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INFLUENCE OF WORLD SUBCULTURES ON THE FORMATION OF INNOVATIVE TYPES OF TOURISM

Lesia Ustymenko

*PhD in Pedagogy, Associate Professor,
ORCID: 0000-0003-2631-1459, e-mail: ustilesia@gmail.com,
Kyiv National University of Culture and Arts,
36, Yevhen Konovalets Str., Kyiv, Ukraine, 01133*

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Abstract

The purpose of the article is to analyse the influence of world modern subcultures on the formation of innovative forms, types and subtypes of tourism. The research methodology is a critical analysis of the main definitions of cultural and religious sources for the study of world subcultures, a specific historical analysis and interdisciplinary synthesis of the basic principles of creative innovative forms, types and subtypes of tourism. Induction and deduction methods are applied, as well as content analysis. The scientific novelty lies in the fact that new types and subtypes of tourism are identified and can be formed on the basis of the development of world subcultures, in particular, spiritual and esoteric (new subtype of religious tourism), creatively developing tourism. The concepts of "spiritual and esoteric tourism" and "creatively developing tourism" have been substantiated and introduced into the scientific circulation of the theory of tourism studies. Conclusions. The best known subcultural associations, their ideological principles regarding the relationship between society and its traditional culture have been analysed. Priority subcultures which create the basis for the formation of innovative forms, types and subtypes of tourism are identified. The concepts of "spiritual and esoteric tourism" and "creative and developing tourism" have been introduced in the scientific circulation of the theory of tourism studies. The expediency of using the experience of studying various subcultures in the search for innovative forms of organization of tourism activity, which is focused on the comprehensive development of the individual, has been substantiated.

Keywords: subculture; innovative types of tourism; spiritual and esoteric tourism; creatively developing tourism

Introduction

Modern tourism is an important sphere of self-realization of the individual, satisfaction of his creative, spiritual and recreational needs. At the present time, tourism not only provides an opportunity to acquire the heritage of human civilization by making

acquaintance with other peoples' cultures, but also creates the conditions for finding new forms of recreational and creative activity of modern man. As the analysis of the practice of organizing new destinations of traditional tourism has shown, modern consumer, seeking self-improvement and new impressions, became focused on the absorbing of world subcultures in the process of tourism activity, which as a result led to the emergence of new types and subtypes of tourism, such as jailoo tourism, spiritually esoteric (a new subtype of religious tourism) and creatively developing tourism. Therefore, today the accumulated experience of studying different subcultures can be a key move in finding innovative forms of organization of tourist trips or developing new types of tourism, focused on the comprehensive development of personality and its self-realization.

M. Jedrzejewski (1999) highlighted the main tendencies of world subcultures influence on self-identification of the personality. In his works he considered general questions about the current state of subculture in the youth environment. E. Omelchenko (2000) identified the importance of traditional subcultures and their influence on the formation of the philosophy of life among young people. S. Levykova (2004) characterized the main forms and constituents of subcultures and the role of relevant groups of people within society with different standards of behavior. O. Vyshnevskaya (2009), studying the phenomenon of tourism in the modern social and cultural environment, proves the importance of tourism as a factor of preserving local identity and culture from the perspective of tourism, and V. Koveshnikov (2016) explored the criteria of innovative tourism, enriching the theory and practice of tourism. Social and cultural aspects and priorities for the development of innovative forms and types of tourism, focused on the use of UNESCO's intangible heritage, were examined by L. Ustyenko (2018), where the process of interpenetration of cultures is a key factor in the formation of positive civilizational and spiritual results for all subjects of tourism. M. Aldoshyna and H. Brusiltseva (2014) explored important issues which required solution to the cross-cultural conflicts as a result of the interaction of different cultural environments in the framework of tourism within the age of globalization. Despite the presence of a great number of studies and publications on various aspects of the subculture functioning in general, scientists have hardly paid attention to the problems of cross-cultural communication, tourism ethics and to the study of the impact of subculture on the formation of innovative types of tourism. These topics are considered insufficiently studied.

■ **The purpose of the article**

The purpose of the article is to analyse the influence of world modern subcultures on the formation of innovative forms, types and subtypes of tourism, which determines the following range of tasks:

- to analyse the most well-known subcultural associations and their worldview principles regarding the relations with society and its traditional culture;
- to identify priority subcultures that create the basis for the formation of innovative forms, types and subtypes of tourism;
- to substantiate the expediency of using the experience of studying various subcultures in the search for innovative forms of organization of tourism activity focused on the comprehensive development of the individual.

