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**A SOCIOLOGY OF
TOURISM:
THE CONCEPT OF THE
HYBRID TOURIST**

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Abstract: The object of study is a necessary epistemological demarcation for the development of a social theory of tourism under a socio-historical approach. Contextualizing the profile of a contemporary tourist is the problem of knowledge. I conceptualize tourism as a social phenomenon that takes place with the travel of tourists to places, an expression of the modern capitalist industrial era that involves the offer of economic services of hospitality, whose rationality impacts spatial, environmental, sociocultural, moral and (geo)politics dimensions. ethnicities, peoples, countries, regions and host communities. This meaning is adequate to encompass its essence and the dimension of the totality in which it is inserted. The main objective is a historical and theoretical foundation of the Sociology of Tourism, contributing to an epistemology of Tourismology. In the results I try to emphasize that society and tourism interact and change dialectically. The 21st century, a complex context of the hyperdevelopment of the scientific, technological, organizational and informational revolution, engenders, in the late capitalism of the superposition of modernity and post-modernity, the hybrid tourist, the one who manipulates his identity, whether as a conventional tourist in mass tourism. Fordist, or as a new traveler with a greater degree of autonomy and cultural capital in Toyotist flexible tourism. I conclude on the importance and actuality of this new meaning of the hybrid tourist concept, and the development of a social theory as educational foundations for the qualification of new tourism professionals. I conclude by converging phenomenological and dialectical principles for new investigations in this field as a methodological thesis.

Keywords: Sociology of Tourism; hybrid tourist.

INTRODUCTION

The object of study is a necessary epistemological demarcation for the development of a social theory of tourism under a socio-historical approach. Contextualizing the profile of a contemporary tourist is the problem of knowledge. I conceptualize tourism as a social phenomenon that takes place with the travel of tourists to places, an expression of the modern capitalist industrial era that involves the offer of economic services of hospitality, whose rationality impacts spatial, environmental, sociocultural, moral and (geo)politics dimensions. ethnicities, peoples, countries, regions and host communities (Gama, 2020a). This meaning is adequate to encompass its essence and the dimension of the totality in which it is inserted, in Husserl's phenomenological perspective and Kosik's dialectic (Gama, 2020b).

GOALS

The main objective is a historical and theoretical foundation of the Sociology of Tourism, contributing to an epistemology of Tourismology.

I understand epistemology as the area of Philosophy that makes the bridge with science. It deals with the logical foundations of abstract knowledge that seeks to attribute clarity, consistency and coherence to concepts subject to empirical verification. These are central and distinctive elements of scientific knowledge, at the same time as having a practical and applicable meaning at the concrete level. They are starting points for the construction of theories that demarcate, give visibility and recognition to a field of knowledge and investigations.

To this end, I seek, mainly, to make use of an idealist, materialist and historical variant of the dialectical method, a theoretical research aimed at contributing sociologically to Tourismology in the study

of its complex and multifaceted research object. In the main results I try to emphasize that society and tourism interact and change dialectically. The 21st century, a complex context of the hyperdevelopment of the scientific, technological, organizational and informational revolution, engenders, in the late capitalism of the superposition of modernity and postmodernity, the hybrid tourist (Gama, 2021), the one who manipulates his identity, whether as a tourist conventional in Fordist mass tourism, or as a new traveler with a greater degree of autonomy and cultural capital in Toyotist flexible tourism. I conclude on the importance and actuality of the hybrid tourist concept and the development of a social theory as educational foundations for the qualification of new tourism professionals, and I insert precepts of a methodological thesis approaching phenomenological and dialectical principles as paths for new investigations.

METHODOLOGY

The etymological root of the term “method” means way or path. Here, it is a matter of explaining the trajectory undertaken in scientific and philosophical investigation. I made use of a variant of the dialectical method that works at the level of abstract thought to put the concrete in suspension, decode it, demystify it, understand it in the light of the historical process and in the dimension of the sociocultural totality in which its essence can be found. inserted and revealed.

All science would be superfluous if the appearance and essence of things were confused (Marx, 1968). This is the conception of reality of Kosik’s (1976) thesis of the dialectic of concrete totality, which I use in the present theoretical, historical and essentially sociological research.

