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TOURISM AS A MOBILE WAY FOR BUILDING HORIZONTAL TRUST

Abstract. In the article, the author analyzes tourism as an informal factor for the establishment of interpersonal trust between representatives of various cultural communities. Having systematized the reflections of well-known futurists and sociologists, we come to the conclusion that the current civilization has gained radically new qualities, the embodiment of which is the individual-tourist model. The orientation of diplomacy to informal actors and network interactions turns tourism into a kind of intermediary between social strata. Tourism is presented as a method of forming a positive image of the state and increasing its influence at the global level. The author also focuses on the features of the trusting impulse due to the mixing of virtual and real space, which is clearly demonstrated by the practice of hospitality sites. Using the cognitive and emotional components of tourism, it is possible to significantly expand the narrow circle of confidential personalities typical of most people and increase the reserves of world

social capital. These elements echo the characteristics of the trust phenomenon, which a lot of scientists have repeatedly pointed out. Defining the advantages of tourism in cross-cultural exchanges, the author points to possible obstacles for appearance of any trust basis. The presence of a subjective view towards things or events belongs to the least controlled interference among them. Except of, the author assesses the potential of Ukraine regarding the development of internal and external tourism, identifying it as a factor for attracting foreign investment and political partners. The absence of tangible reforms and a strategic plan at the level of state structures does not at all contribute to improving the situation in such a promising area. The author proposes to focus on the development of territorial branding, as well as improving the infrastructure and security necessary to meet the basic needs of tourists.

Keywords: trust, tourism, migration, space, mobility.

ТУРИЗМ ЯК МОБІЛЬНИЙ СПОСІБ ФОРМУВАННЯ ГОРИЗОНТАЛЬНОЇ ДОВІРИ

Анотація. Автор аналізує туризм як неформальний фактор для встановлення міжособистісної довіри між представниками різних культурних спільнот. Систематизувавши роздуми відомих футуристів і соціологів, ми доходимо висновку про набуття нинішньою цивілізацією кардинально нових якостей, втіленням яких є модель індивіда-туриста. Туризм постає методом формування позитивного іміджу держави та посилення його впливу на глобальному рівні. Орієнтація дипломатії на неформальних акторів і мережеві взаємодії перетворює туризм на своєрідного посередника між соціальними стратами. Автор також акцентує увагу на особливостях появи довірчого імпульсу внаслідок міксування віртуального і реального простору, що наочно демонструє практика гостьових сайтів. Використавши когнітивну та емоційну складові туризму, можна істотно розширити вузьке коло довірчих особистостей, характерний для більшості людей, і збільшити резерви світового соціального капіталу. Окреслені елементи перегукуються з характеристиками феномену довіри, на які неодноразово звертали увагу вчені. Виділивши переваги туризму в крос-культурних обмінах, автор перераховує можливі перешкоди для формування довірчого базису. Наявність суб'єктивного погляду на речі або події належать до найменш контрольованих перешкод серед них.

Крім цього, автор оцінює потенціал України щодо розвитку внутрішнього і зовнішнього туризму, визначаючи його як фактор залучення іноземних інвестицій і політичних партнерів. Відсутність відчутних реформ і стратегічного плану на рівні державних структур аж ніяк не сприяє поліпшенню ситуації у такій перспективній галузі. Автор пропонує зосередити увагу на розробці територіального брендингу, а також удосконалення інфраструктури і безпеки, необхідних для задоволення базових потреб туристів.

Ключові слова: довіра, туризм, міграція, простір, мобільність.

