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## **Psychological Particularities of Tourism**

### **Abstract:**

*The main objective of our article is to highlight the psychological particularities of tourism in contemporizing society by making the link between the management of tourism, the psychology of tourists (goals, motivations and desires of persons travelling) and the host-countries that focus their economies on the tourism industry. In describing the advantages and disadvantages of tourism, we also examine the causes and consequences of cultural shock deriving from these intercultural exchanges between visitors and hosts during tourist displacement.*

**Keywords:** *social acculturation, ways of thinking, intercultural exchanges, desires, prejudices, stereotypes, ethnocultural diversity.*

The-twenty-one century proves to be the booming century of other ideological, technological, cultural or industrial innovations. The high technology of means of communication and the digitization condition now condition all social activities of the peoples with which the nature of tourism and the tourist curiosity also evolve. These changing perspectives also make the research on tourism dependent on the economic, international, social-psychological or political conjunctures of our time. But we must also take into account that throughout the history of human civilization, the motilities and the original displacement of peoples have allowed the emergence of the earliest forms of human sociability, which have developed with the trade of the cultural, diplomatic exchanges and the family alliances between different communities and also the ambitions thought scientific expeditions. The first geographer scientists have therefore questioned the measurements and representations of the Earth's space. These questions logically led them to the necessity of discovering the Earth and exploring the continents. The terrestrial movements that followed them undeniably led them to come into contact and to exchange with different societies and cultures. This first type of encounter with the other has presupposed its modification, through its psycho-social acculturation. The conquests of the new world, the colonial empires as well as the great earthly expeditions have allowed the European man to discover, to meet and to come into contact with new and hitherto unknown peoples. At present, ethnologists, psychologists, sociologists and anthropologists are interested in the closest and most distant cultures by focusing on studying them from the inside and through the different methods of research. Specifically, the psychological

analysis of tourism is centred on several aspects (in particular, on the management of human resources in the tourist business, on the psychology of tourism marketing and on the relationship between travellers and countries- hosts, etc.) and aims on the one hand to study their links through the different ways of thinking specific to each society, but on the other hand it calls on the psychic functions responsible for human behaviors , which guide the action of these partners to tourism . In other words, it is to show how psychic functions (perception, attention, thought, memory, speech, motivation, etc.) intervene or elicit the tourist activity and to understand the mechanisms of operation of these. Specifically, Dann (2000) describes that "... how tourism studies would have gone from essentially descriptive approaches to the study of motivations, from the emphasis on relations between hosts and tourists to issues of otherness and similarity in gender relations, young and old people, socially advantaged or socially disadvantaged backgrounds, etc." [1]. Ryan (1997) develops the idea "... a psychology based on the tourist experience with the analysis of motivation, of the satisfaction of the people " [2]. For Raboteur (2000) "The psychology of tourism is directly linked to the economy and both are articulated around the notions of supply and demand of tourist travel choices and so impacts, economic accounts and industrial themes, managerial and societal tourism " [3]. From our point of view, these authors emphasize that the science of tourism is intrinsically linked to economics and psychology, presented as principal developers of the theoretical and methodological tools necessary to study these issues. The themes of displacement and recreation still remain very strong, the temptation of "natural man" and "from nature to nature" still remains prevalent in the study of the psychology of tourism. Whether it is the economic, geographic, social, cultural, sporting, environmental or political aspect, the opinions greatly diverge. In this sense, tourism and leisure are granted the same functions; more importantly, the tourism singularity is approached according to the same reference framework on cultural interests. MacCannel (1976) analyzes the sociology of leisure in an attempt to identify the tourist phenomenon. He writes: "The development of modern societies must be reported to the development of mass recreation, whose international tourism, recreation and sightseeing are the main figure of human activities. To this we must add the question of the internationalization of space" [4]. It is the notions of "displacement" and "space", then "territory", which come to the rescue of defenders of the specificity of tourism in relation to any other phenomenon. For Wackerman (2007): "The temptation of a certain definition of the *natural man* is very close: this one would have an innate propensity to travel, it would naturally need to see, need to know, need to discover" [5]. The notions of displacement and space, in particular, constitute a more or less explicit attempt to delimit a scientific field to be conquered. Much