“Capturing the phenomenon of a given thing means asking and describing how

the thing itself manifests itself in that phenomenon, and how at the same time it hides in it. Understanding the phenomenon is reaching the essence” (Kosik, 1976, p. 12). “The dialectical method of decomposing the whole is analogous to the process of knowledge. . which is dialectics itself in one of its forms” (Kosik, 1976, p. 14). The “horizon” of an intangible experience as a whole constitutes the inevitable background of every action and every thought, although it is unconscious to the “naive” consciousness. “The representation of the thing does not constitute a natural quality of the thing and of reality: it is the projection, in the subject’s consciousness, of certain petrified historical conditions” (Kosik, 1976, p. 15).

These premises are necessary for the critique of the positivist bias that reifies the tourism phenomenon as something in and for itself. Therefore, “The need for the destruction of pseudo-concreteness, which dialectical thinking has to effect, does not deny the existence or objectivity of those phenomena, but destroys their alleged independence, demonstrating their mediate character and presenting . . . proof of its derivative character” (Kosik, 1976, p. 16). Dialectics is the method of spiritual and intellectual reproduction of reality or the method of development and explanation of cultural phenomena starting from the objective activity of historical man, as travelers and tourists.

In other words, the process from abstract to concrete – as concrete thought – is the materialist method of knowledge, the dialectic of concrete reality, in which the real is ideally reproduced in all its planes and dimensions, in a spiral process dynamism. Thus, I affirm the research hypothesis and support the thesis of tourism as a dated social product, part of a historical process in constant transformation that is carried out by the tension and contradiction of the essence and totality of

the phenomenon and by the action of social subjects. This dialectical movement or process, while (re)configuring the phenomenon, transforms it, constitutes dynamism, modifies and acts on the surrounding social relations. Society and tourism, therefore, transform and interact dialectically and phenomenologically.

The dialectic of concrete totality is based on the understanding of the importance of man as a subject of the historical-objective praxis of humanity, hence its idealist character, as it does not refer to the notion of social class, present in historical materialism and in Marx's dialectical materialism, since "Social reality is not known as a concrete totality if man . . . it is considered only and above all as an object and in the historical-objective praxis of humanity its importance is not recognized. . . of man as subject" (Kosik, 1976, p. 44). Tourists can be perceived and act as objects of the tourism "industry", but also conceived as subjects, a new type of travelers who are decisive to guide facets of the phenomenon in contemporary times. At this point, I emphasize a confluence with Husserl's phenomenology, which is centered on the interpretation of the interpretations of the actions that real actors perform in their contextualized actions.

MAIN RESULTS

With the right to vacation being gradually conquered by the proletariat of the central countries of the capitalist system and the expansion of free time for intermediate social segments, especially after the Second World War, the world is witnessing the advent of mass tourism. Tourists from the winning countries are accompanied by the diffusion of Americanism, its values, lifestyles and consumption expectations, among other striking and impactful characteristics. Not only in the economic sphere, but also in the sociocultural and environmental dimensions, which will gradually call into question the

idea of sustainability of tourist destinations.

In this historical context, mass tourism has a Fordist organizational feature, typical of the industrial capitalism of the 20th century. The large-scale production line that Henry Ford inaugurated, making the most desired consumer good, the self-propelled vehicle, cheaper, is based on a rigid and standardized organization of work, productivist in series. It is interesting to note that the car, while boosting the manufacturing industry, constitutes a revolution in transport and locomotion. It greatly boosts the development of the social phenomenon of tourism, travel and the range of economic services and a rationalized hospitality (Krippendorf, 1989) with the objective of increasing profits, which led to this service sector being called "industry".

Fordist tourism as it incorporates new consumers via the offer in patterns of tourist packages in which the tourist assumes a passive behavior. Marketing media systems will offer destinations that meet the collective unconscious of the need for locomotion, as well as the symbolic imaginary ideologically constructed by the cultural industry of the consumer society. Time becomes a commodity, each route to be offered is meticulously planned and chronologically calculated. The more you see, the more value is added to the tourism commodity, a social phenomenon fetishized by modern capitalism as a thing to be bought, consumed. The tourist is treated as a helpless child by the guides, having very little autonomy as a subject, since his identity becomes that of the group, which is escorted, watched, protected and, sometimes, warned.