ТУРИЗМ КАК МОБИЛЬНЫЙ СПОСОБ ФОРМИРОВАНИЯ ГОРИЗОНТАЛЬНОГО ДОВЕРИЯ

Аннотация. Автор анализирует туризм как неформальный фактор для установления межличностного доверия между представителями различных культурных общностей. Систематизировав размышления известных футуристов и социологов, мы приходим к выводу об обретении нынешней цивилизацией кардинально новых качеств, воплощением которых является модель индивида-туриста. Туризм представляет собой метод формирования позитивного имиджа государства и усиления его влияния на глобальном уровне. Ориентация дипломатии на неформальных акторов и сетевые взаимодействия превращает туризм в своеобразного посредника между социальными стратами. Автор также акцентирует внимание на особенностях появления доверительного импульса вследствие миксирования виртуального и реального пространства, что наглядно демонстрирует практика гостевых сайтов. Используя когнитивную и эмоциональную составляющие туризма, можно существенно расширить узкий круг доверительных личностей, характерный для большинства людей, и увеличить резервы мирового социального капитала. Обозначенные элементы перекликаются с характеристиками феномена доверия, на которые неоднократно указывали многие ученые. Выделив преимущества туризма в кросс-культурных обменах, автор указывает на возможные препятствия для формирования доверительного базиса. Наличие субъективного взгляда на вещи или события относится к наименее контролируемым помехам среди них. Помимо этого, автор оценивает потенциал Украины относительно развития внутреннего и внешнего туризма, определяя его как фактор привлечения иностранных инвестиций и политических партнеров. Отсутствие ощутимых реформ и стратегического плана на уровне государственных структур отнюдь не способствует улучшению ситуации в столь перспективной области. Автор предлагает сосредоточить внимание на разработке территориального брендинга, а также усовершенствовании инфраструктуры и безопасности, необходимых для удовлетворения базовых потребностей туристов.

Ключевые слова: туризм, доверие, миграция, пространство, мобильность.

Problem statement. According to the findings of Ph.D. R. Petrella [1], globalization gives almost all spheres of human activity a new quality of peculiar ephemerality. Mass production of goods, the constant reduction of their shelf life, the requirement of novelty, as well as the instability of personal pre-

ferences, lead to inconstancy and a general renewal of the services offered.

In due time, A. Toffler drew attention to the sharp increase of migration processes in the post-industrial society concerning economic, technological, and informational fields. He noted that these changes lead to the destruction

of stable ties between individual and places that will eventually turn into a self-identification crisis. According to the scientist, “we educate a new race of nomads, but only a few of us can assume the size, significance, and extent of their migration” [2, p. 57]. The modern anthropologist M. Benedikt confirms the opinion expressed, arguing that in the modern world “the very significance of geographic space is beginning to be questioned at all levels of perception. We turn into nomads who never lose contact with each other” [3, p. 42].

Researchers’ reflections make it possible to conclude about the growing role of tourism, which in essence can be considered as an indicator of the transformation towards the socio-cultural reality of postmodern society. Expanding the migration character of civilization, A. Toffler wrote: “We completely “exhaust” the places and get rid of them just as we throw out disposable plates and beer cans. Constant travels became our second kind” [4, p. 64].

Trying to analyze tourism from the semiotic and anthropological viewpoint in the ‘70s of the twentieth century, the American sociologist D. MacCannell was one of the first who demonstrated the evolution of the marked phenomenon from a heroic deed to the universal practice of mastering a friend’s and another’s space. As to D. MacCannell, a tourist is a model of a modern human, a representative of the middle class, who “blend the world in search of experience and additional impressions” [5, p. 14].

Thus, the occurred ideological perturbations forced to radically reconsider the phenomenon of tourism. Nowa-

days, it is increasingly perceived not so much as a way of hanging out, but rather as an effective tool for establishing an equal dialogue between different cultures and increasing external influence on the part of the interested political player. The seriousness and expediency of transformations are confirmed by numerous international pacts that point to tourism as a new kind of popular diplomacy.

Analysis of recent researches and publications. Attempting to identify the relationship between the state’s tourist attractiveness and the tools of public diplomacy, the author familiarized herself with large data from relevant sources. Among the numerous foreign publications devoted to the diplomatic factor are the works of Atkinson C., Wagner C., Van Staden A., Nye J., Dizard W., Cull N., Cooper R., Lichtenstein J., Melissen J., Nossel S., Riordan S., Wilson E. et al.

The role of tourism in the national brand’s formation and the consequent strengthening of international influence are reflected, first of all, in the works of Anholt S. [6] and Olins W. Thus, Olins W., characterizing local branding, directly points out that cultural programs, sports, and tourism in the image structure have a connection with political impact [7, p. 175].

However, despite a significant number of studies, tourism as an informal factor in establishing trust at the global level has only received fragmentary coverage in an economic context. Certain aspects can be found in the writings of Webster C. [8], Ivanov S., Richter L., Hall C. et al. Noteworthy is the publication of T. Cherevychko “Tourism as an Instrument of Public

Diplomacy” [9], devoted to its role in the humanization of interethnic relations. But most domestic scientists focus on the development of tourism in Ukraine rather than assessing its potential in terms of foreign policy interests. Therefore, this topic remains an under-investigated and relevant one.