■ Presentation of the main material

Before analysing existing subcultural trends, the concept of “subculture” should be defined. Therefore, the most appropriate definition so far is the following. A subculture is a form or type of cultural community that has a certain system of symbols and values, norms, stereotypes, ideals and beliefs that distinguishes the relevant social group from the majority members of society. In anthropology, it is a group of people within a traditional society with different priorities and patterns of behavior (Levykova, 2004).

Subcultures are the main components of social interaction. At the level of subculture appears a renewal of culture. This involves the assimilation of new ideas by the society as these ideas become widely recognized. Subcultures, as units, contain systems of internal priorities (rules and standards) that allow their members to identify each other. Today, modern subcultures can be seen as specific to generation forms of identification that intersect with other attributes of collective identity, such as race, gender, class and sexual orientation. A general cultural consensus emerges when members of a subcultural group are united by common views (Omelchenko, 2000).

In the broad sense of the word, subculture is any group of people within a larger, common culture whose members have interests that differ from those of the main type of culture. In a narrow sense, any group is distinctive in style and identity.

The main features to recognize the subculture are:

- it has strict internal rules and measures of a particular subculture aimed at ostracization, which ensure their sustainability;
- a structured learning process during which candidates learn to become members;
- it has a distinctive degree of authenticity that creates strong social boundaries defining a group that can be called a subculture. The future members should demonstrate to the already experienced members that they have understood the basic rules and that they are “friends”;
- it creates its own subinterpretations of norms – they either completely reject them in favour of their own (hippies) or slightly modify them to give the meaning to the lifestyle of the chosen subculture.

Accordingly, no subculture as such is a deviation, but an active process of attracting new members which is formed around a single charismatic leader or symbol, is common to the groups that are in some way deviating from the norm.

Traditional typification of subcultures requires the definition of appropriate criteria for division into specific groups, which can be determined by the extent and quality of social communication and socialization activity, and is presented as follows. Opposition subcultures with low level of socialization. Their motto is an inclusive institution where the social space in which members live and work with like-minded people is cut off from the community. As a rule, they live in isolation and seclusion. The main manifestation of activity is an escape from society (a hippie can be a prime example of this type). Traditional subcultures with high level of socialization. Social activity – this is the type opposite to the former. Its members approve general rules, operate in the traditional legal field, but wish to stand out from the rest by their high standards of conduct and high ideals. The main manifestation of activity is the conversion to and service to the society (scouts can be a prime example of this type).

Another perspective on differences among subcultures defines two types, such as, the aesthetic subculture and the alternative subculture. In fact, the aesthetic subculture is simply different from the culture of society, while alternative subcultures are opposed to certain social institutions or customs. Typical differences between subcultures in this context are: the system of training new members; attracting new members; hierarchy; manifestations of confrontation; territory or zone of existence.

The following can be defined as the main reasons for the formation of subcultures. Cells of subcultures, formed by the need to escape from the community, try to find a new meaning of things – they emerge from the collective, almost spontaneous need to redefine important, in their opinion, things for the society. People in search for solutions to social and personal problems find others with similar problems and begin to realize which subculture they want to be identify with, but everyone decides for himself whether he should join it or not. It is necessary to consider the possibility of ostracization from the part of society.

In order to resolve the contradictions in the main culture, the existing subculture, when it no longer provides the next generation with a working ideology, takes on such forms as its own music, fashion and rituals. Their theory of adaptation claims that directions are created at the top of the social structure and subsequently reach other levels. At the top of the structure may be religious leaders, fashion designers, models, advertising agencies and celebrities.

The current process of social reintegration occurs through the transformation of the subculture into a trend or through intellectual stagnation. Some groups may get to the point where they consider themselves to be a culture, and those who leave the group reintegrate into society. As the demand for alternative cultures grows, subcultures join the mainstream. Therefore, young people in order to have individuality must constantly create a new identity for themselves. Mass media provides us with such amount of information that new subcultures are absorbed almost in the bud. Media activities may eliminate the existence of a particular youth subculture. And this, in its turn, means to some extent the end of creativity, which is very important at this stage of life.

Today it is possible to speak of a residual culture, which is the work of the previous social formation and remains part of the dominant culture but is preserved, in fact, as an anachronism. At the same time, the emerging culture contains new benchmarks, values, customs and experiences that may be alternative or oppositional to the dominant culture. And the dominant culture effectively assimilates these cultures into the common culture, resulting in the process of their inclusion. Sometimes, the dominant culture after incorporating such culture changes itself. The most striking types of traditional and opposition subcultures are the Scouting and Hippie movements, respectively.

