SOCIOLOGY OF TOURISM IN THE GLOBALIZATION PROCESS AND SOCIAL NETWORKS

СОЦИОЛОГИЈА ТУРИЗМА У ПРОЦЕСУ ГЛОБАЛИЗАЦИЈЕ И ДРУШТВЕНЕ МРЕЖЕ

Aleksandra Jevtović [1]
Belgrade Business Academy of Applied Studies, Department Blace, Serbia

Abstract: The process of globalization has encompassed all segments of social production and existence. Tourism has contributed to the globalization to a large degree by networking the whole society and by increasing its mobility, implying that it represents a complementary phenomenon. This paper discussed basic relations between tourism with working and leisure time as well as with the whole social everyday life but also a change of focus in the development of sociological thought in between modern and postmodern society. The focus of the paper is on the analysis of social networks Facebook and Instagram, which have become a part of everyday social experience during the second decade of this century and due to increasing usage of smartphones. The aim of the paper is to point out the relation between everyday social activity and globalization process as well as their consequences for the future development of tourism through consideration of virtual social communities. The results of the paper indicate that globalization is a two-way process which is contributed by the daily activities of social individuals to a large degree, but also that the Internet should be understood as an auxiliary tool, not as a future ground for obtaining touristic experiences.
Key words: sociology of tourism, globalization, culture, social networks, everyday life.

---

[1] aleksandra.jevtovic@vpskp.edu.rs

Сажетак: *Процес глобализације обухватио је све сегменте друштвене продукције и егзистенције. Туризам је у великој мери допринео глобализацији, умрежавањем читавог друштва и повећањем његове покретљивости, што имплицира да је реч о комплементарној појави. Рад разматра основне релације туризма са радним и слободним временом, као и целокупном друштвеном свакодневицом, али и промену фокуса у развоју социолошке мисли на релацији модерног и постмодерног друштва. Фокус рада је на анализи друштвених мрежа Фејсбук и Инстаграм које су, током друге деценије овога века и захваљујући паметним телефонима, постале део свакоднег друштвеног искуства. Циљ рада је да, путем сагледавања виртуелних друштвених заједница, укаже на међуоднос свакодневне друштвене активности са процесом глобализације, као и на њихове последице по будући развој туризма. Резултати рада указују да је глобализација двосмеран процес којем знатно доприносе свакодневне активности друштвених појединаца, али и да простор интернета треба разумети као помоћно средство, а не као будући полигон за стицање туристичких искустава.*
Кључне речи: *социологија туризма, глобализација, култура, друштвене мреже, свакодневица.*

1. INTRODUCTION

At the beginning of this century, the well-known British sociologist John Urry emphasized the role of globalization, respectively, the development of global networks and flows which contributed to the former understanding of social structure be making senseless (Urry, 2000). Such considerations among sociologists were part of debates that has questioned the very notion of society and suggested the necessity of its deconstruction (Spasić, 2012). Beside the idea that established way of thinking and traditional ideas of sociological science did not correspond to the current moment and prevented complete understanding of it, more appropriate categories were proposed such as: network, mobility, communication, globalization (Urry, 2000; Gane, 2004; Touraine, 2007; Latour, 1991; Spasić, 2012).

Sociology of tourism is a field of general sociology and one of the youngest distinct disciplines of sociology (Štifanić, 2002) which was constituted in the seventies of the twentieth century (Cohen, 1984). Within the observed discourse that anticipate a shift in emphasis from society and nation to the mobility of society and the categories above - it seems that this particular field of general sociology goes especially deep into the core of problems to which modern world is facing. From the point of view of sociology, tourism is of great interest because it points to numerous social aspects and changes among them (Schmidt, 1979). The importance of research in this area is

reflected in the fact that tourist travels have become an indispensable part of
the culture of modern man (Štifanić, 2002). Mobility, which according to
Urry (2000, p.49), is central to sociological analysis, is also inevitable in
defining the phenomenon of tourism. The contemporary world is in a
constant state of flux which makes it ungrateful to interpret these changes by
using static categories. The development of communications, information
technology and air transport has led to the networking of cities and regions,
people of the most different social stratum and nations, diverse commodities
and entire industries into one complex and dynamic global entity. Anthony
Giddens (2001, p.55) pointed out that the newly established links between
local and global were "brand new in human history".

Although interpretations of globalization as a process that seeks to extend the
(global) influences of Western culture and capitalist society are common,
some authors consider globalization as a process that requires of local
communities to define themselves through their relation to the global
community (Waters, 2001). Whereby, at the local level, it is not necessary to
adopt the values that the globalization process promotes. Also, according to
some interpretations, globalization is a contradictory process of "spreading
and universal acceptance of the achievements and values of industrial
civilization", which seeks to improve the quality of human life, while also
imposing a model of the entire organization of the world and striving to
establish complete control "over material, spiritual and human resources on
global level" (Tripković, 2000, p.63).

It is justifiable to believe that precisely the ambiguity and contradictions in
defining and interpreting globalization as a process made up of "forces
operating beyond human control that are transforming the world" (Waters,
2001, p.6), have conditioned the answer in the form of the "rise of
individualism" and diversity (Giddens, 2001, pp.66–7). At the beginning of
the seventies, the idea emerged that social tourism must consciously renounce
"the madness of unifying grandomania" and that it should pay more attention
to pluralism of individuals' preferences and protection of natural environment
(Laurent, 1973, p.292). In the early 2000s, it was evident that the mass
tourism product was "meeting the requirements of the outbound market all
the more difficult" (Štifanić, 2002, p.872). The development of various
selective forms of tourism (Novelli, 2005; Zotic, Alexandru and Dezsi, 2014;
Dujmović and Vitasović, 2015), confirms the thesis that contradictory flows
are an integral part of the creation of a global culture (Padežanin, 2011,
p.375).