The purpose of the article is the disclosure of the constructive role of tourism as one of the new forms of mobility for enhancing informal international contacts and ensuring a positive image of the country. The tourist attraction is considered by the author as a significant strategic factor in raising the level of trust in a particular society and a component of the so-called soft power, which relies on cultural achievements.

Presenting the main material. Awareness of tourism as an efficient instrument of public diplomacy contributed to several factors. First of all, it's worth mentioning the impressive globality of the phenomenon manifested in the growing number of tourist flows and the formation of world centers of hospitality services. Stainless steel destinations turn the world into an interconnected environment with well-defined nodes of communication and handling. The latter is presented in the form of metropolises, which determine the corresponding geopolitical orientations.

Secondly, the transparency of national borders, the universalization of values, the spread of new information technologies, put on the agenda the issue of expanding the range of non-state actors who may interact with the foreign public. This contributed to the emergence of the concept of so-called

“new” public diplomacy declared the loss of absolute monopoly to speak on behalf of the nation by the state. The crazy increase in the number of international tourist queries has been observed everywhere since the second half of the 20th century gives the impression that mass flows are not just a chaotic movement of a large number of persons, but form a “special space for social networks and interactions” [10, p. 137]. That is, we see an expansion of actors outside the sovereignty, each of which affects the scale and pace of building “horizontal bridges”.

German researcher V. Welsh pointed out that in the post-modern era, people have to adapt to the so-called “radical pluralism” as regards religious, scientific, political concepts, and everyday practices [11, p. 112]. The individual constantly interacts with the simulacrum of absolutely different cultures, so tourism as an up-to-date simulation of a pilgrimage allows one to touch the sacred dimension of the Other. Paraphrasing the ideas of J. Baudrillard about the “new humanism” of the consumer society [12], it can be argued that tourist trips give an opportunity for a person to completely liberate himself through engaging in new communications and a system of symbols.

Defining the benefits of tourism regarding cross-cultural exchanges, it is worth focusing not only on its mass but also on communication universality. All known levels of interaction are involved in the tourism business, ranging from individual tours to group trips. Thus, it is the mentioned area that provides a chance to trace the transition of an initial impulse of trust, aimed at a narrow family circle, into a broad social

practice, including a network of casual acquaintances and even strangers.

For example, in addition to communicating in a small group of colleagues, tourists make contact with local residents, pursuing their own utilitarian interests. Openness and ease of communion are especially typical for the pilgrim or other event travelers when individuals try to visit holy places or world-class sporting events. Expecting a cordial or neutral attitude from strangers, tourists do not hesitate to establish contacts with interlopers, showing qualities that stimulate the “formation of a trusting basis” [13, p. 8].

Based on the findings of R. Redfield and M. Herskowitz [14, p. 126], the tourist is characterized by two behavioral patterns: adaptation includes cultural inversion and the potential change of part of its inherent stereotypes or reaction, with a complete rejection of the new cultural sample. Of course, tourism would simply cease to exist if the majority of travelers had a negative attitude towards the cultures they visit. Therefore, tourism can be viewed as a kind of litmus pass to certain sociocultural spaces, allowing one to probe the ground for establishing cooperation with representatives of other cultures. So, the initial setting for tolerance and optimism encourages the manifestation of trusting impulses.

Except for positive aspects contribute to the expansion of a narrow circle of “own” persons, we should pay attention to possible obstacles to trust practice. At his time, the American scientist E. Hall formulated the concept of “cultural glasses” [15, p. 81], determining the degree of perception of various cultural codes. According to him, an

alien cultural pattern, as a rule, is subjectively perceived through the prism of own standards.

The collision of the habitual with the unusual one creates a situation of exclusion when a person learns something new in comparison with the phenomena of culture known to him. At the same time, it seems to the subject that he objectively perceives reality, although, in his consciousness, there is only a simulation of the real world based on already established cultural attitudes. He involuntarily transfers own ideas to communication partners, believing that they see the world in a similar way. On this basis, a lot of misunderstandings and conflicts arise since each ethnic community reflects only a part of the experience accumulated by history. It is not surprising that the Polish sociologist P. Sztompka [16] emphasized the importance of the cognitive component in establishing contacts with representatives of other social or ethnic strata.