like in the case of leisure studies, which have long attempted to define its specificity, the intrinsic nature, the irreducible character, the geography has started in the same way to conquer the field of tourism. This *Homos touristicus* would therefore be a being of endless curiosity, madly in search of elsewhere renewed knowledge. According to Urry (2002) "Tourism gradually comes to dissolve in characteristics of contemporary societies. Man is recognized by his achievements" [6]. If he contented himself with "being determined", he could no longer exchange his knowledge, his tools, and his feelings only with words. Man needs to realize his desires, to be able to think and choose the form that answers it best, to find the necessary strength to persevere in action. Thus, tourism relates men who interact with the physical and cultural environment and interact with each other on a specifically human level, through interindividual or organisational exchanges that they are free (as in the context of a fortuitous encounter between a tourist and an autochthonous passer) or currency (services rendered after the purchase of the tour organized by the tourist agency). It is therefore evident that scientific, technical, economic and societal developments oblige to mobilize different scientific knowledge in tourism practices that are constantly diversifying and exploiting themselves. Tourism combines physical, geographical and environmental conceptual data with conceptual data from the humanities. However, if the physical data have tools that are intended to be more objective, the data of the human experience are analyzed with the phenomenal interpretation of the researcher and by the communication. Also to study the social actors of tourism is to go back in time and search in space what participates in their dynamism. The changes we are operating and forcing us to reconsider our relationship to the world. Collective, group, family, entrepreneurial, political action succeeds only through the pooling of knowledge, decisions, implementation by members and consensus and support of the necessary partners. In the face of this observation, it must be thought that in many countries the lack of culture and tourist psychology is a major obstacle to the emergence of tourism. The knowledge of the psychology of tourism, or of the tourism culture, both by States, providers and host populations, remains for this an essential and fundamental asset, in the investigation of a possible promotion of this industry, thus guaranteeing a better economic future for the countries that send tourists and countries that receive tourists. It is about emanating from the different models and their imaginations. They are the source of a phenomenon of considerable mobility of men in tourism. They generate it, orient it and redefine it continually, depending on the historical contexts, variations or transformations of our worldview, and the influence of these variables on the collective psychology of the peoples in particular and humanity in general. The contribution of linguistics to psychology is also considerable. Linguistics began to emphasize the different types of

languages, and therefore the diversity of linguistic universes. Language, as a conceptual system of social origin, conveys culture, and thus its psychological affects. The reference to a society as it is, refers not only to a specific linguistic area, but also to a particular cultural area, and therefore to a certain type of mentality or behaviour. Fine arts also require and reveal an apparently specific order of conduct, which can be studied by the artist and his audience. The aesthetic thus leads to research on the production and specific action of the works of a particular ethnocultural society. The psychology of tourism emphasizes above all the subject with its dreams, its reasons, its passions, its basic desires and its willingness to renew the experience or diversify its life. For the psychology of tourism, man is not only a consumer of travel. It is the traveller's imagination, modelled by these desires, which determines his vision of the world (urbanism and environments) and also his experience of travel (course or stay), his relationship between others and himself). The various researches (quoted in the bibliographical references of our article) have distinguished the different psychological polarities which are the origin of contemporary tourist practices, whether direct or indirect (during the business travel, family gatherings, cultural events or sports competitions) in short or distant circuits, travelling or residential, discovery or resort trips. I have synthesized and adapted the most well-known psychological polarities with the consideration of several criteria (sensitivity to people or landscapes, immersion in native life or the superficial relationships between visitor-hospitable, sensitivity or not to comfort, search for deep or distracting experiences, preferences for organized or improvised travel, etc.); precisely : 1) the *call of the desert* is this desire of the immense, silent, uninhabited spaces: (e.g. Sahara, Siberia, Iceland, Himalayas, Patagonia, etc.); hot or cold, the desert tends to become such a popular destination that it is the trading fund of travel agencies specializing in adventure and exploration; 2) the *shared temptation* -this desire corresponds to an urge of gregariness and effervescence, of human density and warmth and doves in festive events, major sporting and cultural appointments (such as the Olympic Games, the Championships World of football, Universal cultural exhibitions, etc.) ; 3) the *attractiveness of prestige*-this desire is turned to city-breaks, visits to major cities and capitals of the world's mighty countries through urban and cultural tourism (for example, visits to New York, Paris, London, Rome, Berlin, Moscow, Tokyo, Beijing, etc.); 4) the *patriotic impulse*-this desire is geared towards national cohesion and adherence to the traditional values of its people with displacement in symbolic and meaningful places of its country (for example, visits of churches and monasteries important, excursions in heritage spaces, great historical battles, national museums, very historical or typical towns or villages, etc.), 5) the *sinobite inclination*-this desire is the envy of the holidays, in a homogeneous group but

