

PHENOMENOLOGY OF TOURIST EXPERIENCE

Dorde Čomić, Lazar Kalmić

***Abstract:** The subject of this research is experience itself, its nature, contents and structure, i.e. what people think and feel while traveling or in the course of an event during the journey. A conscious, direct experience is a crucial psychological content of traveling and is strongly connected with external events and tourist behavior. The main aim of this paper is to find out the psychological essentials of tourism in tourists experiences, beyond attitudes and behavior, applying the phenomenological method. The essentials of tourism are first, investigated in the experiences of “mass” tourists and later in the experiences of “elite” tourists, e.g. in literary works of some famous writers. On the ground of analyzed experiences some crucial essentials of tourism are identified: search for something nameless, sudden events, different existence, new identity, meaning, the Absolute, immersing and permeate the space, but also feeling of disappointment in reality and/or ones self and senselessness of travel.*

***Keywords:** psychology, phenomenology, events, tourist experience, essentials*

Introduction

Experiences have become the hottest commodities the market has to offer. According to O'Dell (2005), we are inundated by advertisements promoting products that promise to provide us with some ephemeral experiences that are newer, better, more thrilling or more fun than anything we have encountered previously. Studying experiences, and the market for them, is not a task without problems of its own. Experiences are highly personal, subjectively perceived, intangible, ever fleeting and continuously on-going. Nonetheless, as commodities they are more than randomly occurring phenomena located entirely in the minds of individuals. The commodification of and search for experiences has a material base that is itself anchored in space. They occur in an endless array of specific places, such as stores, museums, cities, sporting arenas, shopping centres, neighborhood parks and well-known tourist attractions. Thus, while experiences may be ephemeral,

they are organised spatially and generated through the manipulation of the material culture around us.

It may be impossible to completely re-present the phenomenological essence of peoples experiences, but focus upon the spaces and materiality of experiences can help us to analytically come to terms with the cognitive social and cultural processes that work to define and frame them. As sites of market production, the spaces in which experiences are staged and consumed can be likened to stylized landscapes that are strategically planned, laid out and designed. They are, in O'Dell's term (2005) landscapes of experience – *experiencescapes* - that are not only organised by producers (from place marketers and city planners to local private enterprises), but are also actively sought after by consumers. They are spaces of pleasure, enjoyment and entertainment, as well as the meeting grounds in which diverse groups move about and come in contact with one another.

Some scholars, such as economists Joseph Pine and James Gilmore, have gone so far as to argue that we are entering an entirely „new emerging economy“ (1991:11) in which experiences have attained an increasingly dominant and central position. It is something that Pine and Gilmore refer to as „the Experience Economy“ (1998 and 1999). And they explain that „In the Experience Economy, experiences drive the economy and therefore generate much of the base demand for goods and services“ (1999:65).

PHILOSOPHICAL PSYCHOLOGY AND PHENOMENOLOGICAL INTROSPECTION IN TOURISM

To some extent it might be said that we are living in a „post-sightseeing society“ in which „seeing the tourist sight“ is not enough (O'Dell, 2005). The growing interest in adventure tourism represents only one of the more radical ways in which experiances have gone from simply being a value adding aspect of more concrete goods and services, to valued commodities in and of themselves. This is, however, subsequently led to a more specific theoretical and empirical focus upon the manner in which experiences are being produced, packaged, consumed and staged around the world.

As tourism continues to grow and people search to find ever more exotic and „experience rich“ places, it becomes increasingly apparent that „culture“ (and the experiencing of „culture“) is itself an enormous commodity for sale in different forms in the global market

(Ooi, 2002; Urry, 1995). As a commodity of tourism, „culture“ is constantly being packaged and sold to us in terms of such things as difference, otherness, heritage, cultural identity, song, dance, music and art (Kirschenblatt-Gimblett, 1998).