Scouting or the Scout movement is the most famous nowadays and popular in many countries of the world. Scouting is an international non-political youth movement that seeks to support the physical, mental and spiritual development of young people who could play an important role in social life. During the first half of the twentieth century, the Scout movement spread around the world. It has been divided into three age groups in order to better match the age characteristics of young people: wolf cubs – are children between the ages of 8 and 12 (their main task is to be open to others, that is, service to the society, the main formative aspect – to become useful

to the society); scouts – are teenagers between the ages of 12 and 17 (their main slogan is “I am together with others”); rover scouts – are young people from 17 years of old (their main motto is “I am for others”).

The Scout movement uses its own method of education, namely, a non-formal educational program focusing on practical, important social activities, such as camping, forest knowledge, water sports, hiking, mountaineering and sports. The mentioned activity brings them closer to tourism and the creation of their subculture within this activity with vivid attributes, such as: traditions, rituals, uniform which identifies scouts, etc.

At the beginning of 2017, the Scout movement had more than 44 million members in 218 countries. But the largest international organization of national scout organizations is the World Scout Movement Organization, in which our country is represented by the National Scout Organization of Ukraine.

Hippie (sometimes spelled hippy) is an international youth movement that emerged in 1965 in San Francisco as a result of the liberalization and democratization of traditional society. One of the clearest manifestations of the hippie counterculture was the pacifist philosophy, which had a significant impact on art, especially rock music. Hippie movement is also associated with such concepts as sexual revolution and psychedelic revolution. The movement waned in the early 1970s, becoming one of the world's subcultures, the centers of which are scattered throughout the world. The Hippie movement became one of the symbols of the era, and its participants called themselves “Love Generation”, “Flower Generation”, “Children of Flowers”.

A lot of social movements whose present activity is dedicated to the protection of nature, endangered animals and peacekeeping have emerged on the basis of a hippie subculture. The followers of this subculture have always opposed wars, nuclear weapons, eating of animals meat and organize demonstrations for their beliefs. The hippie subculture also had a harmful effect, because one of its components was passion for meditation (sometimes with drug use) and Taoism.

The main components of the hippie subculture ideology are the disregard for intellectual pursuits, which is the main principle of their lifestyle; the main values are freedom, unlimited love for all people, regardless of their racial or religious affiliation; opposition to generally accepted norms of consumption culture; the joy of life and demonstrative poverty; passion for oriental mysticism; life principle “here and now”; the cult of love and drugs.

The first sign of a true hippie can be his attitude to work and discipline. True hippie shows disrespect to the full-time job, though he could work as an odd-job man. Work for own pleasure or for the benefit of the group unit is perceived in a different way. The main point is that he can manage time at his own discretion. The second difference can be conditionally defined as the desire to separate himself from the society. For the true hippies this principle is not a simple protest, but a real search for an alternative, a desire to find a different quality of life. The third sign is the attraction to drugs. Smoking marijuana and LSD were a common practice for hippies. Hippies especially valued the ability of drugs to bring the mood of the individual in harmony with the mood of others. In general, the difference between a hippie and a drug addict can be defined by the fact that drug use leads to revelation and high, where drug addict searchers first of all for high while hippie searchers for revelation. In fact, for hippies

drug use is just a less expensive way to get to the perception that otherwise can be gained through long-term meditation and mantra reading.

The hippie's life attitude is well illustrated by the principle: "Mind your own business". For the hippie this means to focus attention on the problem of self-actualization leaving the outside world aside. There is no "true" hippie and cannot be, and one should speak of the "true believer" hippie, in other words of someone who follows most of the rules of the community but not all of them.

Nowadays, there are scattered hippie communes all over the world, in particular in Ibiza, Goa, Bali, Morocco. There is even a district of Christiania in Copenhagen, which is practically a state within the state. Aged hippies with their children still live in historically formed communes, although the popularity of the subculture has not waned. Today, the main features of the hippie lifestyle could be passion for Eastern practices, hitchhiking, vegetarianism, and protest against Puritanism. The points of intersection between tourism and hippie subculture are: travelling as a geographical exploration; development of spirituality and creativity. People who practice so-called tourism for spiritual perfection (or esoteric and spiritual tourism) often visit hippies communities. They also go to Indian ashrams, which are often surrounded by hippie communes, or to places where it is possible to plunge into the process of creativity and self-expression.

Freaks are people who like to attract attention with bright clothes and atypical behavior. The main attributes of this subculture are the bright colors of clothing, tattoos and piercings. Not only their clothes look bright but they have an extraordinary thinking. It is mostly writers, composers, singers and creative people. In fact, the freak subculture brings together brave and reckless people. The advantages of this subculture are the absence of a negative attitude towards "not friends" and the world. There is nothing they are hostile to. The main disadvantage of this subculture is exactly their freedom, which gives them everything. It is difficult to influence them, which is not a big problem as long as it is harmless and fun, but who knows what it would entail in the future.

