

NEW TRENDS IN SOCIOLOGY: TOURIST-RECREATIONAL SUB-CULTURE



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Abstract. Tourism, as a production institute, recognises the needs of a large part of the population in tourist goods and services, as well as in social groups involved in the production process – meeting the needs for work and earnings, having different social statuses and corresponding social roles: workers and employers, managers, entrepreneurs, middle-level employees, specialists. Tourism, as an institution of production, uses material and spiritual resources to meet the vital needs of people in the objects of consumption, recreation, means of production. The purpose of the article is a detailed analysis of the main features of the tourism culture. To achieve the purpose set the following tasks following tasks have been defined: to clarify the content and essence of the concept of «tourist subculture»; to distinguish and characterise the functions of tourism culture. The following theoretical methods of research have been used: analysis and synthesis, generalisation of scientific literature, information sources on the problem under consideration, scientific interpretation of concrete facts. The following functions of the tourism culture have been defined: protective, creative, signum, normative, communicative, relaxation.

Keywords: *functions of tourist culture; tourist market; tourist goods; tourist-recreational subculture.*

Introduction

The rapid increase in the number of full-time sociologists, together with the qualitative growth of publications on sociology have allowed the content of the discipline to expand rapidly.

In modern sociology and social work, the classification based on defining of five main spheres of social activity of the societal level is widely used. These are the spheres: family, economy, politics, education, and social institutions, which perform the functions of social relations organising in these spheres. Their purpose is to satisfy the most important (fundamental) life needs of a society. The needs are classified into:

- needs for reproduction of people – institution of family and marriage;
- needs for livelihoods – economic institutions, production;
- need for security and social order – political institutions, the state;
- needs for solving of spiritual problems, developing and transferring of new knowledge, socialising of the younger generation – spiritual institutions in the broad sense, including science and culture.

The purpose of the article is a detailed analysis of the main features of the tourism culture. To achieve the purpose set the following tasks following tasks have been defined: to clarify the content and essence of the concept of «tourist subculture»; to distinguish and characterise the functions of tourism culture. The following theoretical methods of research have been used: analysis and synthesis, generalisation of scientific literature, information sources on the problem under consideration, scientific interpretation of concrete facts.

Presentation of the main material and research results.

There are three levels of hierarchy in the tourist-recreational subculture – «teapots», «simply tourists», and experienced members of the group who go on the highest complexity routes. In this case, the status differences are pronounced only between the first two stages, and only between them the transition is marked by a special ritual.

In general, between tourists, it is extremely rare to find relations of domination and subordination, cases of humiliation, mockery over the lowest rank. For the most part, the reason is sought in:

- a) a community of social origin, since tourism is the sport of intellectuals;
- b) voluntarily staying in a tour;
- c) good relations within the group as the precondition for survival of the group on the route.

The ironic nicknames here are not disdainfully offensive as described in the sociological theory of sticking the label, but rather act as a form of psychological marker. The freshmen tourists are called «the mattresses» because they are not accustomed

to situations with no home comfort. And are also called «the kettles» because they bend during the first difficulty or because they take kettles with them on thy route (due to ignorance). «The kettles» in tourist folklore bear the anecdotal character. They are characterised by naivety, inability to collect a backpack, by ignorance of things needed / not needed on the route, by easy subjectedness to the drawing of more experienced tourists.

The structure of the tourist subculture should include:

- a) articles components (tourist clothing, tourist belongings, including a backpack, a tent, a boat, a bonfire, etc.);
- b) verbal genres (stories, tales, anecdotes);
- c) a ritual-behavioural component, for example, a rite of dedication to tourists, superstition.

Mythological prose of tourists includes three main genres – epics, beliefs and myths (stories about the origin of supernatural beings). The subcultural writing includes: diaries of routes, maps, routes schemes, lyrics, songs, joke letters, lunches, hymns, parodt «documents», emblems, homemade medals, orders, crossword puzzles, invitations, literary works, which are usually devoted to any events in the life of the group, etc. They also include inscriptions on various subjects of everyday life (knives, spoons, tents – that is, graffiti). Some of these documents function independently, others are combine into a single genre – an album.

Thus, the tourist subculture includes verbal and written forms of folklore, ritual traditions, mythological representations, song creativity, a system of values and cultural representations, including a special code of honour and rules of conduct being in nature, its genre

of folklore. The medium of folk lifestyle is the primary contract group (tourist group) and the primary formal organisation (tourist club), which combines several such groups. At the same time, people of different professions, hobbies, age, social status, nationality may belong to one tourist group. Subculture appears here as a common language, a universal cultural code that unites a large number of groups into a single movement, which is over the professional and status barriers.