The complex nature of understanding and analyzing tourism experiences is widely acknowledged in the literature. There are six different approaches to studying tourist experience to bring a holistic and coherent understanding (Manell and Iso Ahola, 1987): *cognitive psychology of tourism experience* (such an approach deals with a tourist perceptions and how these affect their experience); *tourism activities* (enable tourist to gain experiences); *state of mind and the depth of experiential engagement* (meaningful, emotionally intense, special or out-of-ordinary mental states, sense of transcendence); *phenomeno-logical approach* (description of immediate personal experience, range of personal experiences towards escape from boredom, search for aesthetic meaning, quest for alternative lifestyles); *relationship between locals and tourists* (experiences are generated from local culture and intercultural communication between tourists and locals); *staging experience* (this approach uses the dramaturgical metaphor to argue that engaging experiences depend on the degree that people interact with the product).

The tourism industry is in the business of selling experiences. Tourism destinations, attraction operators and other tourism businesses assume that experiences can be managed and packaged, so that tourist will only be offered exciting and memorable experiences. This assumption, however, seems untenable if we consider three characteristics of tourism experiences (Ooi, 2005):

- *Experiences arise out of peoples social and cultural backgrounds.* The way people frame experiences is embedded in the social order of specific societies and social groups. For instance, the very term „experience“ is a coded word in western and modern culture. Tourists different interests and backgrounds lead to diverse interpretations of a single product that will interest and excite all customers?
- *Experiences are multi-faceted.* They arise from activities and physical environment, as well as the social meanings embedded in the activities. People have different experiences even if they are doing the same thing in the same place. How would tourists, even if they have the same cultural background, notice and appreciate the product in the same way.

- *Experiences are existential.* They are embodied in people, they are personally felt and can only be expressed. Peoples moods and personal feelings of the moment affect their experience. But how can the internal psychological and cognitive functions of tourists be managed, so that the tourism product induces only pleasurable experiences? Even if the tourists say that they enjoy themselves, it does not necessarily mean that they all have the same exciting and memorable experience because of the diversity of individual interpretations among tourists.

However, according to Manell and Iso Ahola (1987), true tourist experience have also been seen to have some special quality, that is to be more than simply an experience accompanying travel or tourist behavior. The ultimate travel experience, itself, has been compared to religious experience (Cohen, 1979), and to be the result of pilgrimage, where the tourist searches for something less tangible than the trip and more rewarding than just being there. The search for this ultimate tourist experience has been described by different authors as a quest for authenticity, center, meaning or values. Cohen suggests that these more profound modes of experiences are hard to realize for all but a select few.

In order to understand the psychological essence of tourism, it does not suffice only to examine the causes, i.e. factors which induce one to take a trip, but it is also necessary to examine what processes occur in consciousness and sub-consciousness of each individual traveling to, or staying in chosen destination. To throw light on this problem, it is not enough only to analyze a tourists behavior on a trip, but it is necessary to go beyond attitudes and behavior, and find out what one thinks and feels, especially since ones behavior is not always a complete real reflection of ones true feelings, conditioned and limited by numbered external, social, cultural and other factors. So, tourism cannot be completely understood without an intensive analysis of its central category - the tourist experience. The existing scientific theories are not efficient enough to illuminate it in its complexity, making it necessary to turn directly to each tourists experience. Tourists should speak for themselves about their own experience. Therefore, the most convenient psychological method is phenomenological one (which is close to “philosophical psychology”).

In psychology, as well as in philosophy, which gave birth to it, the phenomenological method is used in more or less modified form. Some methods, applied in psychology, have very little to do with original Huserls (1958) conception. There is, however, an agreement that the

phenomenological method is a specific form of the introspective method, characterized by a number of features.