Throughout history, tourism has undergone transformations that were
conditioned by the most significant social changes. The industrial revolution,
which led to profound changes in all segments of production and social life,

by virtue of the railway, also influenced the emergence of the first organized travels. The post-industrial era which was strongly influenced by mass culture and the mass media, in the field of tourism, led to the emergence of mass tourism. Likewise, echoes of the information revolution, the Internet and the emergence of social networks, influence the tourism of contemporary times and demands of tourists of the twenty-first century.

2. CULTURAL GLOBALIZATION AND TOURISM: POWER MEASUREMENT

Globalization, which is unquestionably one of the key processes for understanding the spirit of the times in which we live (Tripković, 2000), is constantly threatening cultural diversity (Padežanin, 2011). Cultural diversity is one of the major resources of tourism which is predicted only to gain its importance (Reisinger, 2009) so it is paradoxical that the tourism industry is one of the drivers of the dominant contemporary globalizing trend (Padežanin, 2011). Before almost five decades, Alain Laurent (1973, p.289) pointed to that paradox when he observed that "wherever tourism dominates, it destroys (...) what has made it originated".

By the end of the last decade of the twentieth century, George Ritzer (1996) published his theory of "McDonaldization" of the world, arguing that globalization through standardization leads to the erasure of differences between societies. By the mid of the first decade of the twenty-first century, global culture was thought to threaten to the local cultural identities and traditions of individual countries and communities and that by imposing its own uniform culture pattern, it led to impoverishment of diversity of cultures across the globe (Letchner and Boli, 2005, p.49). At the end of the same decade, "standardization of the tourism product and disappearance of local standards" were highlighted as one of the downsides of globalization (Reisinger, 2009, p.8).

Edgar Morin (1975, p.90), thought that culture should be seen as "a system that connects, dialectically, existential experience and acquired knowledge". The phenomenon of cultural globalization, which seeks to erase the boundaries of individual cultures, at first glance imposes an unsustainable system that connects the irreconcilable. That system requires from local cultures to cope in the world of certain experiences and knowledge that they have not previously acquired. As Padežanin (2011, p.380) stated, politics of identity, culture and the arts constitute "the tool of social cohesion" and reflect "the deeper question of the sovereignty of groups of people those are links between identity and nation, which are relativized in the modern age of globalization". According to contemporary interpretations, the culture is

connected with the whole lifestyle and which is the most important – it requires active participation (Koković, 2013).

In economically underdeveloped environments, it is quite common that concerns about culture and cultural policy are not on the priority list. Within these environments, one can easily reject their own national identity due to globalization influences. By passively accepting the aforementioned Ritzer's (1996) "McDonaldization", these cultures seek to enable themselves to survive in the global marketplace. In that manner, these nations become the polygon of foreign investors which are participating in the construction of superstructure tourism facilities. Such facilities, by a large number of parameters, reflect the power of the investor and in no way reflect the affiliation to a specific territory and its architectural heritage (in the territory of Serbia, in Belgrade such examples are becoming more common and striking). From aspect of tourism, destinations based on that kind of passive cultural policy will lose out on its actuality in the near future. That method gives them the illusion of progress and emancipation in present, while in the long run it is multiple noxious. It leads to the impoverishment of local cultural expression (Padežanin, 2011) which may culminate in its complete loss in the future.

Tourism is "the most visible expression of globalization" as it encompasses the largest flows of goods, services and people (Reisinger, 2009, p.8). Tourism has a contradictory character just like globalization itself. Therefore, it may be in a function of cultural emancipation and contribute to understanding among people but it might also multiply alienation and enhance social differentiation (Elaković, 1983). Already at the end of the eighth and in the beginning of ninth decades of the twentieth century among many different theoretical approaches, tourism was viewed as a "form of imperialism" (Nash, 1977), also as "a form of neocolonialism" (Cohen, 1984, p.376). These approaches indicated not only tourism's tendency to strengthen existing power relations but also "to establish itself as power" (Elaković, 1983, p.131). That former "tendency" of tourism, at the beginning of this century is a fact. Tourism was considered to „has benefited from globalization", which significantly contributed to advanced societies and created "new forms of colonial control" (Reisinger, 2009, p.24).

3. LEISURE AND TOURIST: EVACUATION PLANNING

Tourist travels have always been associated with free time and leisure. Originally accessible exclusively to the bourgeoisie, during the nineteenth and twentieth centuries, leisure was made more widely available by the industrial revolution and by the final shortening of working hours (1919) (Veblen, 1899). Edgar Morin pondered the leisure to been directly linked

with the "organization of bureaucratic and industrial work" (Morin, 1962, p.77), considering it a type of "cultural ethics" (Morin, 1962, p.80). Similarly, Dennison Nash appraised the increasing productivity as a key factor in tourism development, because it provides leisure time (Nash, 1977). Organized tours were seen as a "mechanism for legitimizing leisure" (Schmidt, 1979, p.191). In the context of leisure activities, tourism has also been singled out as a tool that has conditioned the rise of snobbery and played a role in gaining prestige over others (Todorović, 1982, p.225). At the end of the twentieth century, Alain Touraine observed the leisure in sequence with other areas of human life, which were all encompassed by a system of domination that seeks to reduce the proportion of human participation (Touraine, 1998; Krivokapić, 2008, p.63).