This pattern, by making travel cheaper, will make tourism possible for millions of people around the world. The "industry" that makes it possible in its global expansion is concentrated in a few oligopolies, gigantic international chains in which hotels, airlines, travel agencies,

operators, car rental companies, insurance companies, etc., merge, merge, articulate themselves and, hegemonically, dominate the market as multinational capitalist companies.

The last two decades of the 20th century will mark the beginning of a new historical bloc, whose fundamental characteristics are intensified in the current millennium. The scientific, technological, organizational and informational revolution, which anticipates and accompanies this totality, makes the world of the internet, virtual companies and social networks emerge, in which concepts such as time, space and territory are re-signified, placed in suspension.

At the same time that the end of History and ideologies in the so-called post-modernity is proclaimed, work is also targeted, whether in fact with its deregulation and fragmentation at the objective level of labor relations, or at the level of subjectivity, theoretically questioned as essence for analysis of social reality. Idleness, leisure and the expansion of the worker's free time in the so-called post-industrial society would redeem him from work as a burden (De Masi, 2000). It would be an inevitable trend thanks to the triumph of imperialism and capitalist civilization after the fall of the Berlin wall that started the end of most of real socialism.

This explains the market's enthusiasm for the intensification of the rationality of hospitality, in which the original gift of the gift that welcomed the old travelers is converted, in an explicit, insipid and colorless way, into mercantile exchange, services for money, profits. Gear of capitalist accumulation that rationalizes "human resources" and sells the soul of places in media systems that intermittently develop their complexity in search of the imagination of potential tourists and/or new travelers.

Alongside a Fordist organization of work, Toyotism will emerge, a method of managing

and organizing flexible production lines, centered on the concept of total quality control to meet the new demands of consumers. At the same time that we have Fordist tourism, flexible or Toyotist tourism will emerge to meet a new type of experience requirement, a tourist with a new profile.

In postmodernity, as the cultural logic of late capitalism (Jameson, 1986), the economic infrastructure and the ideological superstructure of society form an amalgam. Imaginative hedonism, the result of the collective unconscious that incites displacement, of the ideology of consumption that the capitalist cultural industry intensifies, of the symbolic imaginary that now constitutes the need for differentiation and the affirmation of individualism, the collective compulsion of the "I" over the "we" finds support in flexible tourism, in the wide range of segments and diversifications it offers for enjoyment and profit on leisure and "free time".

The scientific, technological, organizational and informational revolution, the virtual world, digital education, neoliberal economic globalization, the transfiguration of time/space that culturally characterizes postmodernity, gives rise to new contradictions and social subjects, among them, the tourist and its hybrid identity, the new traveler.

This new hybrid traveler or tourist is characterized, as a postmodern actor and social subject, for changing his identity as a tourist-traveler. You can choose the passive object of Fordist tourism – marketing of predestined places and itineraries, travel agencies, travel packages, locomotion, transfers, lodging, guides, comfort, security, segregation, protection, price and expanded payment conditions. But you may prefer to be an active subject of the trip, with a high or greater degree of autonomy, researching the internet, social networks, virtual agencies, alternative destinations, making your own

itinerary and its logistics, enhancing the use of smartphone applications, living with the people. visited, staying in their homes, rescuing the concept of welcoming, as in the so-called Enlightenment tourism (Pavam, 2015), a segment of flexible Toyotist tourism, which mixes knowledge with experience, for example.

It is, therefore, a new aesthetics, ethics and a new pleasure regarding the act of traveling on a large scale, moving and returning, which does not imply, theoretically, that this new traveler does not stop being a tourist, but be a hybrid tourist. You will make use or not of the services of conventional tourism as, when and if it suits you, as an alternative. It has greater autonomy. As a social subject, its differential will be the high degree of information, the use of technological resources, mainly portable, and, what is essential, the knowledge of the being and the world that its cultural capital gains (Bourdieu, 2000).

I agree with Boyer (2003) that we cannot reduce the development of the social phenomenon of tourism to a simple chronology of holiday legislation, or describe it as an inevitable march towards the advent of the free-time society (Dumazedier, 1994). The history of tourism presents itself as a pendulum in the face of the dynamics of social relations in the world of work and capital. "On the one hand, the traditional civilization in which tourism does not exist and, on the other hand, the 'post-industrial' society that is sometimes qualified as a 'leisure civilization' (Boyer, 2003, p. 96). Between the two, the context of the second industrial revolution in the mid-nineteenth century, when the duration and Taylorist productivity of work were at their maximum and, at the same time, the idle rich were essentially tourists.