often international to relax recreating in the seaside resorts and ski resorts; the emblematic places of this phenomenon are hotels, residences, cruises, holiday clubs, campsites or even the guesthouse; 6) the *romantic dream*-this desire is clearly linked to the dreams of the beauty of sublime landscapes and architectural, archaeological and geographical spaces celebrated (for example, travels to Venice, Florence, St. Petersburg; or escapades to-Phuket- Thailand, Luxor-Egypt, Jerusalem- Israel, Agra- India, Tahiti- Polynesia, etc.) ; 7) the *altruistic tendency*- this desire is entirely directed towards others, to the peoples and civilizations that appear radically different, the distant journeys in the lands of adventure and exoticism (in Africa, Mongolia, Peru, in Pacific Islands, etc.). This classification, admittedly incomplete and in the process of elaboration, but it already implies a definition of principal desire of the tourist, built according to the standards of the tourist guides, in its double psychoanalytic dimension: look and voice but to which unquestionably add nose, hearing, skin, mouth. According to Assoun (2001) "The psychoanalytic dimension is required to take into account the notion of a scoping prescription, which designates what is supposed to be seen. Besides its informative function, the tourist guide reveals a prescriptive function by drawing what, during the voyage, is worthy to be "seen", as they say. There is in this sense an authority of the g tourist guide "[7]. In "Inhibition, Symptom and Anxiety" Freud (1926), suggested that *Weltanschauungen* (conception of the Universe) should be left to philosophers: "Such activities may be left to philosophers, who avowedly find it impossible to make their journey through life without a Baedeker of the kind to give the information on every subject" [8]. Baedeker was the famous German tourist guide of the time but the alleged contempt of the philosophers towards the psychoanalyst was Freud's projection. This tool of guidance for collective use comes to resonate with a phenomenology of space that implies an unconscious dimension. This allows to show the scope of a research on these documents, index of the relationship to space, especially in its urban dimension, distinctive of modernity. The culture is spatialized: first in the musicological and architectural space and then in the geographical area. The Guide became therefore a control of the space but also of the gaze, designating what to look. He relieves him of the trouble of seeing by organising a geographic, cartographic and textual landscape. Currently, in digital era make the tourist guide, it is explore texts, images and audio, practical information of a real, a knowledge and a discovery and it is even organize about a displacement to the space of the virtual journey in its contemporary condition. The tourist guide therefore presents itself as a kind of empirical a priori: it has as its function to make the tourist space clearer by placing the necessary scales. It should also be clarified that, according to the different viewpoints of psychologists, the tourist practice generates many advantages and disadvantages under these conditions.