If the economic segment and financial resources have been neglected, numerous psychological and sociological motives were considered significant for the emergence of modern tourism, such as: curiosity and the desire to see the unknown (Boorstin, 1961), the desire for play and spectacle (Morin, 1962), the desire for authentic experiences (MacCannell, 1976), need for self-realization and cultural emancipation (Dragičević–Šešić, 1983), desire for recuperation, recreation, social integration (Krippendorf, 1987), aspirations to imitate the ruling elite and its fashionables (Elaković, 1988), aspirations for self-actualization and self-realization (Gnoth, 1997), and similarly. Through the aspect of contemporary society and the present moment, special attention should be paid to the motive in the form of establishing distance to everyday life.

That motive was pointed out by author Hans Magnus Enzensberger (1958, pp.125,131,135) in the mid-twentieth century: "To the degree that bourgeois society clodes itself, the bourgeois tried to escape from it – as tourist. (...) Originally concieved as something that redeemed its followers from society, tourism now brought society along. (...) Ever since, tourism has been the mirror image of the society it is trying to escape. (...) The flood of tourism is, in fact, nothing but a gigantic escape from the kind of reality with which our society surround us".

During the second half of the twentieth century, leisure and tourism activities were viewed in a similar spirit, with the central idea of tourism as a counterweight to (unsatisfactory) everyday life and escape from it. An individual for whom work was a necessity and whose business commitment was not socially recognized as significant, in the period of his leisure, was given the opportunity to participate in the "civilization of well-being" (Morin, 1962, pp.78–9). In contrast, tourists were thought to be fleeing the "abundance" of modern life, from urbanized cities and the development of technology (Turner and Ash, 1976, p.62). The holiday was seen as a "safety

valve" that is in deliberate contrast to the tourist's working situation (Turner and Ash, 1976, p.140) but also as a valve "through which the frustrations caused by the class division of society were emptied" (Elaković, 1983, pp.135–6).

At the very outset of the analysis, it was noted that from the point of view of contemporary sociological debates, the concept of social structure has been made senseless to a large degree. Therefore, today, the category of class division of society is losing on its competence in understanding the human world (Holden, 2005; Spasić, 2012). In a world governed by global order and transnational corporations, social inequalities take on a much broader dimension, with individuals as social beings participating in a wide variety of environments and in too many of their respective classes. The category of social role is equally absurd (Touraine, 2007), as a means by which it is possible to position and define an individual in the modern world. Considering that, the question arises: what causes the frustration of the modern man? How valid is the thesis today about the "curse of tourists" according to which: "All escape routes that (...) seem possible are becoming futile" (Hirsch, 1981, p.220)?

Contemporary sociological considerations of tourism, in accordance with the context from which they originate (global, constantly mobile and networked), do not position leisure and work as rigidly separate categories, but completely reject the thesis about the need of modern man to escape from life's reality (Dujmović and Vitasović, 2015). Today, leisure is seen as a space that provides an opportunity to acquire new knowledge and skills and tourist travels represent an extension and integral part of social everyday life (Edensor, 2001; Stebbins, 2007; Dujmović and Vitasović, 2015). In theoretical sense, there was a return to Karl Marx's thesis from the early fifties, in which he warned that the juxtaposition of working and leisure time does not lead to the versatile development of man (Elaković, 1988, p.30).

4. CONTEMPORARY EVERYDAY LIFE: MARKET OF CRISIS

Earlier comprehensions of the tourist experience were based on highlighting its differences from everyday life (Dujmović and Vitasović, 2015). It is necessary for tourism as a social phenomenon to be studied from the perspective of the totality of social reality and the production of human life (Elaković, 1983), where the space of everyday experience represents "the sphere of true social reproduction of individual" (Elaković, 1988, p.51). According to Cohen (1984), numerous researchers have analyzed the impact of tourism on the rhythm of social life. That rhythm is most noticeable at the micro level in the space of everyday experience. Therefore, the study of

everyday life as a fundamental category of social life is essential for understanding tourism as the broadest social phenomenon.

Social everyday life is also a space that reflects and wider changes in the field of social consciousness. Today, one of its main features is "the loss of value criteria" and complete collapse of the traditional value system (Anđelković, 2007).

Already at the late fifties, it was possible to detect symptoms of a crisis "which one day will undoubtedly become general" (Morin, 1959). In the aftermath of the cultural revolution that took place in the sixties of the twentieth century (Weatherill, 1994, p.218), the consequences of the same could be traced to two fronts: mass culture led to the cultural revolution and the cultural revolution led to the crisis of society (Morin, 1975, p.7). In the mid-seventies, one of the manifestations of that crisis was the rise of "concrete mythology" in the form of leisure, rest and travel (Morin, 1975, p.8), and the cultural industry expanded its subject of operation, becoming "the leisure and vacation industry" (Morin, 1975, p.131). During the twentieth century, the idea of "industrialization" emerged in the minds of many theorists as the key by which they were describing various segments of social life. Thus, in one of the earliest theories of tourism was referred to "an industry has been established to manufacture deliverance from the industrial world" (Enzensberger, 1958, p.129). In the following years, Erik Cohen (1984, p.375) noted a number of authors who viewed tourism as "commercialized and eventually industrialized form of hospitality" reflecting the context of the time that gave rise to such thought.

