TOURISM AS A SPIRITUAL PRACTICE OF FINDING IDENTITY IN THE SYSTEM OF MODERN VALUES

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The article focuses on the problem of tourism as a spiritual practice of searching for identity in the value system of the information society. The current global development of mass communications is defined by the rising influence of information flows on the formation of the personal value system. The global system of spiritual values determines the degree of cultural development of the information society. The urgency of the research on tourism as a spiritual practice of finding identity in the value system is determined by objective processes that indicate qualitative changes in the vital activities of present-day people. This is especially of concern in the growing role of such a socio-psychological phenomenon as tourism. Tourism is an effective means of mass demand and wide availability of cultural, in particular, recreational values as an efficient channel and source of preservation and knowledge of the spiritual heritage. Mass tourism is a significant social process, and importance of its influence has not seemed so obvious until recently. Along with the modern mobile technologies tourism bears evidence to the transformation of communication practice into action. Tourism, in some specified sense, promotes the coexistence of cultures in the personal experience, allows for a willingness to interact, a desire for pluralism rather than uniformity. Mutual enrichment of transnational forms of common human culture is significantly due to the exchange of socio-cultural information between tourists. Moreover, due to the widespread prevalence of acute respiratory disease COVID-19 and the organization of anti-epidemic measures on a global scale, the tourist travel practice has undergone changes and faced obstacles. However, the cultural value of the spiritual search for self-identification through tourist travel does not disappear, on the contrary, it receives a new online form, removes the opposite of a person's focus on his "lifeworld" and his wanderlust by the "global world". By traveling virtually, a modern person obtains "global citizenship" without losing his ethnic and family environment.

Key words: tourism, identity, identification, self-identification, values, communication.

For people of past centuries, it was typical to ignore residents outside their own ethnic group, territory, home. People isolated themselves in their states, clans, ethnic groups, city districts and turned away from those who belonged to other communities or acted according to other scenarios. Globalization has turned constant attention to distant the Other into a norm. It removes the illusory veils from life, tied to a certain soil, focused on itself and such that draws saving pow-

ers from itself. Describing these changes Peter Sloterdijk notes that this life had earlier been only within itself and its native landscapes, and it had known only one construction of the world: it was a self-preserving, indigenous, micro spherically animates and macro spherically walled world – which was a strong-walled socio-cosmological extensional product of a localized, self-centered, monolingual, group-uterine ability of imagination. Nowadays globalization throws the freely trading cities, and ultimately even the introverted villages, into a homogenizing communication space. It undermines independently growing endospheres and takes them to the distracted grid. Once trapped in it, the settlements of earthbound mortals lose their immemorial privilege of being the centre of the world for themselves [11]. Moreover, the information flows have a growing influence on the formation of the personal value system. The global value system determines the level of cultural development of the information society.

The urgency of the research on tourism as a spiritual practice of finding identity in the value system is determined by objective processes that indicate qualitative changes in the vital activities of present-day people. This is especially of concern in the growing role of such a socio-psychological phenomenon as tourism. Tourism is an effective means of mass demand and wide availability of cultural, in particular, recreational values as an efficient channel and source of preservation and knowledge of the spiritual heritage [9, p. 29].

Extent of previous research of the problem. The culture of tourism, its socio-anthropological and philosophical essence were considered by D. Bell, J. Mead, T. Parsons, J. Worker, E. Fromm, S. Bauman, V. Beck. Among our scientists, this topic was developed in the studies of A. Golovashenko, S. Gorsky, A. Doroshko, A. Emchenko, V. Zinchenko, A. Kozitsky, O. Lugovoi, J. Lutsky, M. Knyazeva. The problem of transformation of cultural identities is disclosed to the fullest extent possible in the works of D. Bell, W. Beck, S. Bauman, V. Kushertz, E. Giddens, E. Gellner.

Among the scientists researching issues related to the value orientation of a person and the process of enriching a person with spiritual meanings, there are Yu. Bilodid, S. Krymsky, D. Leontiev, O. Protsenko, Yu. Rudenko, T. Titarenko and others. "Virtue constitutes the moral certainty of a person, influences the formation of its value orientations", O. Protsenko emphasizes [10, p. 29].

The scientists A. Begei, V. Builenko, L. Golyanich, A. Galizdra, S. Solyanik and others, whose works investigate tourism as a social phenomenon and a means of expanding human freedom, should also be noted.

Purpose – to study tourism as a spiritual practice of finding identity in the system of modern values.

Statement of basic materials. Tourism is a dynamic structure that is formed and modified with respect to the value-orientational needs of both the entire society and the individual as a whole. The emergence of new values and their recognition as motives that induce action, create that life path, the presence of which makes a person an active subject of tourism. In the study of T. M. Titarenko, this statement is developed into the definition: "The lifeworld is the result of self-movement, self-development of the individual, the deployment of personal values and meanings and structuring of external reality in relation to them" [12].

According to V. F. Buylenko, the industrial era with its material well-being as the main value is being replaced by the post-industrial era, where impressions and sensations are the main goal. The development of transport, communications, growing urbanization, shorter working hours, mobility, and the growth of social wealth have become important factors influencing the development of tourism. Modern tourism is impossible without production of tourism products: excursion bureaus, transport, hotels, equipment, etc.