The level of inflation, crisis, currency exchange difficulties, price inconsistencies with the quality of goods and services, transportation problems, etc. may form a negative perception and, accordingly, lead to the minimization of tourist bonds with the local population. A large role is also played by cultural distance influenced by knowledge of the country’s language, internal prejudices, the presence of conflicts, as well as historical memory. If states are in friendly relations that are not overshadowed by mistakes in historical retrospect, the cultural distance is reduced; therefore, it is easier for tourists to adapt within such an environment.

Time for a trip also has a certain value for successful communication. The shorter the duration of the arrival, the lower the period, respectively, is given to the tourist for interaction with carriers of a different culture, which often leads to its inadequate perception. The brevity of the stay does not give a full-fledged opportunity to “immerse” in another cultural dimension, while the foreign language environment serves as the barrier to intensive ties.

As we may observe, the phenomenon of tourism is quite controversial in its content. On the one hand, it envisages the freedom to choose and join in the diversity of the socio-cultural life of mankind. On the other hand, global tourism expansion raises the issue of the threat of changing the orientation of identity. The most dangerous consequence is the risk of value degradation, as well as the construction of artificial space identity based on social stereotypes.

Nonetheless, informal contacts arise through tourism promote closer and more frank interaction, as well as stimulate the emergence of empathy. The latter is embodied in the format of cognitiveness and expressiveness. Turning to the cognitive function of rationality, the tourist learns to relate “own” and “alien”, realizing the points of potential contiguity [17, p. 178]. Expressiveness is expressed in the ability to capture the similarities and differences in emotional responses and behavioral patterns. Thus, the tourist is able to bypass acute problems and cause a positive impression, both about his own person and his country of origin.

Mobility used to be an instrumental value since it allowed the appro-

priation of a certain physical space and the redistribution of capital is gaining new significance in the postmodern era. Movement becomes an inalienable right to use places, goods, and services. Mobility appears not as a hard necessity, but as an alternative to improving one’s own life positions.

In the tourism system, the forms aimed at supporting the vitality, standardization of the forms of consumption of mass culture products and the formation of universal behavioral models are currently prevailing. Informatization processes generate the substitution of the individual perception of time and space by global analogs, which seek to combine reality, virtuality, and technology. Of course, the indicated “triad” directly influences the sphere of tourism business.

J. Germann Molz was one of the first who declared about new models of community and sociality, arising in the process of intersection between communication technologies and physical reality of travel. In her book “Tourism, Technology, and Togetherness in a Mobile World”, she tells about an American who literally did not part with a laptop [18, p. 72]. A similar experience gained the denomination of flash-packing, previously used in relation to independent travelers who actively use technological innovations.

One of the new tourist forms of mobility has become virtual guest networks. As early as 2000, the Hospitality Club was founded, bringing together more than 320,000 members from 200 countries. In 2005, GlobalFreeloaders.com intercepted the baton, the number of participants exceeding 89,000 at the moment. The number of users in Zotel,

BeWelcome, Tripping, WarmShowers.org, Workaway.info, and GoCambio varies from 13 to 100 thousand [19, p. 74].

As a vivid example of the global Internet community, based on the principles of trust and interchange, we should cite an international hospitality network Couchsurfing. Nowadays, it unites more than 14 million persons from 200 thousand cities of the planet [20]. Couchsurfing has become the world leader in alternative tourism and a source for anthropological and social research. Among other things, this phenomenon of interethnic relations through the Internet space is interesting for the visual intersection of the virtual and real vectors.

Traditionally, travelers not only spend the night at local residents but also participate in their daily activities. This allows them to establish closer contacts, as well as a closer acquaintance with the culture and way of life of aliens. In other words, the new cultural model acquires the character of a familiar external environment. Its distance is transformed into intimacy, its unfilled structures are filled with life experiences, while its anonymous content becomes concrete social situations.

The Couchsurfing project represented a commercialized form of tourism. Since money, gifts or free living as a manifestation of a material value play a subordinate role in the mentioned social exchange, it is worthwhile to assume that there is another kind of benefit for the parties involved. These advantages can be characterized by the category of "empirical capital" because they represent an area of forming the

unity of personal meanings, skills, and cultural adaptation, systematized and transformed into a carrier of exhaustive information [21, p. 75].