Postmodern emerged in response to the industrialization and modernization of society (Anđelković, 2007). With its illusive return to the patterns and traditions of the pre-industrial world it contributed to the complete banalization of them. Mass culture experienced its renaissance during this period under the guise of democratization of cultural values. Mass media have played a crucial role in shaping everyday life, creating artificial needs, breaking down existing attitudes, planting new ideologies and diverting attention from serious social problems (Anđelković, 2007; Krivokapić, 2008; Koković, 2013). Postmodern thought pointed to entirely new dimensions of perception of society and therefore rejected previously established, strictly differentiated categories. The topic of "crisis of civilization", "crisis of culture", "crisis of cultural culture" and "collapse of culture" has been the subject of analysis of many experts for almost half a century (Morin, 1962; Morin, 1975; Weatherill, 1994; Koković, 2013), who in their studies have come to the thesis as well that culture was gone (Latour, 1991) which clearly proves that culture (and society) around the world were actually going through a profound and lengthy transition process. At the end of that

transition, the outlines of transformed civilization are appearing with a newly established set of values.

Today, by virtue of globalization, the market presents itself as "the ultimate regulator of society and culture" (Padežanin, 2011, p.383), and consumption becomes "the conjecture of the whole social order" (Živković, 2015, p.337). The market has colonized man seamlessly and culture is interpreted as "a commodity" (Turner and Ash, 1976, p.71), respectively as "a set of consumer values" (Koković, 2013, p.295). The new environment requires new measures and imposes usage of terms such as the cultural market, cultural participation and consumption of cultural content (Kaličanin, 2011). At that time long lasting dominance of the economic dimension whose sole aim was to increase the production of goods and services, stifled individuality in favor of uniformity (Krivokapić, 2008). In the society based on maximizing production, consumption and profit, an individual identifies with what he or she possesses and is viewed primarily as a consumer whose other needs are neglected (Krivokapić, 2008). That orientation threatened to bring society into a state of limited existence and passive hedonism (Božović, 1991).

The traditional and bureaucratic perception of social everyday life required a clear distinction between time devoted to work and time devoted to rest (leisure and tourist activities). Contemporary everyday life is increasingly negating these categories, to which the continued development of information technology has greatly contributed. Among numerous opportunities offered by the Internet, there are many platforms through which it is possible to work and provide material support for existence (Fiverr, Upwork, Freelancer.com, etc.). Going to work is no longer a necessity but a free choice. The modern man is faced with the possibility of performing work activities and earning money from his living space (formerly exclusively intended for leisure activities). On the other hand there was noted a tendency to introduce recreational spaces into work environments in the software industry (Dujmović and Vitasović, 2015). The global market does not insist on formal evidence of work competency issued by local educational institutions. It insists on practical knowledge and skills that are easily discernible and which unfortunately require much more effort and strain. Therefore, it is not uncommon that "leisure time" which was once devoted to vacations is today spent in courses, training and in other forms of personal training.

In response to the question in previous chapter, a conclusion is imposed that the main source of frustration for the modern man and the crisis of modern life is the overwhelming amount of opportunities and information that he still cannot perceive. That is especially noticeable from the perspective of the former socialist countries in which the notion of "state" and "state work" is deeply rooted as synonymous for success. Part of the population which

includes generations of Baby Boomers and older is still driven by these ideas, not accepting the newly established world order. Parallel to them, there is a part of the population that includes Generation Z and younger, which from the perspective of their respective, global world, see "state employment" as evidence of passivity and lack of professional qualities.

The development of contemporary urban tourism has especially contributed to the shifting of borders between tourist destination, workplace and place of residence, contributing to the intersection of living and working everyday life with tourist activities (Dujmović and Vitasović, 2015, p.55). For that reason, within urban areas there were boundaries shift on the relation host – guest which were considered as significant categories when analyzing social everyday life from the aspect of sociology of tourism (Cohen, 1984; Elaković, 1988; Dujmović and Vitasović, 2015). Current debates regarding the future development of tourism envisage a radical transformation that will lead "to complete imbrication in the daily existence of the individual and of society" with tourism (Zotic, Alexandru and Dezsi, 2014, p.91). While some researchers pointed out that physical mobility is no longer a prerequisite for tourism and that "we are all tourists now", thanks to the mobility simulation provided by electronic performances (Dujmović and Vitasović, 2015, p.59).

5. THE SOCIAL NETWORKS: WAY OUT OF CRISIS OR A SOPHISTICATED COLLET

During its historical development, the sociology of tourism has been dominated by various topics (Štifanić, 2002) and the rapid development of information technology, the increasing use of smartphones and numerous mobile applications, impose new topics in line with current social everyday life. New models of online communication influence "character, thoughts, reason, brain processes and perception of reality" (Madžar, 2015, p.219). Timely sociological consideration of the phenomenon of social networks contributes to better understanding of contemporary social context of which tourism is an integral part.

This part of the analysis is based mainly on direct research conducted during 2008–2019:
   1) on direct observation with participation;
   2) on verbal interviews with other participants.

The observed sample consisted of over 2000 users of the social network Facebook which included "circle of friends" (Facebook Friends) as well as numerous Facebook Groups and Fun Pages intended for gathering users with the same interests, respectively promotion of individual personalities, products or a favours. The research was subsequently expanded to the field of

social network Instagram where a much smaller sample was observed in a shorter time interval (around 500 users and public pages during 2016-2019).

The social network Facebook was launched in 2004 as a website dedicated to communication among Harvard students, afterwards expanded to other educational institutions and since 2006 it had become open to all email users and transmuted to a global phenomenon (Phillips, 2007). In 2007, Facebook launched its first version of the mobile application.

In a sociological sense, that social network simulates a traditional social community within which relations characteristic of smaller local groups of people are established, with the difference that a part of your virtual community (Friends) may also be someone you have never met in person or who is geographically very far away. Users create content on their profiles by themselves and have the ability to share their matters (thoughts, photos or recordings) only within their own community of friends or publicly. By liking Fun Pages of informative nature, users are able to follow news, media outlets and related content of their choice. In addition to the ability to send private messages, a significant form of interaction through Facebook is achieved by commenting on contents of other people. This form of virtual social life provides the individual with a multitude of pseudo-experiences, pseudo-emotions and pseudo-relations toward people and occurrences that are not necessarily part of his physical environment.