The subject of the phenomenological research and description is phenomena within the subjective experience. The phenomenological method is closely related to introspection, and opposed to behaviorist approach. The method is characterized also by putting aside all prejudices and presumptions, scientific theories, attitudes, different viewpoints, models, stiff opinions, etc. actually by their “bracketing” (Huserls word for the phenomenological reduction) and turning back directly to subjects and experiences or back to phenomena themselves (*zu den sachen selbst*). In an actual analysis of a phenomenon, theoretical presumption about the elementary nature of psychological processes should be “bracketed”, depicting phenomena as directly reflected on consciousness. The psychological phenomenology is only an introduction to psychology. A psychological work must begin with a description from the sphere of phenomena, but afterwards, the sphere should be transcended for making psychological theories and one must search the essence (*wesenshau*), present in the experience.

Having in mind the given basic characteristics of the phenomenological method, we should precisely establish the basic principles of the phenomenological treatment in the analyses of the tourist experience. Tourist experience will be the main subject of the phenomenological description. Travel novels, letters, diaries, poetry and other literary forms used by writers to express their travel experiences and depict adventures they had during their trips connected with various events, countries, cities, people, encounters, situations, etc. are the main “corpus” i.e. a collection of material to be used in survey. There are three main reasons for such a choice: They contain description of experiences, available for analysis at any moment, as they were written down and published, which is not a case with experiences of “ordinary” tourists; Having in mind the fact they are published, it is possible not only to analyze experiences from various areas (countries, cities), but also to have chronological view of such experiences in various epochs. Finally, descriptions of experiences had by writers, philosophers and other authors who write about their travels have a significantly greater value for the phenomenological analysis, than statements of “ordinary” tourists.

The main reason is that tourists may simply produce unreflective or stereotypical replies. A further problem may be the tourists “unawareness” of their real travel experiences. Analogous to Dann’s (1981:209) research, the objection may be subdivided into four categories: Tourists may not wish or may be unable to reflect on real

travel experiences; Tourists may not wish or may be not able to express real travel experiences. In contrast to mass tourists, “elite” tourists wish and are able to reflect and express their real travel experiences. They are, also, able to experience traveling more deeply than others, and to describe their thoughts, feelings and experiences in a clear and suggestive manner and thus to convey them to other people. That is because they are educated and self-conscious travelers, with a high sensibilities, sharp perception and wide range of interests.

Descriptions of experiences given by writers and other authors show a great deal less influence of prejudices, presumptions, established models of thinking, etc. than it is the case with ordinary tourists. In this sense, Lyotard (1954) points out that the phenomenological method gives priority to an expressive language in which the content of experience is less modified, in contrast to scientific or everyday language. The preference of this psychology to literary forms comes from this point of view. One cannot expect, nevertheless, to find the phenomenological reduction, i.e. “bracketing”, carried out consistently in their descriptions, as Husserl prescribed. However, since this claim is not an imperative in psychological studies, this “imperfection” is of no greater significance. What matters is that phenomena should be depicted freely, in ones own words, as a whole, just as they are reflected in consciousness (without fragmenting them into their components and constituents). In some of descriptions of experience, one can find some general essentials, relevant in the search for the psychological essence of tourism. Some authors give these essentials in an implicit way, so it takes a certain effort to discover them. Some authors give their substances explicitly, which makes it easier to analyze.

PHENOMENOLOGICAL SEARCH FOR ULTIMATE POSSIBILITIES AND PURPOSES OF TOURISM

The purpose of application of phenomenological method does not stop at focusing on description, but goes on searching for an essence (*Wesenserkenntnis*) and making theories on this ground. If we accept the phenomenological attitude that in our direct experiences, there is not only the sensual perception, but that substances of some subject and phenomena can also be perceived intuitively, then we may face the question what are, if there are any, the essentials of experience of ordinary mass tourists, but even more explicitly in experiences of writers and other authors, so they will be subjects of the following

analysis. In order to reach the “collective essence”, namely what is common to most tourist experiences and to avoid partiality and subjective attitude, we aim to achieve a common consent in establishing the essentials, as a potential criterion of objectiveness of results. The essence of tourist phenomenon is constituted by means of an invariable factor, which remains identical in the course of free variations (deferent tourist experiences). Concerning the limited number of analyzed experiences, the presented procedure has, as its purpose, to demonstrate the method, rather than to aim at universality, i.e. at the definite establishing of the whole essence of tourism.

