

# THEORETICAL FOUNDATIONS FOR THE DEVELOPMENT OF CULTURAL TOURISM

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**Abstract.** *In this article, the theoretical foundations of the development of cultural tourism are studied, the author has done a polemic on the concept of "cultural tourism". Based on the study of a number of foreign literature, relevant conclusions are drawn.*

**Keywords:** *tourism, cultural tourism, spiritual component, social institutions, product of creativity.*

## **Introduction**

The cultural component is the main part of the phenomenon of tourism. People have traveled for what we now call cultural reasons, from the time of the Roman Empire. However, before they were not perceived as a separate group of tourists. Visiting historical places, learning about cultural milestones, participating in special events, thematic festivals or visiting museums - all this is part of the general tourist activity. Indeed, every journey includes a cultural element. By its nature, the art of travel temporarily transfers tourists from their own culture and place of residence to various cultural settings, or to a neighboring city or village on the other side of the world. But cultural tourism offers more for the tourist and society. Today, probably, the term "cultural tourism" has shifted the term "ecotourism" due to its expansion and ambiguity.

In modern literature, the cultural sense of tourism is seen as a form of personality development. Tourism expands the boundaries of human knowledge, contributes to the ethnocultural self-identification of a person, the disclosure of their own, including latent needs, develops and transforms the socio-cultural sphere of human activity. [16, p. 21] Knowledge of the traditions and customs of the peoples that now exist and have disappeared from the face of the earth, speaks of the high intellectual development of man and can only cause admiration and respect. The ability to transmit this knowledge from generation to generation will help preserve the uniqueness and originality of the cultural heritage of peoples, which will always be of spiritual value to the whole society as a whole.

Cultural tourism is associated with the spiritual side of human existence. Visiting various places, comprehending the new, a person passes everything through himself, and these memories already become his personal property, which allows expanding the horizons of his worldview.

Today, the cultural image of the world is changing before our eyes. The importance of culture, its role in human life and society is growing. Culture is an effective factor in the formation of a new human civilization and planetary thinking. It strengthens relations of mutual understanding and harmony between peoples, being "the fundamental basis of the process of development, preservation, strengthening of independence, sovereignty and originality of a people. [1, p. 9] The identity of the paths of the historical evolution of culture and tourism predetermined the community of new methods of approach to their further development. In most countries of the world, the process of democratization of culture and tourism, which form an integral part of society. "Self-awareness and knowledge of the world, the development of personality and the achievement of goals are unthinkable without the acquisition of knowledge in the field of culture." [9, p. 110]

Culture is "human creation, and it must be supported in the same way that people support their lives. Culture is an important cementing and, at the same time, disconnecting principle of society, a means of interconnection and internal differentiation of the people." [1, p. 10]

The ambiguity of the very initial term "culture" implies not one, but many definitions of this basic concept, each of which not only has its adherents, but also all rights to exist as a scientific definition. [10, p. 16]

## **Literature review**

The theoretical foundations of the culture of tourism and the activities of social institutions have been studied by a number of scientists as: Arnoldov A. I.[1], Birzhakov M. B.[2], Butuzov A. G.[3], Darinsky A. V.[4], Durovich A. P.[5], Erasov B. S.[6], Izotova M. A., Matyukhina Yu. A.[7], Kvartalnov V. A.[8-9], Kononenko B. I.[10], Kosolapova A. B.[11], Sedova N. A.[17], Suschinskaya M. D.[19].

### Analysis and results

Culture differs in its constituent parts, types, directions, forms of manifestation, carriers, etc. There are a large number of definitions of this concept as a whole and in various components. Culture is a historically determined level of development of society, of the creative forces and abilities of a person, expressed in types and forms of organization of life and activities of people, in their relationships, as well as in the material and spiritual values created by them. This is a general, philosophical definition of culture. In addition to him, there are several definitions of the concept of “culture”, each of them in its own way has a refraction in tourism and significance for the development of the tourist industry.

The term “culture” is used to describe both certain historical eras (ancient culture) of specific countries, states, societies, tribes, peoples, (Mayan Indians), nationalities and nations, as well as specific areas of human activity or his life. In other words, culture can be distinguished: artistic; recreation; treatment education; entertainment; behavior (communication); professional; religious.