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The rapid strengthening of the financial and economic position of the tourism industry has led to the tourism became a significant factor in regional development in many countries of the world. Territorial authorities of various hierarchical levels are concerned about the tourism development and localities with valuable recreational resources. Tourism is viewed as a catalyst for the regional economy, which allows not only to use the entire complex of recreational resources, but also to use the aggregate production and socio-cultural potential of the territory in the most efficient way while preserving the ecological and cultural diversity. Based on this, the government initiates the development of a strategy for tourism activity, in cooperation with private sector – the development of tourism infrastructure, the creation of national parks and recreational areas, attracting investments and increasing the number of visits to the region [4].

The influence on the processes of national identification and self-identification of travelers is conducted through the mass media: the Internet, television, the press, and the like. Modern researchers Z. M. Atamanyuk, E. L. Dotsenko, S. G. Kara-Muzra note that as the result it has been made possible to manipulate the public consciousness with technology due to which professional workers who master this technique where manipulation is not violence, but a temptation have appeared. "…Manipulation here takes place in case if the other one was going to visit Minsk, but they did it so that he wanted to go to Pinsk" [8]. Manipulation occurs when views, thoughts, moods, goals are rearranged under the influence of the received signals. "Every person is given freedom of soul and free will. It means that the person is loaded with responsibility – to resist, not tofall into temptation" [1, p. 7].

During a trip, a tourist is more guided by emotions than in everyday life, and therefore, according to A. I. Begei, he assimilates new information faster without dividing it into "scientific" and "mythical" [2, p. 93].

Modern researchers believe that the properties of postmodernism are proper for tourism: the dominance of form over content, the blurring of boundaries between reality and fiction. Tourism may be called a means of combining the real and the ideal: while traveling, a person strives to go beyond the limits of ordinary life, to come closer to the dream. Going on a trip, a tourist seeks to get an unforgettable experience, to see and feel a different environment, to get acquainted with a different culture [2; 5; 7].

According to A.S. Galizdr, tourism expresses the need of a modern person to change the images of reality at an ever-increasing pace, since travel gives a maximum of images in a minimum period of time [5].

Becker I.L. in his work "Social, cultural, spiritual meaning of travel as a way of self-knowledge and human existence" notes: "True travel is a spiritual activity to comprehend something new, previously unknown – something that changes a person's life, takes him beyond the border of ordinary life and harmonizes his relationship with nature, people and himself" [3, p. 7–11]. He believes that all travels both to distant lands and to virtual reality, and even beyond bodily existence, are built on this basis. In this he sees the deep meaning and significance of travel for the soul and heart of a person. Considering travel in an ontological aspect, I. L. Becker sees it as a way and means of comprehending the world. He assumes that a person gets a universal opportunity for self-knowledge and self-realization during traveling, building certain relationships with the world and the people around him, interpreting and providing them with a certain meaning. And he comes to the conclusion that travel in the spiritual sense is the movement of a person along the life journey in search of his true destiny.

Prospects for the formation of tourist's identity are laid down in the "Global Code of Tourism Ethics", which was adopted in 1999 at the XIII session of the General Assembly of the World Tourism Organization. It spells out the contribution of tourism to mutual understanding

and mutual respect between people and communities. Both the basis and the goal of responsible tourism is the recognition and dissemination of ethical values common to mankind, and mostly important tolerance and respect for various religious, philosophical and moral beliefs. Those who held the tourist business and tourists themselves should study the social and cultural backgrounds of people, including national minorities and the local population, and recognize the dignity of every human being.

Tourist activity should be developed in harmony with the peculiarities and traditions of the host regions or countries, with respect for local laws, customs and life practices. The host, including local tourism professionals, should respect incoming tourists and take an interest in their lifestyle, tastes and needs. Education and acquisition of hospitality skills in the travel industry should be encouraged in every possible way. It is the responsibility of the host authorities to ensure the protection of tourists and guests and their property. Particular attention should be paid to the safety of foreign tourists. They should be provided with the necessary information, warnings, security, insurance and assistance in meeting their needs. Any attacks, abductions or threats against tourists or tourism employers, as well as the violent destruction of tourism equipment or elements of cultural or natural heritage, must be vigorously suppressed and punished in accordance with national laws.

Tourists and guests should not pursue actions recognized by local law as unlawful, and should refrain from defiant or offensive behavior towards the local population. They must not bring drugs, weapons, antiques or other substances or items that are dangerous or prohibited by national regulations with them. The duties of tourists and guests include early acquaintance with the peculiarities of the countries that they intend to visit. They must be aware of the risks they expose themselves to in other environments and behave in a way that minimizes these risks.

As a factor in sustainable development, every investor in tourism development should take care of the environment in order to achieve tangible, continuous and stable economic growth, meeting the needs of both living and future generations. All forms of tourism related to the conservation of rare and highly valuable resources such as water and energy, and the reduction of hazardous waste, should be particularly encouraged by national, regional and local authorities.

