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## **INSTITUTION OF TOURISM AS SOCIAL AND CULTURAL PHENOMENON**

**Summary.** *The article considers the institution of tourism as a social and cultural phenomenon. The peculiarities of the definition of a social institution by various scholars are presented. The conclusion is offered that owing to the peaceful coexistence of the peoples of the world, the dialogue of different types of cultures, the uniqueness of local areas, the institution of tourism is considered to be a social and cultural phenomenon of our time.*

**Key words:** *institution of tourism, culture, social institution, society, social and cultural phenomenon.*

**Introduction.** The definition of the institution of tourism is normally based on the concept of the manifestation of the coexistence of the peoples of the world and the dialogue of different types of cultures. In particular, meeting the needs of tourists in the area of recreation, cultural communication, realization of educational, cultural, business interests, etc. According to Ukrainian legislation, a tourist is “a person who travels around Ukraine or to another country with a purpose not prohibited by the law of the country of stay for a period from 24 hours to one year without performing any paid activity and with the obligation to leave the country or place of stay in the specified period...” [1, Art. 1]. This definition also determines a legal definition of

tourism, namely: "tourism is a temporary departure of a person from his/her place of residence for recreational, educational, professional, business or other purposes without performing any paid activity in the place of destination..." [1, Art. 1].

The indicators of the development of modern tourism testify to the massive individual activity of the tourist and to what extent it is implemented. At the same time, the study of the institution of tourism, as a social and cultural phenomenon, requires an explanation of the available definitions of this phenomenon.

**Formulation of the problem.** To consider the institution of tourism as a social and cultural phenomenon of our time.

**Results.** The concept of social institutions was greatly expanded by T. Veblen. In his opinion, institutions are "people's habitual patterns of thought, which tend to prolong their existence indefinitely" [3]. At the same time, institutions are also generally accepted patterns of human behavior. In the same vein as G. Spencer, he emphasizes the importance of social institutions in social regulation.

The Collins Dictionary of Sociology defines an institution as "an established order of rules and standardized patterns of behavior" [4]. Like the previous authors, the authors of this edition emphasize the ambiguity and controversy of the interpretation of this concept in science.

The sources of social functions of the tourism institute as a system object following its goals and objectives are located both in the field of production and distribution of services and in the field of social regulation of behavior and reproduction of value systems and orientations in the communication sphere. To fulfill its functional tasks, the tourism institute has at its disposal certain subject and social, material, social normative, and informational resources of society. They are concentrated in the field of tourism and collectively create their full specific resource base [6; 7].

On this basis, the social functions of tourism are formed, which are divided, first, into incoming, determined by the need of society for the systematic distribution of functional tasks from various spheres of life. Secondly, outgoing, which are represented by the functions of social standard-setting, social regulation, and norm-social control in the tourism sphere and tourist interactions [12].

To begin with, let us consider the concept of "social institution". We first note that no consensus on the interpretation of the concept of "social institution" exists among scholars. The definitions of a social institution are quite varied in the works by many authors.

According to G. Spencer, one of the founders of the concept of social institution in sociology, institutions, as structural elements of a society, are the organs, or mechanisms, of self-organization of civic life and governance. In his view, it is institutions that make people's coexistence possible and adapt the individual to life in a society. Institutions are designed to meet certain social and personal needs, as well as to perform specific functions [10].

The founder of the French School of Sociology, E. Durkheim believed that to define a social institution of a particular type, one should not only compare the forms taken by it among the peoples of that type, but also in all the types preceding it [5]. Furthermore, one should provide an outline of the various elements comprising that particular type, to reveal their causes and purpose. For instance, to study family organization, one must identify its rudimentary type first and then trace its progressive complexification.

According to E. Durkheim, institutions are not established by decrees, "they are a consequence of social life and merely express it through external symbols", and structure "is an established function, an action that has crystallized and become habit..." [5].

In other words, to understand the roots of a social phenomenon, functions must be studied. The emergence and development of any institution requires consideration of the needs influencing its life and the functions performed by it.

Modern structural functionalists define a social institution as a system, a set of social roles. According to J. Homans: "First, this school began with the study of norms, i.e., claims by group members as to the way they should behave and the way they behave in different circumstances." It is particularly focused on a cluster of norms referred to as roles, and on the cluster of roles referred to as an institution [8].

T. Parsons interprets an institution through a system of standardized expectations, which defines the proper behavior of a person performing certain behavior-based roles, but rather as a more general unit of a higher order, which encompasses multiple roles [9].

The German sociologist M. Weber characterizes an institution, "first, as opposed to a goal-oriented union, the voluntary participation is supplanted by enrollment based on purely objective data, regardless of the wishes of those being enrolled; second, as opposed to consent-based communities, which deliberately abandon rational order, hence amorphous formations in this respect, one of the determinants of behavior is the presence of rational regulations and an enforcement mechanism [2]. M. Weber considers the structure of a political or religious community an institution. In sociological terms, the transition from a union to an institution and vice versa is highly fluid.

While there are certain differences, the above definitions have several common points: first, the understanding of a social institution as an established form of social practice; second, the recognition of its primary function of ensuring the stability of social interactions; third, the idea of a social institution as an established model, patterns of behavior and social relations based on a set of norms or rules.

Modern sociology has developed a new approach to the essence of social institutions. Each social institution is characterized by its purpose, functions, and a set of social positions and roles characteristic of a particular institution. It is intended to satisfy social, group and individual needs [6; 7].

Evolutionary changes in social institutions have two aspects of development. On the one hand, a process of specialization and differentiation of a number of institutions. On the other hand, at a certain point in time, certain institutions begin to attain a dominant and universal character. In real life, these processes are tightly intertwined and interdependent.

Among modern social institutions, tourism is one that is capable of attaining a universal character [12]. Its very emergence and rapid development was made possible by the diversity of territories and world cultures. In particular, the movement of people from one area to another is caused by people's need to explore the unknown, to enjoy a diversified leisure experience. Furthermore, the need to replenish physical and spiritual strength through climatic and natural means of relaxation, in scientific and creative pursuits, etc. arose. With increasing institutionalization in societies and the world, tourism has become a universal socio-cultural institution [11; 13].

**Conclusions.** For many modern societies, tourism is not merely a sector of their economy generating high profits and foreign exchange inflows, but also a tool for solving the problem of employment, territorial development, preservation of cultural treasures, education, etc. At the international level, tourism is an alternative to the confrontation between nations of the world, promoting interstate, intergroup and interpersonal relations and contacts, contributing to the dissemination of knowledge, the preservation of nature, etc.

The fact that the existence of modern tourism, while being a socio-cultural institution, is only made possible due to the uniqueness of local territories and cultures. On the one hand, tourism has been developing as a result of world globalization. It allows people to move from one place on the planet to another.

On the other hand, a tourist product can only generate tourist interest based on its distinctive and unique character. Thus, tourism promotes the peaceful coexistence of the world's nations, the dialogue between different types of cultures and prevents their unification.

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