As a result of such reciprocal exchange, the next forms of empirical resource arise, namely: an increase in self-esteem, cognition, an internal sensation of heat due to the aid provided, and self-authentication. Some scientists, such as D. Fennell [22, p. 107], come from more pragmatic reasons. In particular, the examiner proposes to analyze the relations of social exchange through the theory of mutual altruism. It assumes that cooperation takes place in view of the likelihood of gaining benefit from the other party in the near or distant future. Thus, Couchsurfing is an investment in personal social capital formed at the international level.

It is worth noting that this network offers a special approach to the formation of a trusting impulse. In addition to the complete abandonment of virtual anonymity that exists within numerous online services, in the profile of each user, you may find both personal information and evidence about whether you can trust him or her. The indicated kind of data is based on a well-designed system of reviews that cannot be erased.

So, Couchsurfing provides its members with a sense of social support during their stay in an unknown area. Hellwing K. sums up that the Internet just proposed us with a new way of doing things, while Couchsurfing responded with an innovative model of hybrid online-offline community allows overcoming geographical and cultural boundaries through emerging social trust and a sense of belonging [23, p. 117].

Conclusions and perspectives of further research. Against the backdrop of the objective need to strengthen communication strategies, the development of support programs for domestic and international tourism in Ukraine can become an effective vector for building a positive state's reputation in global information and tourism flows, an indicator of security and openness, as well as a factor in attracting investment and foreign exchange earnings.

Ukraine objectively possesses a lot of resource and infrastructure prerequisites for the transformation of tourism into a factor of socio-economic stability and public diplomacy. Socio-political and market changes in post-Soviet Ukraine allowed the formation of steady flows of international visits and turned our country into an influential tourist destination. Even though the tourism policy of recent years was characterized by inconsistency, constant fluctuations of the central government, lack of efficient sector support projects, Ukraine has shown good figures for the number of international tourist arrivals until 2014 [24, p. 31].

True, the military-political confrontation with Russia led to a sharp decrease in the latter and impacted the radical reformatting of the spatial structure. It is obvious that, against the backdrop of an anti-terrorist operation in the east, some foreigners are worried about staying within the country, which is being used and heated by Russian mass media.

The situation is complicated by the elimination of the central governing body in the field of tourism, whose functions now lie on the newly created tourism and resorts management wi-

thin the Ministry of Economic Development and Trade. It is rather indicative that over the years of independence, the central government has undergone fundamental reorganizations as much as 7 times, which, of course, did not contribute to ensuring the efficiency of work. In the course of numerous reforms, the question arose about the creation of a national tourist office as a world-renowned model of promotion of the Ukrainian tourist product. It should be remembered that on the eve of the "Euro-2012" State Enterprise "National Tourist Office" was established, the activities and the fate of which remains unknown today [25, p. 38].

Therefore, advancing of Ukraine as a tourist state is carried out unsystematically, but in the present conditions, it is practically absent. Moreover, this is happening against the backdrop of an intensification of international competition for world tourist flows, for which not only countries are struggling, but also regions, large metropolises, and indistinct small towns.

At the same time, the support of cultural and tourism projects within the framework of the realization of the public diplomacy's tasks can provide tourism of political importance as a factor in the formation of civic activism and political consciousness of Ukrainians. The solution to these problems will be facilitated by the dynamic development of Ukrainian tourist diplomacy in the following strategies:

- Comprehensive branding of the territory as a world leader among unique tourist attractions where security and prosperity are provided in the process of diplomatic negotiations [26, p. 40];

- Improvement of migration and investment policy;

- Support for internal downshifting as a means of stimulating agrarian tourism and preserving the decline of rural culture. It should be borne in mind that the important point for the downshifter is the subjective volition to focus on life for yourself and your family, abandoning the consumer lifestyle. At the same time, individuals are guided by economic, ideological, and even geographical considerations, which must be used to popularize the project.

- Improving coordination between government institutions and introducing a general approach to business trips and tourism at the government level as a whole;

- Development of a methodology for the study of the evaluation and effectiveness of tourism diplomacy. In fact, it is about modeling the territory as an independent image tactic through travel tools aimed at exporting the value factors of the territorial community as a guarantee of its competitiveness and global influence. These results can be achieved, taking into account the reputation potential of tourism, which, unlike sport or politics, is deprived of personification.

Therefore, the tourist attractiveness of Ukraine is based on the cultural characteristics of the chosen space in the wide sense. However, it should be remembered that the development of tourism in the region a priori means a high level of security, developed infrastructure, and service of the best quality that embodies certain guarantees of the necessary level of satisfaction of the consumers' needs.

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