Tourists from all over the world are increasingly attracted to the freak subculture. The main reason is that modern people are tired of conventions and constant boundaries therefore festivals and freak environments are attracting increasing attention. For example, festival "Burning Man", which takes place in the US, state of Nevada, is constantly increasing the number of its admirers. The main principles of the festival are: radical inclusion in the event and ideology of action; responsibility; gifting; radical self-reliance; decommodification; radical self-expression; participation; communal effort; "leaving no trace"; "immediacy".

The organizers themselves define the event as an experiment to combine radical self-expression with the need to rely on his or her inner resources (radical self-expression and radical self-reliance). Works of contemporary art, often having fantastic shapes, are set up in the desert for a week. Participants walk in the costumes of different characters, animals and objects. There are artistic performances, shows, contests, treats, etc. Such events develop a new form of tourism – creatively developing.

According to the Polish researcher M. Jędrzejewski (1999), the process of social reintegration occurs through the transformation of the subculture into a commodity or through intellectual stagnation. Some groups may get to the point where they consider

themselves to be a culture, and those who leave the group reintegrate into society. As the demand for alternative cultures increases, the subcultures join the common culture. And young people, in order to have individuality, must constantly create a new identity for themselves. Mass media provides us with such amount of information that new subcultures are absorbed almost in the bud. Media oversaturation may eliminate the existence of a particular youth subculture. In its turn, this means the end of creativity, which is very important at this stage of life.

The things that culture had once created or borrowed from alternative subcultures, modern culture reuses again. It is all being revived in the mainstream, such as retro, rave and punk. Through mass communication, print media and television the dominant culture incorporates the emerging culture. According to the theory of hegemony, those whose ideology is dominant constantly ensure a general agreement with the established social order. Social values change eventually as opposition minor groups entered into a dominant culture.

In the study of tourism from a social and cultural point of view, particular attention should be paid to tourism needs and motivations; stereotypes of tourist behavior; the impact of tourism on the living standards of tourist centers; social and cultural changes; the process of establishing contact between tourists and the host party, i.e. mentality, culture, things that are prohibited, information, traditions, etc.); opportunities for success in positive contacts for both sides (Ustymenko, 2018, pp. 16-19).

Thus, today the mentioned subcultures, with their traditions and beliefs most clearly influence the formation of innovative forms, types and subtypes of tourism as well as the tourist subculture. The proof of that is the successful existence of the summer children's creative camp "Indigo Time". It is encouraging that camp's program was created by one of the Kyiv travel company. The program incorporates clear guidelines and positive priorities for the development of children and young people. It is also important that this development takes place in the context of innovative tourism activities, and the "Indigo Time" activity content can be considered as creatively developing tourism.

The summer children's creative camp "Indigo Time" is a new format for children's leisure free from stereotypes, with a unique program of creative and emotional intelligence development. The child's participation in the project of the children's creative camp "Indigo Time" is an opportunity to become more confident in himself and his abilities, to become more successful, an opportunity for creative self-realization, a way to become a self-sufficient personality with an active position in life. The development of the emotional intelligence and creative abilities in a child under condition of psychological comfort and good mood are main objectives in the program of children's creative camp. It is a combination of summer camp vacations, development and training programs for children, as well as a program of immersion in the environment of continuous creativity, positive thinking and emotions. If to analyze the described above programs for children development and thus temporary created subculture, one can see that these programs gained the most positive experience from Scouts and Hippies. For our research, it is important that all of the listed above subcultures are related to travel, and therefore to tourism, organized or not.

Previously, the tourism industry focused on the standardization of a man, his culture and needs, but nowadays development of the tourism industry prioritizes

humanization, socialization and greening. It is conditioned by priority changes, which in turn influence the motivation of person's activity.

Summarizing the research, we can define the terms "spiritual and esoteric tourism" and "creatively developing tourism". Spiritual and esoteric tourism is, therefore, an innovative subtype of religious tourism, aimed at mastering or immersing in world subcultures that have elements of spiritual search, and improving or developing the theory and practice of certain esoteric schools. The main destinations for this type of tourism are the Indian ashrams of Goa, Tibetan (China) and Shinto (Japan) shrines.

Creatively developing tourism is an innovative type of tourism, the main purpose of which is the possibility of creative development in different cultural environments, both permanent and temporary. World subcultural environments can serve as a resource base for this type of tourism.