A socio-historical perspective must apprehend two apparently distinct dimensions of the tourism social phenomenon: the

travel history of the unoccupied proprietary minority of the ruling classes, and those of the proletariat and intermediate segments of workers who have no control over their time. They came together to make contemporary mass tourism: the practice and elitist invention and the labor conquests that produced free time, from social time. Its junction demanded the indignation of the population in the face of the monopolization by the rich, usually bourgeois and oligarchs of tourist sites. This happened mainly in the interwar period of the 20th century. From then on, the reduction in working hours is very clear, sometimes reaching the duration of the daily journey, other times the extension of the weekend, paid vacations or the advent and dissemination of the right to retirement (Boyer, 2003).

After the international oil crisis of 1973 and given the perverse social effects of global economic neoliberalism from the end of the 20th century onwards, the policy of the Welfare State is somewhat exhausted. The trend of decreasing working hours is reversed, on the contrary, its deregulation and fragmentation intensifies capitalist exploitation and marginalizes large sections of the population, the excluded, the unnecessary.

Even so, the social phenomenon of tourism, whether Fordist and/or Toyotist, is a practice and a mass consumption, and reveals, like a frosted mirror, the social stratification and power structures of surrounding societies, both sending and receiving tourists, whether these are hybrids or not.

CONCLUSIONS

This growing diversification of the main character makes the tourism social phenomenon even more complex from a sociological, humanist and civilizing point of view. As large segments of the world's population are being incorporated into mass tourism, in heterogeneous ways, the

challenges for tourist destinations multiply exponentially. Touristification has provoked tourismphobia and even motivated the occurrence of contesting social movements, even though the enjoyment of leisure and free time in temporary and short trips of comings and goings continue to exclude 7/8 of the planet's population.

I understand that for the understanding of flexible or Toyotist tourism, the theoretical and epistemological issues outlined here contribute as educational foundations for the qualification of professionals in the area. By seeking the contribution of the Sociology of Tourism, Tourismology is humanized to think of the tourist as an actor, social subject of their choices, enabling tourismologists as more than operators/executors of a service sector in their relationships with their customers, but as potential consultants - even as self-employed professionals - from tourist-travelers, the hybrid tourist or the new traveller.

It is imperative to affirm Tourismology as a constituted scientific knowledge that presents, in its interior, a historical process of paradigmatic transition. Its object of study, tourism, is no longer defined and becomes conceptualized, hence the need to explain the meanings of the analytical categories that we use for the analysis of the real. This is the fundamental intention of this essay, to contribute to the foundations and meaning of this science that, in addition to being applied, is eminently social, a societal dimension that is the very object of studies of Sociology, in which the importance of the struggle for hegemony is revealed. of a field of knowledge (Bourdieu, 2000), such as the Sociology of Tourism.

By lending some meanings to the concepts listed as being some epistemological issues that I understand as structuring for a continuous development of a social theory of tourism, I do not intend to seek the

unanimity of the different perceptions that focus on the study of the phenomenon and its subjects and objects of study, travelers and tourists. But just to emphasize that, as a rule for the construction of scientific theories, concepts and analytical categories, in the name of the internal and external criteria of science - clarity, coherence, consistency and objectification - need to be specified, demarcated, grounded, in order to be understood, dialogued, questioned, refuted, refuted and/or developed, in the incessant search for understanding the social reality, where the socio-historical phenomenon brings together the objective and subjective conditions to be re-realized.

In this bias, the search for the essence in Husserl (1986), although starting from another paradigm and following other paths, has the same sense of the becoming of the dimension of the concrete totality (Gama, 2020c) in which the phenomenon is inserted and understood. . Kosik's (1976) dialectical method is not opposed to this phenomenology. But it goes beyond this, because, by making use of moments of movement, contradiction, destruction of pseudo-concreteness, decomposition of the whole and spiritual reproduction of reality, it intends to reach, in a spiral, the historical procedural truth, while the former does not seek generalizations, it is limited to meta-understandings of the meanings of the interpretations of the subjects under analysis. This is my methodological thesis.

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