The Instagram application was launched in 2010 and was originally intended for iPhone users only. In 2012, version for android devices has been released, after which the application was purchased by Facebook and since 2016 Instagram can also be accessed from Windows mobile devices and home computers (Instagram Press).

The Instagram service is a social network primarily designed for sharing visual content: photos and recordings. An innovation versus Facebook was the search for visual content through hashtags (#) and locations (Places), as well as temporary posts (Instagram Story) that became inaccessible to followers after 24 hours. The temporary posts format was originally launched by the Snapchat application and in 2019, it was noted that this format on Instagram is used by 500 million users daily (Hutchinson, 2019). The Instagram network is less focused on socializing and commenting on other people's content, and more on observing visual attachments. Labeling photos and recordings with hashtags provides clear survey of content and Instagram Stories contribute in a large degree to development of addiction in users which have been held in constant tension of missing out on something significant.

The development journey of smart mobile devices began in 1992 with IBM Simon model. 2019 statistical data is showing that over three billion people are using smart mobile devices and that, in two years, that figure will include half of today's world population (Holst, 2019). Thanks to the massive use of these devices, virtual socialization services (Facebook and Instagram) have become an integral part of everyday life in the lives of their users.

Through these services, the individual interacts with people from his or her real environment both of private and business, which contributes to the loss of boundaries between private and public life. By the virtue of mobile phones and social networks, privacy in the modern world is becoming a special kind of luxury. That phenomenon is to a large degree related to the phenomenon which Morin timely defined as the "industrialization of spirit", which tends to involve the personal life in the world of commerce and industry (Morin, 1962, pp.11–2). More broadly, the consequence of daily use of mobile applications for socialization is a constant relativization of physical boundaries and a "tangible" environment. That leads to a phenomenon defined by David Harvey as "time-space compression", for which he said that threatens "our capacity to grapple with realities unfolding around us" (Harvey, 1989, p.306). Similarly, in psychological sence, tourism was considered to be a "mass deception" about freedom (Enzensberger, 1958, p.135), or a type of opium that dulls the social consciousness of tourists and contributes to a "scheme of self-distancing from all the evils of this world" (Turner and Ash, 1976, pp.140–1). Theoretical critiques directed at technological development already represent commonplaces. Some of them were warning that the technological universe was threatening to destroy the oasis of humanity, while others believed that the technical civilization "invaded" all spaces of human and his being (Živković, 2015). As only one example of the negative mystification of modern technology through pop culture, the "Black Mirror" feature series may be mentioned. Which amplifies fear and provides a wealth of fictitious evidences that man, the inventor of technology, is overpowered by his own product. In the following part, an attempt will be made to point out also the other side of this phenomenon, as well as its multiple positive effects on the tourism industry.

The space of virtual reality and social networks is also a polygon within which a particular form of counterculture can be created. Back in the mid-fifties, Henrie Lefebvre noticed that everyday life was a field of social manipulation (Lefebrvre, 1959 cited in Elaković, 1988), therefore, the eventual emancipation, the release of resources, and the development of critical thinking had to occur precisely in it. Mass culture and the traditional mass media (print, radio and television) which surround the modern man in reality, require from him to be passive and to accomplish communication monologically. The information served cannot be answered, it is only

possible to turn the page, change the station or channel. The self-sufficiency of such information content has led to resistance and critical attitude, whereas the Internet space and social networks represent a proving ground for their expression. It should not be neglected also the fact that as dominant phenomena in everyday life, especially of materially endangered society, "cultural poverty and entertainment consciousness" are emerging (Božović, 2011, p.38). Newly composed cultural models popularize reality programs that satisfy primitive voyeurism, as well as ideas about media exposure for money and at all costs, all of which point to "shattered values of society" (Koković, 2013, pp.302–4), which were already discussed. During the first decade of this century, critical attitude and productivity development were emphasized as effective defenses against drowning in consumer leisure (Krivokapić, 2008), therefore the activities of individuals on social networks can also be interpreted as a form of defense against the consumer culture which is imposed by the modern world. Within their virtual community, individuals have the opportunity to create their own culture but also to receive social support from their (virtual) friends. Further expanding the trend of critical awareness, even to the "offline" space.

Erik Cohen considered that most of the socio-cultural impacts of tourism could be classified within ten major themes, among which he cited "community involvement in wider frameworks" as the first (Cohen, 1984, p.385). Social networks allow individuals, as components of a particular community, to participate directly in a broader framework. Interactions that an individual engages with members of other nations and residents of other continents contribute to cross-cultural understanding. Among other things, socialization through the Internet provides an opportunity to observe the local culture on the global level and it helps individuals to understand better their own culture and to position themselves in relation to the world more clearly. It also encourages the spread of democracy, respect for human rights and the like (Madžar, 2015, p.217).

Relations among users of social networks overlap to some extent with the relations that tourists establish with each other during organized trips. While analysing the interrelations of tourists during the joint trip, Catherine Schmidt (1979) emphasized that for them sociality was not a possibility but a normative expectation and that staying in such environment allowed tourists to temporarily neglect some aspects of their social position. Although social mechanisms by which tourists integrate into a given environment were contradictory, Schmidt (1979, p.208) stated that tourists themselves could articulate them "with certain degree of flexibility and distance". The mass usage of social networks on which social statuses also were being neglected, leads to an additional banalization of the same at the global level, while it is

reinforcing the stated thesis that "we are all tourists now" at the personal level (Dujmović and Vitasović, 2015).