Conclusions

Analysing the most well-known subcultural associations and their ideology regarding relations with society and its traditional culture, it should be concluded that they can be effectively integrated into tourism activities.

Identifying new types and subtypes of tourism that can be formed on the basis of development of world subcultures, in particular, spiritual and esoteric (a new subtype of religious tourism), creatively developing tourism, substantiating the concepts of "spiritual and esoteric tourism" and "creatively developing tourism", it is obvious to introduce them to the scientific circulation of the theory of tourism.

As mentioned above, it is advisable to involve the priority subcultures, which create the basis for the formation of innovative forms, types and subtypes of tourism, in the organization of tourist trips, focused on the comprehensive development of the individual.

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ВПЛИВ СВІТОВИХ СУБКУЛЬТУР НА ФОРМУВАННЯ ІННОВАЦІЙНИХ ВИДІВ ТУРИЗМУ

Устименко Леся Миколаївна

*Кандидат педагогічних наук,
ORCID: 0000-0003-2631-1459, e-mail: ustilesia@gmail.com,
Київський національний університет культури і мистецтва,
Київ, Україна*

Анотація

Мета дослідження. У статті проаналізовано вплив світових сучасних субкультур на формування інноваційних форм, видів та підвидів туризму. Методологічну основу дослідження становить критичний аналіз основних дефініцій культурологічних та релігієзнавчих джерел для дослідження світових субкультур, конкретно-історичний аналіз і міждисциплінарний синтез основних принципів формування інноваційних форм, видів і підвидів туризму. Застосовано методи індукції та дедукції, а також контент-аналіз. Наукова новизна полягає в тому, що визначено нові види та підвиди туризму, які можуть формуватися на основі освоєння світових субкультур, зокрема, духовно-езотеричний (новий підвид релігійного туризму), креативно-розвиваючий туризм. Обґрунтовано та введено до наукового обігу теорії туризмознавства поняття «духовно-езотеричний туризм» та «креативно-розвиваючий туризм». Висновки. Проаналізовано найбільш відомі субкультурні об'єднання та їх світоглядні принципи щодо взаємовідносин із суспільством та його традиційною культурою. Визначено пріоритетні субкультури, що створюють базу для формування інноваційних форм, видів та підвидів туризму. Введено до наукового обігу теорії туризмознавства поняття «духовно-езотеричний туризм» та «креативно-розвиваючий туризм». Обґрунтовано доцільність використання досвіду вивчення різних субкультур у пошуку інноваційних форм організації туристичних подорожей, орієнтованих на всебічний розвиток особистості.

Ключові слова: субкультура; інноваційні види туризму; духовно-езотеричний туризм; креативно-розвиваючий туризм

ВЛИЯНИЕ МИРОВЫХ СУБКУЛЬТУР НА ФОРМИРОВАНИЕ ИННОВАЦИОННЫХ ВИДОВ ТУРИЗМА

Устименко Леся Николаевна

*Кандидат педагогических наук,
ORCID: 0000-0003-2631-1459, e-mail: ustilesia@gmail.com,
Киевский национальный университет культуры и искусств,
Киев, Украина*

Аннотация

Цель исследования. В статье проанализировано влияние мировых современных субкультур на формирование инновационных форм, видов и подвидов туризма. Методологическую основу исследования составляет критический анализ основных дефиниций культурологических и религиоведческих источников для исследования мировых субкультур, конкретно-исторический анализ и междисциплинарный синтез основных принципов формирования инновационных форм, видов и подвидов туризма, Применены методы индукции и дедукции, а также контент-анализ. Научная новизна состоит в том, что определены новые виды и подвиды туризма, которые могут формироваться на основе освоения мировых субкультур, в частности, духовно-эзотерический (новый подвид религиозного туризма), креативно-развивающий туризм. Обоснованы и введены в научный оборот теории туризмоведения понятия «духовно-эзотерический туризм» и «креативно-развивающий туризм». Выводы. Проанализированы наиболее известные субкультурные объединения, их мировоззренческие принципы относительно взаимоотношений с обществом и его традиционной культурой. Определены приоритетные субкультуры, которые создают базу для формирования инновационных форм, видов и подвидов туризма. Введены в научный оборот теории туризмоведения понятия «духовно-эзотерический туризм» и «креативно-развивающий туризм». Обоснована целесообразность использования опыта изучения различных субкультур в поиске инновационных форм организации туристических путешествий, ориентированных на всестороннее развитие личности.

Ключевые слова: субкультура; инновационные виды туризма; духовно-эзотерический туризм; креативно-развивающий туризм