The tourist culture performs the following functions:

– *protective function* – within the time period of travel and geographic space – the territory of the tourist route. After all, the availability of modern tourist equipment, means for travelling, protective tourism clothing and medicines significantly increase the safety of tourists during the journey [1].

– *creative function* – the desire to know the still unknown countries, territories, flora and fauna, the organization of life in different societies, among other peoples and ethnic groups. Thanks to this function the enrichment of cultures of different continents, the cultural interaction between the East and the West is strengthened. According to the definition of contemporary culturologists, mankind has been divided into two worlds: the West has succeeded in mastering the outside nature and material comfort; the East has succeeded in mastering the intrinsic nature and spiritual comfort. They are complementary. The lack of material comfort in the East is compensated by the perfection of the spiritual, the absence of one component is compensated by the presence of another. In the West – all is different. But nowadays the East has overtaken the West with regard to technological progress, and the West has been successful in mastering the Eastern culture of spiritual contemplation. A significant role in this enrichment is played by tourism through the implementation of the creative function of tourism culture [2].

– *signum function* (from the English word «sign») – the function of attributing values and meanings. What is not involved in the cultural use of mankind has meaning and value. Every natural phenomenon, one after another, for hundreds of thousands of years, was attracted to a cultural turn, received the name. So, expanding the sphere of cultural development of the world, a person

simultaneously expands the area of the objects to be marked. As a result, the scope of culture and the scope of objects, which have acquired values and meanings, always coincide. Having captured a network of values in a certain area of nature, a person constantly renames, redefines, overestimates something inside this area. The same objects in different nations and in different historical epochs receive different values and meanings. As a result, we can meet such old-timers of cultural oikumen, who have accumulated dozens, if not hundreds, of values. Taken together, they constitute what can be called a cultural or historical biography of things. Thanks to the signitic function of culture, a meaningful representation of the world appears in the form of a meaningful representation of the world, in which the concrete form of expression is expressed in the form of a philosophical system, a poetic poem, a myth, a scientific theory. Tourist culture realises its signum function by expanding the scope and geography of objects that are affected by traveling, attracting foreign language terms and concepts to their designation, studying the biographies of these subjects in myths, folklore, artistic works and scientific theories [2].

– *normative function* – the regulation of behaviour, both soft and rigid, which derives from the normative function, inevitably limits the freedom of action of man. Norms, and there are many of them in the surrounding life, give advice on every detail: it is possible, and it is impossible. In an effort to fulfill our duties, we definitely suppress something in ourselves. And all suppression is associated with dissatisfaction, tension, conflict. There are even special theories according to which culture is necessarily something repressive, violent. However, one should not fall into the extreme, reducing the culture to suppression and displacement. But it is quite obvious that the observance of cultural norms, often contrary to their desire and caprice, is not easy thing for the psyche. Any tension requires compensation, and only relaxation can help with this – rest, idleness, change of occupation, leisure. And here comes the help of culture. Leisure in modern society is unthinkable without communication with music, theater, painting, cinema, entertainment. Sophisticated Japanese love to contemplate nature, especially when sakura is blooming. Normative function of tourism

culture is realised in two main directions. One of them is an external one, that manifests itself in acquaintance and observance of the basic requirements for behaviour, norms of morality, adherence to traditions and customs of peoples and communities of those countries, which is the route of a tourist trip. Another direction is internal, which manifests itself in acquaintance and assimilation of certain customs, traditions, rituals of the tourist group's life. For the freshmen there is a process of socialisation – the inclusion of a new member into the group, the development of subcultural values and norms, the acquisition of the necessary tourist skills. At this time, beginners are tasked with the dirtiest work: to clean the boilers, to bring water, to cut firewood, to set the fire. «The kettles» are intimidated by terrible tales from the field of tourist demonology. All sorts of fun have the purpose of knocking out of the newcomer from the usual urban environment, of showing the failure of those stereotypes of communication that he/she uses in communicating outside the group in order to bring into the world other relationships, other ways of communication, which are accustomed in the tourist environment [2]. It should be noted that the normalisation of tourism culture in the first direction bears international character and in various content variants appears both in the post-Soviet tourist area and abroad. At the same time, when in the second direction the implementation of the normative function takes place mainly in the countries of the former Soviet Union [3].