Finally, the importance of visual performances, photographs, which are the main communication tool of the social networks covered by this research (especially of Instagram) and which occupy a significant place in various aspects of tourism, should be pointed out. Photographies from travel were considered to be one of the main promotional means (besides postcards) through which tourists were ascribing publicity to the destination visited (Enzensberger, 1958). Tourists were thought to be particularly keen on the attractions that are most easily photographed (Boorstin, 1961), and that they were "more preoccupied with recording than observing" (Morin, 1962, p.84). Photography and film were considered to have a remarkable place in the visual transmission of experience as well as being a suitable material for the study of tourist needs (Dragičević–Šešić, 1983). According to John Urry (1992), the problem of "the tourist gaze" and its regulation played a central role in the sociological definition of the activity of tourism. From that perspective, Urry observed tourism as "a strategy for the accumulation of photographs" and he considered that numerous trips were actually motivated by the "search for the photogenic" (Urry, 1992, p.4). The same author pointed to the phenomenon of democratization and globalization of the tourist gaze, also he claimed that "a further demonstration of time–space compression" was coming in that way (Urry, 1992, p.8).

6. CONCLUSION

Cultural globalization and the development of tourism are inseparable processes that have contributed equally to the "colonization" of the world which, despite the terminology used, should not be considered a negative phenomenon. As the science is trying to grasp benefits and disadvantages of this process (Madžar, 2015), as though it can be stopped, it is unfolding to a large degree at all levels. Society and the social individual are not in a position where globalization and the touristified world are endangering them, rather, they contribute to the process on a daily and conscious basis.

From the standpoint of sociology, tourism was most often viewed as a form of escapism from working and living everyday life while today, it almost represents an integral part of everyday experience. There is no doubt that the consumer's everyday life tends to reduce human participation to mere movement in the vicious circle of working and spending of work results in the pursuit of pleasure that is just more distant. As the main feature of humanity, Hannah Arendt (1958) emphasized the ability of man to lead an active life (vita activa) and to act. Therefore, in spite of the oppressive environment, it is logical that society endeavors to provide itself a space for

action by its own ways. The Internet and social networks represent one of that ways. Activities that are taking place at the micro level of social everyday life also provide the fuel for macro processes that are far more abstract.

In the early seventies, Alain Laurent (1973, p.286) considered the modalities of strategy for the purpose of freeing up vacations which would further contribute to the evolution of the whole society towards "a new equilibrium - more flexible and complex than the previous one". In the early eighties, Jean Francois Hirsch thought that the alternation between work and rest is needed to be dismissed and that it should be decided for a radical alternative in the form of nomadic life (Hirsch, 1981). Shortly afterwards, Jost Krippendorf (1986 cited in Štifanić, 2002, p.868) hoped for better relations in society that would not treat tourists as objects and which would contribute to better tourism. These aspirations were complemented by the development of the Internet and by the possibility of instant exchange of information, which have already contributed to qualitative changes in the domain of tourism activities. Current debates on tourism highlight the importance of science and technology (Yeoman, et al., 2012), as well as the virtual environment also for the future development of tourism (Zotic, Alexandru and Dezsi, 2014, p.87). Without tendency to overestimate the impact of the Internet as a media and as the basic determinant of the development of society and culture (Klosovska, 2005), social networks indicate exactly the opposite. Even at that imaginary level, society has a need to form communities. These communities to a large degree replicate the sociologically known form of the traditional-type community, transposing it to a new level. While they also significantly provide for their users the feeling that they are already on the move. That inductively imposes a conclusion that there is not too much justification for fear that the global and virtual world will violate basic humanistic principles. Will that be done by individuals, no one can guarantee it.

The rapid development of technology imposes the thesis that "society of the future will for sure be a knowledge-based society" (Zotic, Alexandru and Dezsi, 2014, p.91), but also the dilemma that virtual mobility could replace physical mobility and real-life experiences in the future. On that occasion, there were two dominant points of view that addressed the issue of authenticity of the tourist experience, and which were representing conflicting extremes in their time (Schmidt, 1979). Daniel Boorstin (1961, p.85) argued that tourists were looking for deception and "pseudo-events" and that the travel ceased to be an authentic experience and venture because of the insurance against all risks (provided by travel agencies). He also claimed that the democratization of tourist travels led to people being "little more than tourists" even at their home and that the travel was "atavism" (Boorstin, 1961, pp.109–10). Opposite to him, Dean MacCannell thought that tourists seek for authentic experience rather than "stage sets", as he called replicas set up for

tourism purposes which were providing superficial knowledge which is "morally inferior to mere experience" (MacCannell, 1976, pp.100,102). By continuing their standpoints, Catherine Schmidt observed tourism as "the pursuit for the other sphere of meaning" (Schmidt, 1979, p.192), and emphasized adaptive flexibility, as a major factor for determining a successful tourist. She stood for the point of view that the tourist was "collector-like" which measures the value of the tourist experience within his own collection of experiences (Schmidt, 1979, p.208). In that context, although virtual space will undoubtedly remain the main platform for sharing travel informations, photos and experiences, it will also provide an incentive and by any of means it will not diminish the need of the modern man to continue moving, acting and constantly seeking after his own spheres of meaning.