Despite numbered studies on tourism, relatively little attention has been paid to the deeper analysis of tourists experiences. What do people think and feel before, during and after the travel? What do they undergo while traveling and staying in places they picked as their tourist destinations? In travel-books, novels, diaries, and other literary forms written by well-known writers, there is an abundance of tourist experiences available to research. Moreover, their richness, variety and depth give them a special value. It is possible to learn through them the ultimate possibilities and purposes, tourist traveling offers (to find out all boundaries of tourism), and its essence. The analysis of tourist experience, described in literature, whose result is giving the essentials of tourism, is painstaking work which involves treating of a number of authors and even greater number of their works. However, from the analyzed “elite tourists” experiences, one may draw certain common psychological essentials of tourism, repeatedly met with in works of various “traveling” authors, as:

- **Dreaming about idealized world.** Daydreaming about unknown, actual or imaginary world, strange and wonderful countries. Imaging different, more beautiful and perfect worlds “there”, far away, is done by most analyzed writers (Baudlaire, 1982; T. Mann, 1922; Bloch, 1959; Andrić, 1978). Often, those unknown far off countries are idealized and described as Eldorado, Eden or Arcadia. One daydreams all ones life, but especially during the stage of choosing and preparing for a journey. However, there is a sort of daydreaming, when one dreams of “imaginary paradises”, “geographic utopias (Baudlaire) and that sort has no practical purpose, since it does not help one in deciding to start on actual journey to the countries from such dreams. The subjects of daydreaming are

not only beautiful countries, but also some pleasant experiences, adventures, situations, people, etc.

- **Attempts of escaping from everyday life.** Dreams about escaping from ordinary life, town, country, from “here”, from the world where one does not feel well, to the place where things are going to improve. Escape of this kind is so very frequent motive in literature, in form of traveling synonymous to escape (Cavafy, 1961; Baudlaire, 1982), but is also a commonly recognized motif in routine mass tourism literature. As Cohen and Taylor (1984:85) write: “... more than any other everyday escape, the holiday is a small replica of great escape messages of our culture”. However, the insatiable desire of an escape often goes together with consciousness that such an escape is useless or impossible. It does not reduce yearning for an escape, but causes resignation and feeling of futility of traveling as a sort of escape. One can go from one place to another, but one cannot escape ones self, because one takes with oneself his fears and problems as an indispensable burden. Tourist traveling is an attempt at actual flight, as one actually moves from one space into another, but it does not provide the “essential” escape.
- **Quest for nameless ever-escaping goals.** Those who try to escape from something, usually are at the same time in search for something else. The thing they search for is usually the opposite to that they are trying to escape. One searches for new, undiscovered, exotic things, but also for beauty, truth, the absolute, delight, peace, happiness, emotional fulfillment, intensive, “complete” living. Sometimes, one is not fully aware of what he is searching for, but only what he is trying to escape, and starts traveling with belief or hope to recognize his own goal. It is a rush for something “nameless”, for an ever-escaping destination, which is at the same time everywhere and nowhere. The destination always escapes, moves further, disappears and becomes mirage, as some authors describe (Huxley, 1936). Analogous to the feeling of uselessness of escaping, the search itself is felt as useless. Every search for something that is “there” is useless, since everything we look for (if there is anything) has always been “here”, only hidden and unrecognized.
- **High expectations and disappointment in actual reality and/or ones self.** It is usually a result of too high expectations.

