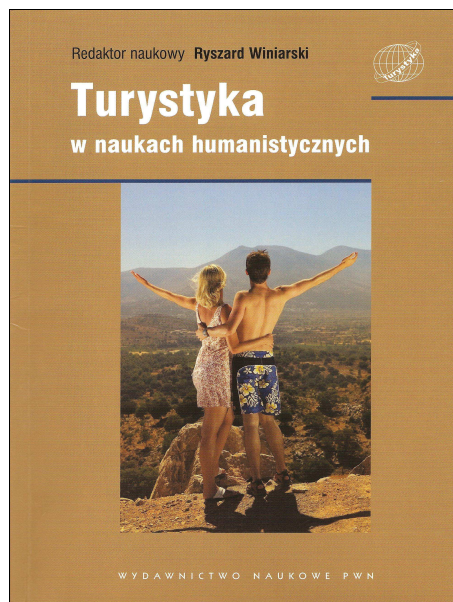


REVIEWS

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TURYSTYKA W NAUKACH HUMANISTYCZNYCH
[TOURISM IN THE HUMANITIES]
RYSZARD WINIARSKI (ed.)
PWN, WARSAW 2008
177 pp.

'Tourism in the Humanities', published in 2008 by PWN, is an exceptional book. Ryszard Winiarski, the editor, invited some renowned academics representing different intellectual and academic disciplines to collaborate and together present the achievements and research areas of the humanistic disciplines concerned with tourism. Winiarski stresses that "the publication is a collection of articles rather than a joint publication" (p. 11), which in the reviewer's opinion is an advantage as it allows the reader to discover the full range of ideas and ways of thinking and writing about tourism. The book opens with a short introduction and consists of nine chapters devoted to the philosophy, history, anthropology, sociology, psychology, pedagogy, theology and semiotics of tourism, as well as to its research methodology. Each of the chapters has a similar layout – after a presentation of the material, the reader finds a section highlighted in grey to be reflected on, some questions on the issues discussed, and a list of suggested reading. Such a layout is typical for a student textbook.

The first chapter is on the philosophy of tourism which Lipski, the author, believes to be the basis for establishing the field of study (p. 13) pointing to the need to sort out the key terms in tourism ontology. He defines the subject ('man (...) and only man' – p. 14) and the object of a tourist 'act' ('a real site or complex of sites located in space' – p. 14), as well as

other ontological categories: movement, the meaning and value of tourism activities, and tourism 'instruments'. He stresses that tourism can be considered as 'a set of many varied and individual acts', a subsystem (e.g. of the state), an organised system or a 'global tourist network' (p. 16). In the part devoted to tourism epistemology, Lipski discusses three cognitive perspectives (empirical, transcendental and instrumental) on tourism sites and routes. He also refers to the accompanying process of human self-recognition (physical and moral). Further on, he points out that since tourism 'is based on an evaluation of reality and as it consciously struggles with values' (p. 20), it not only encompasses a variety of areas, types and sets of values, but can be treated as 'a generator of instrumental values' (p. 20), and the tourist 'act' itself may assume an autotelic character. Further on, the author discusses the diversity of the 'axiological dominants' of individual tourist acts (forms of tourism), and the positive and constructive, as well as the 'anti-value' face of tourism. Interestingly, he treats tourism as a ground for axiological experiments on 'unifying economic and cultural globalization.' Lipski presents examples of tourism typologies. Some of them are widely used (e.g. the typology based on such criteria as duration, seasonality, or number of participants), others often appear in tourist accounts under different names (e.g. the cultural character of the surroundings). Yet more

use new, unusual (at least for the reviewer) criteria (e.g. the psycho-physical involvement of 'man' as the subject of a journey). Based on the assumption that tourism is '(...) an expression of human freedom' (p. 27), Lipski explains its essence from a perspective of a sense of purpose and its cause, and finally presents examples of the goals and forms of pseudo-tourist journeys.

The second chapter is devoted to the history of tourism. The author, Ślusarczyk, points to its place among other disciplines, including historical, where it is particularly close to the history of culture. He also stresses that the history of tourism is a discipline which is still not very popular, especially in Poland. He discusses its beginnings, achievements, research methods and techniques and also points to the main historical sources, devoting more attention to written, historical materials (e.g. biographies, letters) and documents (official and legal documents). In the longest part, *The History of Tourism as a History of Culture*, the author presents an interesting, culture-based description of the model, both European and Polish, of travelling and tourism as it has changed through specific historical periods (from ancient Greece to the early 20th c.), as well as of the travellers and tourists themselves. He presents tourist literature and the first tourism-related institutions.

In the introduction to the third chapter, *Tourism Anthropology*, Podemski explains what anthropology deals with and how it is different from sociology. Then he talks about what makes tourism different from other forms of travelling (he mentions the concept of an 'environmental bubble' and describes tourism as a 'commercialized form of journey'). Further on, he includes a short review of the basic world literature on tourism anthropology and briefly presents the main research methods. The author stresses that studying the influence of tourism on local communities and their culture is typical of this discipline. In the next part, Podemski briefly describes three directions in anthropological analysis: the first and predominant trend is the study of tourism as an 'act of acculturation, change and development' (p. 55) i.e. an analysis of the influence on the 'host' community. A much rarer subject of study is the process of internal change in the tourist or among the community which 'sends out' tourists.