REFERENCES

1. Anđelković, V., 2007. *Postmoderno doba (The Postmodern Era)*. [e–book] Beograd: Uranopolis. Available at: <https://postmodernodoba.wordpress.com/> [Accessed 04 April 2014]
2. Arendt, H., 1958. *The Human Condition*. Second edition. Translated by A. Kostić, 2016. Reprinted in Beograd: Fedon.
3. Božović, R., 1991. *Kultura potreba (Culture of Needs).* Beograd: Naučna knjiga.
4. Božović, R., 2011. Od populizma do estrade (From Populism to Show Business). In: S. Mihailović, ed. 2011. *Dometi tranzicije – Od socijalizma ka kapitalizmu (The Transition Range – From Socialism to Capitalism)*. Beograd: Fridrih Ebert Stiftung. pp. 23–39
5. Boorstin, D. J., 1961. From Traveler to Tourist: The Lost Art of Travel. In: Boorstin, D. J., 1992. *The image, a guide to pseudo–events in America*. The 25th Anniversary Edition. New York: Vintage Books. pp. 77–117.
6. Cohen, E., 1984. The Sociology of Tourism: Approaches, Issues, and Findings. *Annual Review of Sociology 10.* pp. 373–392.
7. Dragičević–Šešić, M., 1983. Turističke potrebe kao kulturne potrebe (Touristic Needs as Cultural Needs). *Kultura 60–61.* pp. 150–173.
8. Dujmović, M. and Vitasović, A., 2015. Postmodern Society and Tourism. *Conference Proceedings. 3rd International Scientific Conference ToSEE – Tourism in Southern and Eastern Europe 2015, Vol. 3*. Opatija: University of Rijeka, Faculty of Tourism and Hospitality Management. pp. 49–62.
9. Edensor, T., 2001. Performing tourism, staging tourism, (Re)producing tourist space and practice. *Tourist Studies, Vol 1 (1).* pp. 59–81.

10. Elaković, S., 1983. Turizam u funkciji moći ili emancipacije (Tourism as a Mean of Power or Emancipation). *Kultura 60–61*. pp. 130–138.

11. Elaković, S., 1988. *Sociologija slobodnog vremena i turizma – Fragmenti kritike svakodnevlja (Sociology of Spare Time and Tourism – Fragments of Daily Critics)*. Reprint 2006. Beograd: Centar za izdavačku delatnost Ekonomskog fakulteta u Beogradu.

12. Enzensberger, H. M., 1958. Vergebliche Brandung der Ferne. Eine Theorie des Tourismus (Futile Surf of the Distance. A Theory of Tourism). Originally published in: *Merkur 126*. Stuttgart: Deutche Verlags – Anstalt. pp. 701–720. Translated by G. Gemunden and K. Johnson, 1996. Reprinted in: *New German Critique No. 68*. pp. 117–135.

13. Gane, N., 2004. *The Future of Social Theory*. London and New York: Continuum.

14. Giddens, A., 2001. *Sociology*. Fourth edition. Translated by N. Silaški and T. Đurović, 2003. Reprinted in Beograd: Ekonomski fakultet.

15. Gnoth, J., 1997. Tourism motivation and expectation formation. *Annals of Tourism Research Vol. 24, No. 2*. pp. 283–304.

16. Harvey, D., 1989. *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change*. Reprint 1992. Cambridge MA and Oxford UK: Blackwell.

17. Hirsch, J. F., 1981. Du pelerin au Routard (From Pilgrim to Backpacker). Originally published in: *Les Temps Modernes, No 416*. Paris: Gallimard. pp. 1608–1659. Translated by D. Minderović, 1983. Reprinted in: *Kultura 60–61*. pp. 211–233.

18. Holden, A., 2005. *Tourism Studies and the Social Sciences*. London and New York: Routledge.

19. Holst, A. 2019. Smartphone users worldwide 2016–2021. *Statista* 23.10.2019. Available at: <https://www.statista.com/statistics/330695/number-of-smartphone-users-worldwide/> [Accessed 01 November 2019].

20. Hutchinson, A., 2019. Instagram Stories is Now Being Used by 500 Milion People Daily. *Social Media Today* 31.01.2019. Available at: <https://www.socialmediatoday.com/news/instagram-stories-is-now-being-used-by-500-million-people-daily/547270/> [Accessed 11 April 2019].

21. Instagram Press. *Our Story*. [online] Available at: <https://instagram-press.com/our-story/> [Accessed 13 May 2019].

22. Kaličanin, M., 2011. Kulturna participacija i konzumacija (Cultural Participation and Consumption). *Kultura 130*. pp. 226–241.

23. Koković, D., 2013. Kultura u krizi i kriza kulture: Slučaj Srbije (Crisis Culture and Culture Crisis: the Case of Serbia). *Kultura 140*. pp. 293–309.

24. Klosovska, A., 2005. *Sociologija kulture (Sociology of Culture)*. Beograd: Čigoja štampa.

25. Krippendorf, J., 1987. *The Holiday Makers. Understanding the Impact of Leisure and Travel*. Reprint 2011. London and New York: Routledge.

26. Krivokapić, N., 2008. Slobodno vrijeme i masovna i potrošačka kultura (Spare Time and Mass Culture and Culture of Consumption). *Sociološka luča II/1*. pp. 62–79.

27. Latour, B., 1991. *Nous n'avons jamais été modernes (We Have Never Been Modern)*. Paris: La Découverte. Translated by O. Petronić, 2010. Reprinted in Novi Sad: Mediterran Publishing.

28. Laurent, A., 1973. *Liberer les vacances? (Towards Open Holidays?)* Originally published in: Paris: Seuil. Translated by S. Ljubivoja, 1983. Reprinted in: *Kultura 60–61*. pp. 284–295.