That means that disappointment results from the collision of ideas in ones mind and reality, because the imaginary world is much more beautiful, as some authors write (Bloch, 1959). Dann (1981:203), points out that vacationers tend to idealize the vacation area. If the area lives up to the expectations of traveler, he is well satisfied; if not, he is dissatisfied. Should this theory be true, than much travel is motivated by the creation of an ideal in the travelers mind. However, Huxley (1936) finds the real world much richer and varied than imagination. Beside the disappointment in actual reality of a place, there is another kind of disappointment, in ones self. That is to say, everything “there” is as seen “in dream”, but tourist is no more a boy or a young man who “dreamed” of Paris, for instance. He could not “keep his own world”, as he is not able any more, to enjoy it, to get excited and enthusiastic about it, to experience the unexpected. Everything is, in a way, ordinary, banal, without “magic” and joy of realization. Some external factors, such as literature, films and tourists propaganda have a favorable influence on too high expectations and idealization (and at the same time eventual disappointment).

- **Unexpected and sudden events.** Unpredictable and authentic events, sights and situations provide traveling with its thrill and charm, what remains in ones memory. As opposed to them, expected, planned things destroy the thrill and result in boredom. A number of authors find traveling without surprise uninteresting, like a game where results are known in advance (Mann, 1922). Surveyed “mass” tourists also experience which unexpected, sudden, authentic events more deeply and remember them longer (Pearce, 1982). Unfortunately, modern mass-tourism provides less opportunity for surprises, for enjoying in discovery of new and unknown things (this may be the reason why adventure travels gain more popularity). Not only that every detail of journey is described, expected and scheduled in package tours from tourist agencies, but also tourists “already know” everything about places and sights they are going to see (they read about them, saw them in films, on television, internet, etc.), so their visit consists of “exercises in recognizing already seen places” not of discovering something truly unknown.
- **A different life and transformation of self.** A wish for a different existence, the need to make radical changes in life. One may trace this phenomenon in works of Rilke (1929) and Huxley (1936). To

live a completely different life, in an unknown town, to try how it feels not to be oneself but someone else. One ceases to be bookkeeper, or a factory worker at home and becomes a tourist, and a tourist is free to try to be whatever he might choose, to play various roles: to be seducer in Bangkok, a rich person in Bombay, an art-lover in Florence, a tramp in Paris, a Berliner in Berlin. We do not deal here only with the wish to play the role of someone else, but also with the utopias desire to live countless different lives and fates, in order to feel the richness of life more deeply and to understand its variety. It is a wish for constant transformation in all possible forms of human existence. This utopias wish is also often explained as a result of dissatisfaction with ones own existence “here and now”. However, Bruner (1991:240), suggests that the tourist pursuit of the exotic and Other has been conceptualized as a quest for authenticity by MacCanell, who accepts the myth of European decadence, arguing that alienated Western person, unable to find satisfaction and authenticity in their own society look for it elsewhere, in places thought to be more original and authentic. This is nineteenth century critique of decline of European civilization. The data, this author gathered, suggests the contrary, that most tourists are quite satisfied with their own society, most are not alienated, and they are not necessarily seeking authentic experience.

- **Discovering metaphysical secret and a hidden sense of the world and life.** Traveling is often a result of the desire to discover “the great secret”, faintly sensed and wished for. It involves looking for mysteries, untangible sense, a kind of solving riddles, a search for the keys to doors which hide secrets of the world, described in various manners by Ouspensky (1950), Hesse (1979), etc. Some people sense the presence of the “secret” in their everyday life, but they are convinced that it lies somewhere far away from their homes and in order to find it, one should travel all over the world. They have different ideas about the secret they search for, and it is most often metaphysical, irrational and religious in character. According to these travelers, the secret can be discovered only in specific, special places, and the meaning of traveling is the search for secret signs and symbols which might prove that the secret is hidden exactly there.