– *communicative function* – includes the transmission of information in any form: oral and written communication, communication of people, groups, peoples, the use of technical means of communication, etc. Without communication with ourselves, neither society nor culture is possible. Information isolation from culture causes irreparable harm to human beings, especially at an early stage of socialisation. Humanity has invented many kinds and ways of communication. This is spoken and written language, artificial languages such as Morse's alphabet, computer programming languages, as well as technical communications: radio, telegraph, television. Artificial human assistants essentially surpass the natural [2]. The communicative function of tourist culture is manifested, first of all, in the expansion of the communicative network to provide a link between tourists with a place

of residence, and the corresponding investments in international communication from the profits from tourism [5]. Secondly, due to the implementation of this function, environment, needs and necessity of interpersonal communication of tourists grows during travelling. Thus, the effect of the dysfunction of culture, which is mentioned above, is mitigated. Becoming a tourist, a person enters not only the new social and landscape environment, but also the special communicative system. It is formed through periodic contacts between tourists both inside and between groups, usually from different cities: on stations, in tourist clubs, etc.

– *relaxation function* – promoting physical and mental relaxation, relaxation through entertainment, holidays, festivals, rituals, games. Tourism is considered to be the source of relaxation and recreation. Indeed, tourism provides many unique opportunities for the implementation of the relaxation function of tourist culture, which is carried out through ritual traditions, mythological creativity, songwriting and festivals. Significant relaxation load contains the ritual of dedication into tourists. It contains elements related to the delivery of standards, verification of knowledge on particular disciplines, that is, passing a test or exam in a parody form, bringing the ritual to the game. Its script varies by region and historical periods, often of an improvised nature. Moreover, in the same club or group over time the ritual changes, new elements appear. The ritual even in the same group practically does not repeat itself. Typically, dedication to tourists takes place on the route, at the beginning, at the end of the route, during the retirement, after overcoming the obstacle. The usual time to dedicate is night. Tent can serve as the place, as well as the cave or grave of the deceased tourist. Tourists can leave own things or burn them, drown old things at the end of the route, like a victim giving to a mountains, or to a river. The dedication can turn into a deployed performance, for example, the trembling from fear freshmen enter in a darkness the water tower, where inside there are burning candles and all of it is hung with with backpacks. The devotees climb up the rush ladder to the very top, accompanied by obscure tourist songs. On the roof the freshmen are tied with a rope and lowered from the outside of the tower, slightly swinging. Important is the rite of changing

clothes. Experienced tourists can act as a mythological character: the dead in the grave, or Neptune, etc. Frequently ritual beating, watering, kissing of symbolic objects, oath are used [4].

Thus, the functions of tourism culture interact in an inseparable unity, which can be traced in any phenomenon of tourist culture – rites, myths, songs, rituals, tourist traditions, and so on.

Conclusions

Tourism, as a production institute, recognises the needs of a large part of the population in tourist goods and services, as well as in social groups involved in the production process – meeting the needs for work and earnings, having different social statuses and corresponding social roles: workers and employers, managers, entrepreneurs, middle-level employees, specialists. Tourism, as an institution of production, uses material and spiritual resources to meet the vital needs of people in the objects of consumption, recreation, means of production.

1. Tourism has all essential features of a social institution: the purpose of the activity aimed at meeting the recreational and cultural needs of a large social community – tourists, a number of functions for achieving this goal, means and institutions (both material and symbolic, ideal), legitimacy in society, traditions, values, and sanctions.

2. By classification, tourism has the status of secondary social institution belonging to two main institutions: culture and economics.

3. The methodological basis for the study of such a «hybrid» institute is the activity approach and the category «production», an understanding of tourism activity as material and spiritual production – «the production of the man oneself», which in the Institute of Tourism is realised through the production of values of tourism culture, the establishment of tourist customs, traditions, rituals, the dissemination of tourist song and mythology. At the same time, material production in tourism is carried out through the manufacture of tourist goods and the development of tourist products, their representation and sales on the tourist market, and consumption.

4. As a cultural and economic social institute the tourism, in a role of economic elements, has the signs of the institute of production, the institute of property, the institute of the market and the institute of consumption in relation to tourist goods and services. It also implements all the main functions of the Institute of Culture in the context of tourism culture: protective, creative, signum, normative, communicative, and relaxation functions.

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