Taking into account vacation and school holidays, tourist flows should be more evenly distributed over time and space to minimize the impact of tourism on the environment and increase the positive contribution to the tourism industry and the local economy. Tourism infrastructure and tourism activities should be created to protect natural ecosystems and biodiversity. Travel industry professionals must not go beyond environmental restrictions, especially in relation to sensitive areas: deserts, polar and high mountain regions, coasts, tropical forests, swamps and other similar areas that provide the formation and replenishment of natural resources.

Natural and ecological tourism drawing attention to the natural heritage and the local population bears a special responsibility for creating a favorable image of modern travel industry.

Tourism resources are the common heritage of mankind. The communities where they are located have special rights and responsibilities for tourism resources. Tourism policy should be based on respect for the creative, archaeological and cultural heritage, which should be protected and passed to future generations perfectly. Monuments, burials, places of worship, museums, archaeological sites and historical sites must be the objects of special care and should be as open for tourist visits as possible. While respecting the rights of property owners and believers, tourists should be encouraged to access private collections, monuments and museums, as well as religious buildings. Funds received from tourist visits should be at least partially spent on the maintenance, restoration and development of the visited sites.

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Everyone has the right to travel. Earth's resources are equally owned by its entire population, and therefore the increasing involvement of people in national and international tourism should be seen as the best opportunity to use the citizens' extending off time. The universal right to travel is a right to recreation and entertainment, and assumes reasonable restrictions on working hours and periodic paid vacation. Social and associated tourism particularly, complementing conventional travel, recreation and recreational tourism, should be developed with government support. It is necessary to create conditions for family, youth, student tourism, for the elderly, as well as for people with physical disabilities [6].

Conclusions. Tourist activity ensures the preservation and prosperity of cultural traditions and the spiritual practice of searching for identity in the system of modern values. Mass tourism is a significant social process, and the importance of its influence has not seemed so obvious until recently. Along with the modern mobile technologies tourism bears evidence to the transformation of communication practice into action. Tourism, in some specified sense, promotes the coexistence of cultures in the personal experience, allows for a willingness to interact, a desire for pluralism rather than uniformity. Mutual enrichment of transnational forms of common human culture is significantly due to the exchange of socio-cultural information between tourists.

For example, it is essential that the residents of other countries do not confuse Ukraine with Russia, Belarus, and foreigners confine themselves to knowledge about the tragedy of Chernobyl and the Holodomor, but understand that modern Ukraine is interesting for its culture and celebrations.

Due to the widespread prevalence of acute respiratory disease COVID-19 and the organization of anti-epidemic measures on a global scale, the tourist travel practice has undergone changes and faced obstacles. However, the cultural value of the spiritual search for self-identification through tourist travel does not disappear, on the contrary, it receives a new online form, removes the opposite of a person's focus on his "lifeworld" and his wanderlust by the "global world". By traveling virtually, a modern person obtains "global citizenship" without losing his ethnic and family environment.

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ТУРИЗМ ЯК ДУХОВНА ПРАКТИКА ВИЗНАЧЕННЯ ІДЕНТИЧНОСТІ В СИСТЕМІ СУЧАСНИХ ЦІННОСТЕЙ

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Стаття присвячена проблемі туризму як духовній практиці пошуку ідентичності в системі цінностей інформаційного суспільства. Сучасний рівень глобального розвитку масових комунікацій характеризується зростанням впливу інформаційних потоків на формування системи цінностей кожної людини. Глобальна система духовних цінностей визначає ступінь культурного розвитку інформаційного суспільства. Актуальність теми дослідження зумовлюється тими об'єктивними процесами, що свідчать про якісні зміни в життєдіяльності сучасної людини. Це стосується, насамперед, зростання ролі такого соціо-психологічного явища, як туризм. Туризм виступає ефективним засобом масової затребуваності та широкої доступності культурних, зокрема рекреативних, цінностей як дієвого каналу та джерела збереження і пізнання духовної спадщини. Масовий туризм є значущим соціальним процесом, важливість впливу якого до останнього часу не здавалася настільки очевидною. Поряд із мобільними технологіями сучасності туризм свідчить про перетворення практики комунікації на дію. Туризм у певному розумінні сприяє співіснуванню культур в індивідуальному досвіді людини, яка допускає готовність до взаємодії, прагнення до плюралізму, а не до однаковості. Взаємозбагачення транснаціональних форм загальнолюдської культури відбувається значною мірою завдяки обміну соціокультурної інформацією між туристами. Крім того, через значне поширення гострої респіраторної хвороби COVID-19 та організацію протиепідемічних заходів у глобальних масштабах практика туристичних подорожей зазнала змін та перешкод. Однак культурна цінність духовного пошуку самоідентифікації через туристичні мандрівки не зникає, навпаки, вона одержує нову онлайн-форму, що знімає протилежність зосередженості людини на своєму «життєвому світі» та її жагу до мандрів «глобальним світом». Подорожуючи віртуально, сучасна людина отримує «глобальне громадянство», не втрачаючи своєї неповторної індивідуальності, етнічного та родинного оточення.

Ключові слова: туризм, ідентичність, ідентифікація, самоідентифікація, цінності, комунікація.