlichen Disziplinen, die sich mit dem Fremdenverkehr befassen (Tourismologie, Soziologie, Psychologie, Wirtschaftswissenschaften) auch Philosophie anschliesst, die bis jetzt Reisen und Fremdenverkehr unbedeutend behandelte. Zu diesem Ziel wird zuerst das Verhältnis zwischen der Philosophie des Sinnes und dem Sinn des Fremdenverkehrs, ferner die für den Fremdenverkehr relevanten Bedürfnisse (Änderungen, Exploration, Beisammensein, Bestätigung und Selbstbestätigung, sinnlicher Genuss, Rekreation, Spiel usw.) und schliesslich die für den Fremdenverkehr relevanten Werte und Ideale (Schönheit, Wahrheit, das Gute, Freiheit, Transzendenz, das Absolute) als Schlüssel für die Auffassung des ästhetischen, gnoseologischen und metaphysischen Wesens des Fremdenverkehrs, seines tiefsten Sinnes und der grössten Möglichkeiten analysiert.

Schlüsselworte: Philosophie, Fremdenverkehr, der Sinn, Bedürfnisse, Werte, das Wesentliche .

Résumé

Le tourisme comme sujet de réflexion philosophique.

L'article considère les possibilités de traitement philosophique du tourisme. L'auteur met en évidence le besoin d'ajouter, aux disciplines scientifiques qui traitent le tourisme (tourismologie, sociologie, psychologie, économie, etc.) la philosophie, qui jusqu'à présent ne contenait pas dans ses études les problèmes de voyage et du tourisme. Dans ce but, l'auteur analyse, tout d'abord, le rapport de la philosophie du sens et le sens du tourisme, ensuite les besoins touristiques (Changement, exploration, compagnie, affirmation et autoaffirmation, jouissance, récréation, jeux, etc.) et finalement les valeurs et les idéaux (beauté, vérité, le bien, liberté, transcendance, absolu, etc.) en tant que conditions de compréhension de l'essence esthétique, gnoséologique, éthique et métaphysique du tourisme, son sens le plus profond et ses possibilités suprêmes.

Mots clefs: philosophie, tourisme, sens, besoins, valeurs, idéaux, essence.

Die Gestaltung umweltpolitischer Rahmenbedingungen als Voraussetzung für einen intelligenten Tourismus

von Prof. Dr. Karl Socher, Innsbruck*

Unter intelligentem Tourismus soll hier ein Tourismus verstanden werden, der möglichst wenig negative Wirkungen auf die Umwelt (vor allem die Landschaft, aber auch Wasser, Luft usw.), die Wirtschaft und die Gesellschaft hat. Im folgenden soll primär auf die Umweltwirkungen des Tourismus eingegangen werden, während seine Wirkungen auf die Wirtschaft und Gesellschaft vernachlässigt werden.

Dabei ist zuerst auf das Schlagwort von Oekonomie gegen Oekologie einzugehen. Häufig wird ein Gegensatz zwischen beiden behauptet, wenn die Forderung aufgestellt wird, man müsse sich für die

Oekologie und gegen die Oekonomie entscheiden. Beide Begriffe bedeuten aber nicht nur sprachlich das gleiche, sondern sind dem Sinne nach auch kein Gegensatz, denn es geht um die möglichst effiziente Verwendung knapper Ressourcen (einschliesslich der Umwelt), wobei es in der Oekonomie darum geht, aus den knappen Ressourcen langfristig den höchsten Nutzen für die Menschen zu erzielen. Es gibt heute im Tourismus vielfach eine Verwendungskonkurrenz der knappen Ressource "Umwelt". Am Beispiel der Tagungsregion lässt sich das demonstrieren. An die Seiser Alm werden mehrere Nutzungsansprüche gestellt, die sie aber nicht gleichzeitig erfüllen kann: Soll sie z.B. für eine intensive Landwirtschaft, für Wintersportzwecke in der Form von Schilift-, Seilbahn- und Loipenbau oder für Touristen, die sich an schönen blumenreichen Almwiesen erfreuen, benutzt werden?

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