In the fourth chapter, *Tourism Sociology*, Przecławski shows that tourism can be studied as a social phenomenon or as a factor in change. He also describes the beginnings, achievements and examples of potential research in tourism sociology. He stresses that a single, general sociological theory of tourism has not been developed yet, and the attempts made so far have concerned individual areas. The author differentiates and briefly describes three: the study of

tourists (where socialization theory is the most useful), the study of tourism (the theory of a collective system) and the study of social relations (the theory of symbolic interactionism). An original part of the chapter includes suggestions for using tourism studies in practice. Finally, Przecławski discusses tourism as a cultural phenomenon.

The fifth chapter concerns the psychology of tourism. After some introductory remarks on definitions, the author, Zdebski, analyses the 'tourist theme' in the Polish psychological literature. The subject of tourism psychology is divided into four groups of issues: a) its origins and the factors determining human tourist activity, b) psychological processes in tourism, c) the influence of tourist activity on the development and functioning of man as an individual and as an element of the natural and socio-cultural environment, d) psychological issues in the tourism service (p. 79). Next, Zdebski presents and discusses in detail the model of a tourist and tourism proposed by Jafar Jafari (pp. 80–84), and in the conclusion he reminds the reader of man's biologically conditioned and diversified inclination to explore.

Tourism pedagogy, which is presented in the sixth chapter by Matuszczyk, deals with the 'theory of educational phenomena and processes in tourism', as well as the 'practice of educating through and towards tourism' (p. 92). The author describes important functions of tourism pedagogy: academic, educational and 'transmission'. He also discusses tourism in educational terms and points to its specific and significant features from the point of view of tourism pedagogy (orientation towards innovation and new experience, as well as temporary separation from the everyday environment and standards). The author also briefly presents the educational ideas predominant in the 20th c and the present in Poland (two different ideals of Polish education: based on national culture or European). In the conclusion, the author quotes Przecławski, stressing the educational function of tourism.

In chapter seven, *Tourism Theology*, Ostrowski wonders whether one can speak of a tourism theology based on Catholic theology. He remarks that it is not clear yet which of the theological disciplines should deal with tourism and lists the theological aspects of tourism (free time, freedom, creation, recreation, joy), pointing specifically to 'theological space' which is a human condition described as '*homo aviator*' (p. 107). Ostrowski focuses on those tourism benefits which are important from a theological point of view (e.g. the personal development of man, the strengthening interpersonal ties and creating a community, breaking the barriers between religions, contact with the world of nature and culture). He stresses the educational character of tourism and points to the need for

responsible and ethical behaviour on the part of those dealing in it. The author also presents examples of pastoral initiatives from the Catholic Church as regards tourism.

Chapter eight is devoted to tourism semiotics. The author, Owsianowska, explains what semiotics is, describes its practitioners, trends (semiological, logical) and methods, stating that 'in the study of tourism the most common are the descriptive methods of linguistic analysis and the method of interpretation' (p. 122). She stresses that tourism semiotics is considered with reference to the relation between tourism and culture, and points to the main subjects (research areas) of tourist 'act' analysis – the semiotics of a tourism attraction, an 'informational-promotional' transfer, and space/place in tourism. She claims that tourism semiotics maybe understood as an area within cultural semiotics and quotes interesting examples of the use of semiotic methods in the study of tourism (e.g. in creating a universal communication system in tourism, in the study of tourist attractions, the function of the subject, the 'informational-promotional' transfer). Owsianowska stresses that in the opinion of many researchers semiotic methods are insufficiently exploited and underused in the study of tourism. She also lists the issues in the study of which semiotic methods are particularly valuable (e.g. discovering trends in tourism on the basis of document analysis, and uncovering hidden ideologies and motivations), and points to the causes of the limited use of the semiotic method. The chapter ends with an example of tourism attractions.

Chapter nine, *Research Methodology in Tourism*, is different from the previous ones. In the introduction, Aleziak stresses the interdisciplinary character and

the present development of tourism studies, which in the critics' opinion, however, means mainly quantitative progress. Aleziak refers to a coherent and relatively codified methodology which is still absent from the study of tourism. This is 'one of the basic reasons why tourism cannot be regarded as an independent discipline' (p. 142). The author explains the notion of a paradigm and discusses the positivist and the interpretative (humanistic) approaches to the study of tourism, developing the discussion of the latter.

The variety of disciplines dealing with tourism is presented in the interesting form of a 3-D matrix (Fig. 9.1 – p. 151), based on the number of PhD theses devoted to its study in 1990-2000 in the USA and Canada. Aleziak also refers to those theses written in Poland in 2001-5. Moreover, he presents the main research approaches taken in the study of tourism (institutional, historical, through products, organizational, economic, geographical, sociological, systemic and interdisciplinary), and the most commonly used statistical methods and techniques (illustrated with quotations from bibliometric studies from 1998-2002). In the conclusion the author returns to the 'autonomization' of 'tourism disciplines' and development prospects in research methodology. The book closes with a long bibliography (309 titles) and an index.

The publication is an interesting and successful attempt to review the achievements of the humanistic disciplines as regards tourism. It convinces the reader of tourism's great social and cultural significance and, in the variety of research perspectives, demonstrates its interdisciplinary character. It can as well be used as a university textbook for students of tourism and recreation, or as interesting reading for anyone involved in tourism.

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