

CULTURAL TOURISM: A CONCEPTUAL APPROACH

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Abstract. *What is cultural tourism? It is not an easy question, because the word culture is quite difficult to define it. A first difference! Culture is considered a part of civilization in the English and French spaces, while in the German space culture is considered distinct from civilization. Germans consider culture as the spiritual creation of a people, and civilization as the material creation of a people. This distinction was taken over in the countries of central and eastern Europe. From an etymological point of view, the word "culture" comes from the word "cultus" and means worship addressed to the divinity. So the meaning of the word culture is a religious one in a traditional societies. But in Western Europe, with the birth of modernity, culture becomes secularized, leaving the religious sphere. If we read Dickens's realistic novels, we find out that cultural tourism was not practiced by everyone in the 19th century, only by the aristocracy and the bourgeoisie. Italy was one of their favorite countries. But after the Second World War and until today, there has been a democratization of tourism. With the increase in living standards, especially in Western Europe, many people began to travel to other countries.*

Keywords: *cultural tourism, history, analytical psychology, archetypes, English for Tourism*

INTRODUCTION

The term "tourism" comes from the group of words "tour", "to tour" or "to make a tour", created in the 1700s in England. These words were created to express, starting from that period, the action of traveling, of traveling within Europe, especially in France. The words were found especially in France, where the word "tour" (journey, walk) comes from, and their origin is in Greece, where this term began, namely the word "tournos" (NISTOREANU, 2005).

A common assumption deriving especially from 19th c. travel practices, is that cultural tourism is the most elitist, exclusive and sophisticated form of tourism. Indeed, among the oldest purposes of travel, there is the need for education, aesthetic satisfaction and knowledge, together with those of the religious pilgrimage. (PERCEC 2012)

"The 19th c. consecrates the grand tour as a voyage of cultural maturation, of exposure to the indisputably classical vestiges of Western civilization, of a search for loci of symbolic power and classy expressions of good taste." (SMITH & ROBINSON 2006).

Some theorists attempt to distinguish between "cultural" and "heritage" tourism, limiting the latter to historic sites and buildings as well as the experiences which people seek to have in these places. The quality of this encounter, the collections, the environment, the facilities of a site are all part of "heritage tourism" (SIGALA & LESLIE 2005)

MATERIAL AND METHODS

The topic of this article is approached from an interdisciplinary perspective: cultural history, analytical psychology, history of religions, English for tourism

RESULTS AND DISCUSSION

According to *International Scientific Committee on Cultural Tourism (ICOMOS)*: "Cultural tourism can be defined as that activity which allows people to experience the different ways of life of others, thereby gaining an understanding of customs, traditions, physical environment, intellectual ideas and places of architectural, historical, archaeological or cultural significance that remain from earlier times." (CSAPO, 2012, p. 204).

An interesting perspective on the term culture is provided by HOFSTEDE (1997) : "Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, spatial relations, the concepts of the universe, material objects and possessions acquired by a group of people over generations through individual and group efforts" (CSAPO, 2012, p. 202).

Geert Hofstede's articles have been published in social science and management journals around the world. He is recognised internationally for having developed the first empirical model of "dimensions" of national culture, thus establishing a new paradigm for taking account of cultural elements in international economics, communication and cooperation. Later, he also developed a model for organisational cultures.

According to Hofstede, the core of the culture is made up of the values, rituals, symbols and heroes (see figure 1.) of the respective culture that will constitute basic elements of the trips made for tourist purposes.