The word "culture" in Latin means "processing, cultivation, improvement, education, training." Culture characterizes both the degree of development of a particular sphere of human activity, and of the person himself. [16, p. 28]

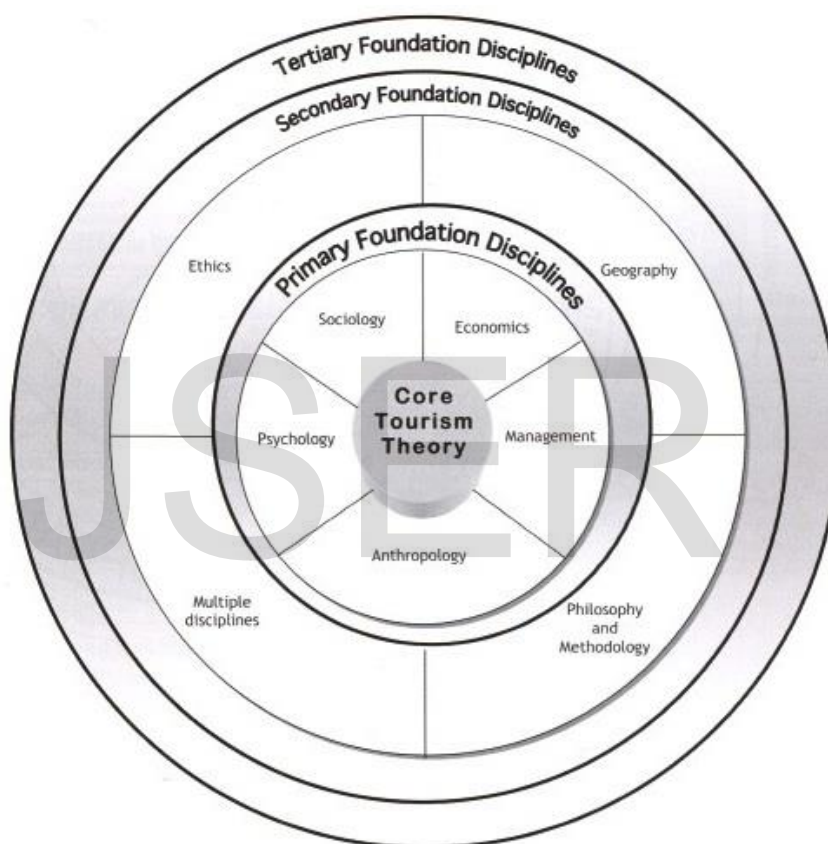


Fig.1. Tourism Sciences or Tourism Studies [21]

Source: <https://journals.openedition.org/teoros/1621>

According to the Brockhaus Dictionary, the word "culture" in the social sciences and, especially, in history is used in a double sense. Firstly, culture means the degree of education of the peoples or classes of a society as opposed to uncultured peoples or classes; in the same sense, gender expressions are used, such as a cultural person, a cultural habit, etc. Another, broader use of words gives culture the meaning of everyday life or an internal state, not related to the level of education of the people. An example is the primitive culture, which includes an entire era and various peoples, but we are not entitled to call them uncivilized. Speaking of cultural history, they mean culture in the sense of life in general. In this regard, cultures are divided into material (housing, clothing, tools, weapons, jewelry, etc.), spiritual (language, customs and mores, beliefs, knowledge, literature, etc.) and social (state and public forms laws, etc.); but if we talk about culture in a narrower sense, not referring to a specific culture, then the word "culture" means spiritual culture. To us, the use of the term has passed from German scientific literature; among French and English, instead of the word culture, the word civilization is used. [20, p. 6]

A number of authors consider culture as the spiritual activity of mankind. For example, Erasov B. S. writes that “culture is a spiritual component of human activity, as an integral part and conditions of the entire system of activity, providing various aspects of human life. This means that culture is “omnipresent”, but at the

same time, in each particular type of activity, it represents its spiritual side itself. ” [6, p. 8] Thus, myths, religions, art, ideology, science, politics, etc. are components of culture and ensure the spiritual production and dissemination of cultural norms, values, their meanings and knowledge.

A.P. Durovich gives the following definition of culture - this is a specific way of organizing and developing society that is expressed in the products of creativity, spiritual values, in the aggregate of people's relations to nature, between themselves and to themselves. Culture influences the consumer by defining the boundaries of his individual behavior and influence on various social institutions (family, media, education system, etc.). [5, p. 21]

As V.A. Kvartalnov points out, two definitions of culture were proclaimed at a conference in Mexico City (1981). The first definition is of a general nature, based on cultural anthropology and includes everything that man created in addition to nature: social thought, economic activity, production, consumption, literature and art, lifestyle and human dignity. The second definition is of a specialized nature, built on a "culture of culture", i.e. on the moral, spiritual, intellectual and artistic aspects of human life. [9, p. 101]

"Culture is a necessary condition for the existence of every society and therefore can be considered as a public domain." [6, p. 16] "Culture is a special sphere and form of activity, having its own content and its own structure, and at the same time affecting other spheres of being." [6, p. 17] Culture helps to create a separate society with its laws and structure, which makes it subsequently unique.