- **Search of authentic identity - self-consciousness and self-understanding.** Taking off false identity and change of ones own personality, it can be an opportunity to confront and examine oneself, in an unknown environment, surrounded by unknown people where one is completely alone and anonymous (Gide,1939). It deals with search for ones self, restoring and confronting with it and a desire to be different, this time not someone else, but authentic personality. To change oneself here means to abandon and throw away everything that is unauthentic and to become what one essentially is, even if it is worse than what we thought we were and what we were trying to be. As Uzell (1984:85) write, a Club Mediteranee holyday, for example, not only suggests that holiday should be “A moment of peace and beauty in the midst of frantic year” but also “maybe a chance to rediscover yourself”. Traveling may help such processes, although there are authors (Bloch, 1959) who doubt it, saying that people do not change in traveling, they remain essentially the same. Bruners (1991:239) research support Blochs doubt he criticizes the hyperbolic language of tourists discourse which offers the tourist nothing less than a total transformation of self. That the tourist will become a “different person” who is changed forever is indeed a strong claim, but it is one that is repeated in tourist brochures throughout the world.
- **Absurdity, futility, and tragic feeling about traveling and life.** Senselessness of traveling is also a feeling described by some authors (Cavafy, 1961). The feeling of futility of traveling, just as any other sort of escape and search, is especially prominent. Not only traveling, but the whole life is senseless, and traveling is a part. The “tragic feeling of life” (Unamuno, 1928), once got, and intense emotion of absurdity cannot be cured by traveling and traveling has no meaning in that respect. However, traveling can get “sense” even in this context. That is because, if life itself and all significant things in it lost sense for a person, and one still wants to live, one needs fun, escape, illusion, self-forgetting, and one can be offered all that by tourist traveling. Thus, in the “absurd” world where “serious” things, values, ideals and life itself, lose their sense; funny, superficial, frivolous and “meaningless” things (game, sport, fun, traveling, etc.) can become “meaning-full” and even the “meaning of life”. Cioran (1979) says that we should be grateful to civilizations

which did not exaggerate with seriousness, which played with values and took pleasure in both creating and destroying them. Is the noble worthlessness of thing expressed so lucidly anywhere as in Greek and French civilizations. Although some find traveling meaningless, they still travel, just as some people find life senseless, but they live on, either they do not have the courage to end it or because they hope it may be better tomorrow or “there”.

- **Forgetting and forgetting ones self as an evasion from consciousness.** Forgetting and self-forgetting are found in some novels of T. Mann (1922) in an overt way, but more or less covertly they can be traced in works of other authors. In that sense, Huxley (1936) is the most obvious one: “We read end travel, not to enlarge our consciousness, but to forget about it in a pleasant way”. Desire to forget something by means of traveling is closely related to escapism. To forget the situation at home, everyday life, friends and enemies, finally to forget ones own self - these are all radical forms of escape. It is a first step in changing ones own life and playing different roles as prerequisite for a radical change, to forget everything and oneself.
- **Cognition and understanding the world around.** Traveling offers an opportunity to get to know and understand the world. For numerous tourists and writers (Goethe, Stendhal) it is an opportunity to learn about the world, nature, human creations and people them selves. The cognition (of the truth) has a special value for tourists, because it is a direct, personal and occurs during direct contact of traveler with the world one wants to know. Therefore, traveling is one of the most attractive ways of learning about the world, attracting more and more people. It is an irresistible challenge to learn “the truth” personally, not from other people, because nothing compares to personal experience. Nevertheless, most tourists are prone to use traveling as a way to confirm their already formed viewpoints and prejudices, while only a small number of them is really open and able to change their views and stereotypes.
- **Merging, permeate, physical and spiritual uniting with the surrounding space.** The need to feel the physical union with a space. Some writers do not want only to see areas where they travel, but have a desire to unite with them physically and

spiritually. It is a desire for sensual, almost physical experiences, immersing or interpenetrating with a space. It is a need for transcending one's own spiritual separateness from the world and others, as well as for breaking the physical limits set by the body. This need for a "perfect union" is often opposed by an "invisible membrane" which surrounds each of us (Woolf, 1931; Andrić, 1978). We are in the field of our desires, we can see and feel, the desire to merge is unbearable, but it is impossible unless we are able to tear the omnipresent "membrane". It is a frustrating situation which causes the feeling of impotence and desperation.