29. Letchner, F. J. and Boli, J., 2005. *World Culture: Origins and Consequences*. Translated by G. Erdei, 2006. Beograd: Clio.

30. MacCannell, D., 1976. *The Tourist: A New Theory of the Leisure Class*. Reprint 1999. Berkley, Los Angeles and London: University of California Press.

31. Madžar, L., 2015. Globalizacija – kulturološki aspekt, uloga medija i kontraverze (Globalization – Cultural Aspects, Role of Media and Controversies). In: *Globalizacija i kultura, Zbornik radova (Globalization and Culture, Proceedings)* (ed. V. Vukotić et al.). Beograd: Centar za ekonomska istraživanja Insituta društvenih nauka. pp. 215–221.

32. Morin, E., 1959. Sociologie d'un échec (Sociology of Failure). *France–Observateur,* 5 November. p. 1.

33. Morin, E., 1962. *L'esprit du temps 1. Nevrose (The Spirit of Time 1. Neurosis).* Paris: Grasse. Translated by N. Vinaver, 1979. Third edition. Reprinted in Beograd: Beogradski izdavačko–grafički zavod.

34. Morin, E., 1975. *L'esprit du temps 2. Necrose (The Spirit of Time 1. Necrosis*). Paris: Grasse. Translated by I. Pavlović, 1979. Reprinted in Beograd: Beogradski izdavačko–grafički zavod.

35. Nash, D., 1977. Tourism as a Form of Imperialism. In: V. L. Smith, ed. 1977. *Host and Guests: the Antropology of Tourism*. Philadelphia, Pa: Univ. of Pennsylvania Press. pp. 33–47.

36. Novelli, M., 2005. *Niche tourism: Contemporary Issues, Trends and Cases*. Oxford: Elsevier Butterworth–Heinemann.

37. Padežanin, M., 2011. Kulturna politika vs globalizacija – Raznolikost protiv uniformnosti (Cultural Policy vs. Globalization – Diversity against Uniformity). *Kultura 130*. pp. 367–386.

38. Phillips, S., 2007. A brief history of Facebook. *The Guardian* 25.07.2007. Available at: <https://www.theguardian.com/technology/2007/jul/25/media.newmedia> [Accessed 31 October 2017].

39. Reisinger, Y., 2009. *International Tourism: Cultures and Behaviour*. Oxford: Butterworth–Heinemann.
40. Ritzer, G., 1996. *The McDonaldization of Society*. Revised Edition. Thousand Oaks, London, New Delhi: Pine Forge Press.
41. Schmidt, C., 1979. The Guided Tour: Insulated Adventure. Originally published in: *Urban Life, Vol. 7, Issue 4*. Beverly Hills and London: Sage publications. pp. 441–467. Translated by V. Vukelić, 1983. Reprinted in: *Kultura 60–61*. pp. 188–210.
42. Spasić, I., 2012. Debate u sociološkoj teoriji na početku 21. Veka (Debates in sociological Theory at the Beginning of 21st Century). *Godišnjak za sociologiju IX/10–11*. pp. 9–32.
43. Stebbins, R. A., 2007. *Serious Leisure: A perspective for Our Time*. New Jersey: Transaction Publishers.
44. Štifanić, M., 2002. Nastanak i razvoj sociologije turizma (Emergence and Development of the Sociology of Tourism). *Društvena istraživanja: Časopis za opća društvena pitanja*, *god. 11, br. 6 (62)*. pp. 859–877.
45. Todorović, A., 1982. *Sociologija turizma (The Sociology of Tourism)*. Beograd: Privredna štampa.
46. Touraine, A., 1998. *Postindustrijsko društvo (Post–Industrial Society)*. Beograd: Plato.
47. Touraine, A., 2007. *A New Paradigm for Understanding Today's World*. Cambridge: Polity.
48. Tripković, M., 2000. Globalizacija i Srbija (Globalization and Serbia). *Sociološki pregled, vol. XXXIV*. pp. 61–74.
49. Turner, L. and Ash, J., 1976. *The Golden Hordes: International Tourism and the Pleasure Periphery*. New York: St. Martin's Press. Translated by S. Nikolić and Đ. Putić, 1983. Reprinted in: *Kultura 60–61* pp. 62–81, 139–148.
50. Urry, J., 1992. The Tourist Gaze and the 'Environment'. *Theory, Culture & Society Vol 9*. pp. 1–26.
51. Urry, J., 2000. *Sociology Beyond Societies: Mobilities for the Twenty–First Century*. London: Routledge.
52. Veblen, T., 1899. *The Theory of the Leisure Class*. Translated by N. Mišić, 2008. Reprinted in Novi Sad: Mediterran Publishing.
53. Weatherill, R., 1994. *Cultural Collapse*. London: Free Asociation Books. Translated by Lj. Brajer, 2005. Reprinted in Beograd: Clio.
54. Waters, M., 2001. *Globalization.* Second edition. London: Routledge.
55. Yeoman, I. et al., 2012. *2050: Tomorrow's Tourism*. Bristol: Channel View Publications.
56. Zotic, V., Alexandru D. and Dezsi, A., 2014. Debate on Tourism in Postmodernism and Beyond. *Turističko poslovanje, Volume 2014, Number 13*. pp. 79–93.

57. Živković, P., 2015. Predgovor – za spoznaju postmodernog identiteta u procesu globalizacije (Preface – For the Knowledge of Postmodern Identity in the Globalization Process). In: *Globalizacija i kultura, Zbornik radova (Globalization and Culture, Proceedings)* (ed. V. Vukotić et al.). Beograd: Centar za ekonomska istraživanja Insituta društvenih nauka. pp. 336–341.