In the encyclopedia of cultural studies, the following definition of culture is given: “it is a combination of artificial orders and objects created by people in addition to natural, learned forms of human behavior and activity, acquired knowledge, images of self-knowledge and symbolic designations of the world. [13, p. 336]

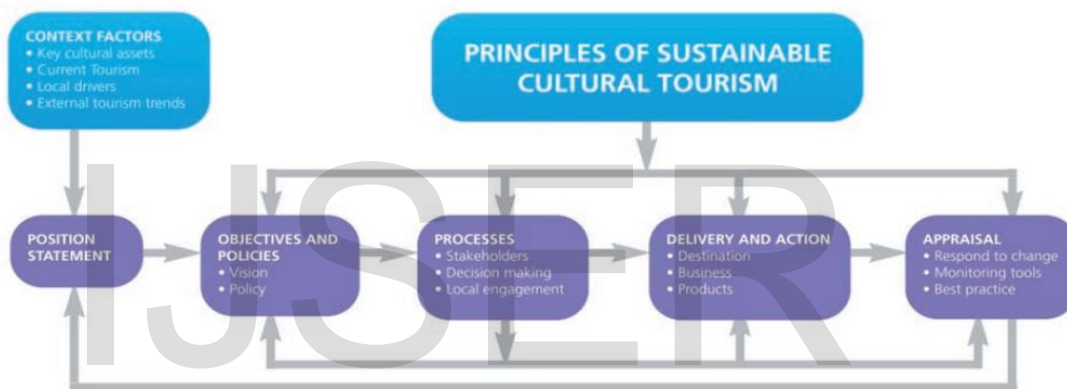


Fig.2. Principles of sustainable cultural tourism. Source: Council of Europe. (2006) [22]

Many researchers, for example, F. Kotler, B.I. Kononenko, A.I. Arnoldov and others, note that culture is dynamic: it changes, adapts. [12, p. 187] The general state of culture depends on the state of society, the health of the public organism. Its difficulties and difficulties are a direct consequence of the problems that have arisen in society. “Culture sensitively captures the smallest fluctuations taking place in social structures, not to mention the deep-seated and large-scale changes taking place in society.” [1, p. 10] Culture and society are so interconnected that if a society dies, it will be followed by a turn of culture. The task of mankind at this stage is to make every effort to recreate the lost cultural heritage of the disappeared peoples. In this case, a person will be able to “break” the line between society and culture, leaving behind a memory and evidence of existence.

According to M. B. Birzhakov, culture has a historically defined level of development of society and man, expressed in types and forms of organization of life and activities of people, as well as in the material and spiritual values created by them. The concept of culture is used to characterize the material and spiritual level of development of certain historical eras, socio-economic formations, specific societies, nationalities and nations (for example, Ancient Culture, Mayan Culture), as well as specific areas of activity or life (Labor Culture, Art Culture, Culture life). In a narrower sense, the term Culture refers only to the sphere of people's spiritual life. [2, p. 18-19]

F. Kotler considers culture from the perspective of consumer behavior: "Culture is the main force that determines the desires and all human behavior." [12, p. 187] A.P. Durovich also noted: "The processes taking place in the cultural sphere are the deepest cause of human desires. Cultural factors largely determine the behavior of consumers representing different countries." [5, p. 21-22]

It is also possible to characterize the concept of "culture" from the perspective of ethnographers. Ethnographers, whose views were formed under the influence of positivism or neopositivism, understand culture as a set of customs, habits, social institutions, inseparable from the life of society and specific social groups. Culture, in their opinion, must necessarily be something concrete, observable, material-behavioral or

mental. [18, p. 25] With this understanding, it is possible to attribute to culture what was created by man, but this may not always correspond to his interests and desires. Often this is only a vital necessity, which later became a great discovery. Loss of knowledge of this can lead to a deterioration in the living conditions of modern society.