- **Search for the meaning and the Absolute in the Supreme Center.** Some people travel (Ouspensky, 1950) searching for the ultimate meaning and the Absolute. They usually have a special affection for some "sacred" places, their spatial foci, their "supreme center", namely for places where they find some higher, supernatural and metaphysical qualities (churches, mountains, peaks, temples, pyramids, all of which gain a special meaning for tourists). Sometimes, however, it can be the case with some quite ordinary places, when one gives them special meanings. The search for meaning is, thus related to the "center" (Cohen, 1984) of an individual or a group (the center can be known in advance or completely unknown), as a material symbol of the ultimate meaning and the Absolute (the Alpha/Omega point where the beginning and the end meet). The character of such a traveling can be described as metaphysical, so it is close to the one of pilgrimages.

Conclusion

The given analysis does not reveal all the possible essentials of tourism. If the analysis involved a much greater number of traveling authors and their experiences, new essentials would undoubtedly be found. Application of demonstrated phenomenological method makes it possible to establish the essence of tourism, which is not only of theoretical importance, but can be applied in practice while creating tourist product or planning tourist propaganda campaigns. Parallel to analysis of the essentials in the group of "elite" tourists, it is necessary to make surveys of the essentials of "mass" tourists, and carry out a comparative analysis of the given results, in order to define similarities and differences. Besides, some hidden essentials, difficult to discover in the "mass" tourists group, can be very prominent in the "elite" group,

but this is not an “elitist” attitude. It would be incorrect to suppose that we are dealing here with different or completely opposed essentials. They are, in fact, common human essentials, but some people are not aware of them, or able to express them clearly, while some others feel them deeply and being able to define them precisely.

References

- Andrić, I. (1978) *Znakovi pored puta*, Svjetlost, Sarajevo.
- Baudelaire, C. (1982) *Spleen de Paris*, Znanje, Zagreb.
- Bloch, E. (1959) *Das Prinzip Hoffnung*, Fischer Verlag, Frankfurt.
- Boton, A. (2002) *The Art of Travel*. New York: Vintage.
- Bruckner, P., Finkielkraut, A. (1979) *Au coin de la rue l'aventure*. Paris: Seuil.
- Bruner, E. (1991) *Transformation of Self in Tourism*, Annals of Tourism Research 18 (2).
- Camus, A. (1975) *La chute*, Gallimard, Paris.
- Cavafy, K. (1961) *The complete poems of Cavafy*, Brace In., New York.
- Cioran, E. (1949) *Precis de decomposition*, Gallimard, Paris.
- Cohen, E. (1984) *A Phenomenology of Tourist experiences*. Aix-en-Provence: CHET.
- Cohen, E. (1988) *Authenticity and Commoditization in Tourism*, Annals of Tourism Research. New York, Pergamon.
- Cohen, S. and Taylor R. (1976) *Escape Attempts*, Allen Lang, London.
- Čomić, Đ. (1989) *Tourism as a subject of philosophical reflection*, Revue de Tourisme 2, Berne.
- Čomić, Đ. (1990) Psihologija turizma, Turistička štampa, Beograd
- Dann, G. (1981) *Tourist Motivation: An Appraisal*, Annals of Tourism Research 8 (2).
- Fischer, G. N. (1981) *La psychosociologie de l'espace*. Paris: PUF.
- Gide, A. (1939) *Journal 1889-1939*, Gallimard, Paris.
- Goethe, W. (1954) *Italienische reise*, Christian Wagner Verlag, Hamburg.
- Huserl, E. (1958) *Die idee der phanomenologie*, M. Nijhoff, Haag.
- Huxley, A. (1936) *Jesting Pilate - The Diary of a Journey*, London.
- Iso-Ahola, S. (1982) *Towards A Social Psychological Theory of Tourism Motivation*, ATR 2. New York: Pergamon.
- Kenner, H. (1998) *The Elsewhere Community*. Concord: Anansi.
- Kirshenblatt-Gimblett, B. (1998) *Destination Culture*. Berkeley: University of California Press.
- Laing, R. (1974) *The politics of experience*, Penguin, Harmondsworth.
- Liosa, M.V. (2012) *La civilizacion del espectaculo*. México D.F./Madrid: Alfaguara.
- Liotard, J. (1954) *La phenomenologie*, Presses universitaires de France, Paris
- Manell, C. and Iso-Ahola S. (1987), *Psychological Nature of Leisure and Tourism Experience*, Annals of Tourism Research 14 (3).
- Mann, T. (1922) *Novellen*, S. Fischer Verlag.