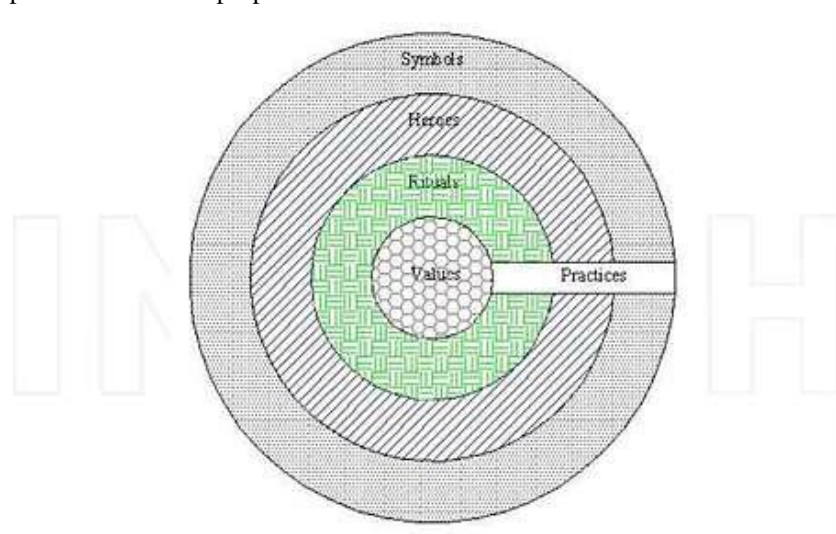


Figure 1. Source: CSAPO, 2012

The definitions of culture and cultural tourism given by Hofstede lead us to think of two great thinkers: Carl Jung, Mircea Eliade and Lucian Blaga. Mircea Eliade's idea is that the religious does not disappear in the modern period. Religious ideas remain camouflaged in modern culture, although modern culture declares itself to be anti-religious. Eliade calls these camouflaged religious ideas archetypes, a term invented by Plato but made famous by Carl Jung.

Looking at the concentric circles in Hofstede's figure 1, we can see that they are very similar to the structure of the human soul, as defined by Carl Jung's analytical psychology.

”Jung was impressed by the presence of transpersonal, universal forces in the depth of the psychic. Jung was determined to postulate the existence of a collective unconscious especially by the striking resemblances between the myths, symbols and mythological characters of ancient people. Jung observed that the content of the collective unconscious is manifested through what he called archetypes. Jung proposed several definitions of archetypes, and one of the most recent describes them as behavioural structures or disposition of human nature”. (ELIADE 1994: 44)

The most important discoveries of Jung in psychology and psycho-analysis are considered to be the collective unconscious and archetypes. Carl Jung defines the collective unconscious as ”that part of the psychic that can be negatively differentiated from the personal unconscious by that it does not owe its existence to personal experience. While the personal unconscious is essentially made up by content that was at some point conscious, but that has disappeared from conscience and has been forgotten or repressed, the content of collective unconscious has never been conscious and has never been individually acquired, but credit their existence solely to heredity”. (JUNG, 2003: 53)

According to Carl Jung, the human soul has four layers, like the layers of an onion. The most external is called Persona and means the mask. It is like a showcase and contains the good things that a man says about himself. The second layer is the conscious and includes everything a person knows about himself, including unpleasant things. But the deepest layer of the soul is the unconscious. This concept was discovered by Freud. But Jung's discovery is the collective unconscious that is in the center of the personal unconscious. Here are the archetypes, which are innate universal ideas common to all cultures from Japan to South America. And the most important archetype is God. (JUNG 2014)

But let's look again at Hofstede's figure. What connects the layers of the soul? His answer is practice. Jung tells us that the practice of archetypes is done through rituals. But what happens when people become atheists and stop practicing the rituals? Eliade's idea that Western culture is dying because it ignores its most important archetype: Jesus Christ. (ELIADE: 2007)

The primordial, archetypal phenomena do not reveal themselves to the intellect as abstractions, but to the intuition, just like any other phenomenon. If the primordial phenomena are not seen with the exterior eye in an empiric way, then they are seen with the interior eye as apparitions from this or another world – thus they become derivations of platonic and neo-platonic ideas. (BLAGA 1990: 116-117)

CONCLUSIONS

In this article, we tried to go deeper in terms of cultural tourism. and for this we used the help of analytical psychology and the history of religions, through the two great representatives Carl Jung and Mircea Eliade.

Cultural tourism is deeper than it seems, because people are deeper than they seem. In this article, I am referring to Western Europe, where the majority of people are atheists.

According to a European Commission study, 60% of European tourists are actually interested in cultural discoveries during their trip.

What are these cultural tourists looking for? European museums are very crowded. At the most important museums such as Madrid, Paris, Vatican, Amsterdam, you must make a reservation at least one month in advance to get a seat.

What are these people looking for? Are they trying to satisfy an intellectual curiosity or are they trying to fill a deeper psychological need? Why are religious pilgrimages so successful? Why do people walk 900 km, as in the case of the Santiago de Compostela pilgrimage?

Because are they ignorant? Because are they not rational? No way! Because people are more than reason, and science cannot answer all human questions, especially the most profound ones.

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