Thus, the following definition can be given very succinctly: culture is a specific way of organizing and developing human life activity, presented in the products of material and spiritual labor, in the system of social norms and institutions, in spiritual values, in the aggregate of people's relations to nature, among themselves and to ourselves. [10, p. 26]

Such a type of tourism as cultural or cognitive has long stood out and became independent. Its basis is the historical and cultural potential of the country, which includes the entire socio-cultural environment with traditions and customs, features of household and economic activities, that is, a combination of objects of material and spiritual culture. The term "cultural tourism", which came from English-language literature, became firmly in use in the tourism sector at the end of the 20th century. [3]

Cultural tourism is the most popular and massive type of tourism, [2, p. 17] covers all aspects of the journey through which a person learns about the life, culture, customs of another people. Tourism, therefore, is an important means of creating cultural ties and international cooperation. [9, p. 110-111]

A. S. Cuzco points out: "Cognitive tourism encompasses a visit to historical, cultural or geographical sights. Tourists traveling for educational purposes are most often interested in the social and economic relations of the countries they visit." [14, p. 258] In his opinion, cultural tourism is tourism for acquaintance and knowledge of the cultural heritage of various countries and peoples.

There is another definition of cultural tourism. "Cultural tourism is a form of interaction, cultural exchange, which involves a deliberate immersion in the cultural environment with a view to its development. The basis of cultural tourism is the need to get acquainted with the culture, both of their people and the peoples of other countries. Travels act in this case as a means of introducing people to universal values through their own internal experience, through emotional individual experiences. They make it possible to perceive the cultural picture of the world in the unity of feeling and thought. Therefore, a feature of cultural tourism is the formation of a holistic view of history and culture, which contributes to the development of dialogue and the relationship between cultures." [10, p. 28]

According to A. V. Darinsky and A. B. Kosolapova, the main form of cultural tourism is a tour. [4, p. 4] A. B. Kosolapova gives the following definition: "Cultural tourism is a sphere of tourist activity based primarily on heritage resources, national traditions, art and culture with the active use of modern communication systems and high-tech hospitality infrastructure. The acquaintance of tourists with the cultural heritage occurs mainly during excursions, among which pedestrian and bus prevail." [11, p. 56] Also, the author singles out a separate view of reunion tourism (visiting friends and relatives) and nostalgic tourism. They are based on the personal need of people to visit those places that play a big role in the biography of a person and his family. For example, it is necessary to create a geological tree.

With the opinion of A. V. Darinsky [4, p. 4] and A. B. Kosolapova, other authors also agree, for example, A. P. Durovich, N. A. Sedova and others. As N. A. Sedova writes: "The main forms of organizing cultural and educational tourism as an activity are excursions and other cultural events (visiting museums, exhibitions, theaters, concerts, creative meetings, national holidays and rituals) aimed at meeting the needs of most tourists. In fact, when a trip is not filled with excursions and other cultural events, then it becomes just a trip with a return to its former place. Thanks to these events, cultural and educational tourism exerts a formative influence on the personality, enriches it with new knowledge and impressions." [17, p. 7]

According to M. A. Izotova and Yu. A. Matyukhina, excursions are priority educational forms due to the fact that the objects of perception are originals, whether they are monuments of architecture, archeology, history or natural objects. And all of them, bearing in themselves a cognitive beginning, are a reflection of the processes of development of nature and civilization, of a particular era. When a tourist sees the original, this phenomenon is in itself priceless, and if it is accompanied by "live pictures", then this is truly a whole work of art. [7] Here the tour acts as a kind of performance, where the excursionists try on the main role and manage the process of learning themselves, only sometimes with the help of a guide or guide.

According to M. Suschinskaya, "cultural tourism is the movement of individuals beyond their permanent place of residence, motivated in whole or in part by the interest in visiting cultural attractions, including cultural events, museums and historical places, art galleries, musical and drama theaters, concert venues and places of traditional pastime of the local population, reflecting the historical heritage, contemporary art and performing arts, traditional values, vi "activities and everyday lifestyle of residents, in order to obtain new information, experience and impressions to meet their cultural needs." [19, p. 8]

## Conclusions

Thus, there are different concepts about the categories "culture" and "cultural tourism". The difficulty in defining the basic concepts related to cultural tourism is due to the fact that specialists in various disciplines

study this issue: economists, geographers, historians, and linguists, etc. However, it should be noted that the statement that cultural tourism is a form of tourism may seem obvious and even act as a tautology. But it is important to understand that tourism is a noun, and cultural is an adjective that defines it. Therefore, cultural tourism should be seen as a type of tourism, and not a form of cultural heritage management.

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