Thus, for some, tourism is a factor of rapprochement between peoples and terrestrial cultures, in particular through interactions and intercultural encounters that it induces. Under the conditions that these well-regulated and accommodated interactions, tourism can even contribute to the acceptance of global cultural diversity by leading to the recognition and respect of the socio-cultural particularities of each society or of each people. It is also considered a national, ethical, cultural and patriotic awakening factor as well as a real vehicle for progress, democracy and development. Likewise, tourism can contribute to the improvement of the living conditions of the society in which it develops in terms of new housing construction, water purification and channelling, renovation and modernization of infrastructure, etc. It also creates a number of jobs linked directly or indirectly to tourism and thereby contributes to economic growth in developed countries and the reduction of poverty in emerging countries. However, for other psychologists, tourism presents itself as a particularly deconstructing and denting activity for the host population. It is often accused of damaging and destroying the natural and cultural heritage, of abusing and exercising natural resources, of generating economic inflation, etc. The tourism and intercultural relations that derive from it, thus undoubtedly produce positive or negative impacts on the host communities. By modifying, sometimes sustainably, the socio-cultural realities of the countries that concentrate their activity mainly on the tourism industry, which impact the balance of ethnic identities (national and local). From this point of view, tourism undeniably destabilizes the fragile balances of host societies, often poorly prepared and not conditioned to cultural shock. And in this sense, tourism, a cultural shock-bearer, is likely to influence the cultural identity of the society where it develops. The clash of cultures (which has for other names the clash of civilizations), is the result of the evolution of the phenomenon of contact between the different peoples of the world, which has considerably spread to the whole planet. Remember, we talk about "cultural shock" to characterize the experience, usually painful and confrontational, that an individual challenged to manage social interactions while he is brutally immersed in an unknown cultural environment, without having the cultural codes necessary for its adaptation. Ethnocentrism is at the origin of social representations that have largely contributed to the creation of prejudices and stereotypes. The abandonment of ethnocentric positions, which is necessary for the recognition of others and the cultural diversity of the world, is undeniably through overcoming prejudices and stereotypes. "Prejudices" and "stereotypes" are two notions that stem from the human sciences, including psychology and sociology. They represent mental manifestations emanating from the collective consciousness and tend to generalization and socio-cultural schematization. Prejudices and stereotypes are revealed to other cultural groups, sometimes unconscious and

often on trips or tourist trips. In the context of psychology, "prejudice" represents a negative attitude which refers classically to three components: 1) that of affects and evaluations to which they lead (contempt, rejection, denial, hatred, love, ambivalence); (2) that of the domain of cognitions and the modes of organization of the world they assume, based principally on stereotype and categorization; 3) the space of practices and acts (the cognitive level) that should be derived, directly or indirectly, from prejudice and which could possibly give it an inspiration and a form. As a general rule, prejudice is always based on a stereotype. The term "stereotype" is applied in 1922, in the humanities, by Lippmann. "The stereotype is defined as a set of beliefs resulting from images built cognitively, on the individual. It therefore appears evident that stereotypes (negative, positive or mixed) guide the perception of social categories and thus orient the cultural categorization" [9]. From the point of view of Radtchenko-Draillard (2014) "stereotypes are sensitive to the nature of social interactions to ensure the cohesion of which its members overwhelmingly adhere to dominant stereotypes in relation to its group or the *endogroup* (US) and to other groups or *exogroup* (THEM) and the results obtained allows us to consider that there are four assessed reports on the scale-good/positive or bad/negative: 1) the favouritism of the exogroup and the endogroup (principle: "*they are good and we are good too*"); 2) the disadvantage of the exogroup and the favouritism of the endogroup (principle: "*they are bad but we are good*"); 3) the favouritism of the exogroup and the disadvantage of the endogroup (principle: "*they are good but we are bad*"); 4) the disadvantage of the endogroup and the exogroup (principle: "*we are bad and they are bad, too*") [10]. Indeed, the acceptance or non-acceptance of the other in its diversity and its difference is far from being a spontaneous attitude; it is often the result of a difficult journey that goes through the realization of the intrinsic ethnocentrism of the gaze on oneself and on the other, as well as the adoption of a cultural relativism. Cultural relativism is therefore the thesis that cultures must be described in their cultural reality. In order to better understand the intercultural interaction Vinsonneau (2012) divides these studies into three groups: "1) those concerning the relationship between the psyche and culture in situations within a single culture (cultural situation homogeneous to understand individual or collective behaviours within the same community); 2) those relating to the processes of interaction of several cultures (heterogeneous cultural situation to understand individual or collective behaviours in a context of cultural heterogeneity); (3) those made from comparisons of different cultures" [11]. For Radtchenko-Draillard (2016): "It can be said that the cultural tradition must therefore retain the formal concepts of social and subjective worlds, but it must also accept differentiated requirements to the validity of the decision-truth normative correctness, subjective sincerity,



joint goals and it must, above all, encourage the corresponding differentiation of the positions of each one "[12]. In summary, universal acceptance of cultural diversity allows the different peoples and cultures of the world to respect each Other, without rigid judgement on each Other and finally presents itself as the necessary condition the smooth running of intercultural exchanges and tourism at the international level.

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