- O'Dell, T., Billing, P. eds. (2005) *Experiencescapes – Tourism, Culture and Economy*. Koge: Copenhagen Business School Press.
- O'Dell, T. (2005) *Experiencescapes*, in *Experiencescapes - Tourism, Culture and Economy*. Koge: Copenhagen Business School Press.
- Ooi, C. S. (2005) *A Theory of Tourist Experience*, in *Experiencescapes – Tourism, Culture and Economy*. Koge: Copenhagen Business School Press.
- Ouspensky, P. (1950) *In Search of the Miraculous*, Routledge & Keagan, London.
- Pearce, P. (1982) *The Social Psychology of Tourist Behaviour*, Pergamon, Oxford.
- Pearce, P., Stringer P. (1991) *Psychology and Tourism*. ATR 1. New York: Pergamon.
- Pine, J., Gilmore, J.H. (1999) *The Experience Economy*. Boston: Harvard Press.
- Rilke, R. (1929) *Di aufzeichnungen des Malte L. Brigge*, Insel Verlag, Wiesbaden.
- Ross, G. (1998) *The Psychology of Tourism*. Melbourne: Hospitality Press.
- Sthendal (1976) *Memoires d un touriste*, Minerva, Subotica.
- Thurot, J. (1979) *Psychologie du loisir touristique*. Aix-en-Provence: CHET.
- Tribe, J. (2009) *Philosophical Issues in Tourism*. Bristol: Chanell View Publications.
- Unamuno, M. (1928) *Del sentimiento tragico de la vida*, Renacimiento, Madrid.
- Uriely, N. (2005) *The tourist experience – Conceptual Developments*, ATR Vol. 32, Issue . Oxford: Elsevier.
- Uzzell, D. (1984) *An Alternative Structuralist Approach to Psychology of Tourism Marketing*, Annals of Tourism Research 11 (1)
- Woolf, V. (1931) *The Waves*, Quentin Bell & Angelica Garnett, London.

NOTE ON THE AUTHORS

Đorđe Čomić, PhD, Full Professor, published about 100 articles, projects and books in the field of sociology, psychology and geography of tourism. He got his doctors degrees (1982) from the Department of Tourism at Belgrade University. He had two specialization abroad: at the Institut Internationale de Glion and the Université de Paris I, Sorbonne. Now works as a professor at the Department of Geography, Tourism and Hotel Management in Novi Sad and at the College of Hotel Management in Belgrade. He is a head of Research and Development Center of the CHM and Editor-in-chief of scientific magazine *Hotellink*.

Lazar Kalmić, PhD Candidate at Faculty of Geography, University of Belgrade. He completed Postgraduate Studies in the Program Business Systems in

Tourism and Hotel Industry at Singidunum University obtaining the academic title – Master of Economy. He has worked on different positions in tourism and hotel industry both at home country and abroad. His research concentrates on tourism and hotel industry, tourism geography, marketing, politics, etc. He has authored and co-authored more than 20 scientific articles in domestic and foreign Journals and Conference Proceedings including: *Tourism, Total Quality Management and Excellence, The Business of Tourism, Hotel Link, Hotel Plan, BITCO, Quaestus, etc*