

**TOURISM AND DURABLE
DEVELOPMENT**

QUALITY OF LIFE, LEISURE, RECREATION AND TRANSMODERN CONCEPT OF TOURISM

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***Abstract:** The Quality of Life is a holistic, multidimensional and interdisciplinary concept which includes leisure, recreation and tourism experiences, too. In this context “quality tourism” is a tourism that tries to take into account the needs and value/orientations of the key actors, i.e. the tourists, the industry and the community, and cares for balancing all associated interests. The main question is to enhance knowledge about the interrelationship among quality of life, leisure, recreation and tourism in contemporary society. The aim of the article is to investigate which perspectives, interests, ideals and values can play a role in the development of integrative approach to the concept of quality tourism which can improve the general quality of life itself. In order to achieve a higher quality of life for tourists and all stakeholders in the tourism industry, it is necessary to overcome the dominant ideology of consumer society and organized mass tourism. In this sense, as one of the possible paths is the application of “transmodern” paradigm in tourism (opposition to endless economic progress, consumer society, concept of duality of life, knowledge economy, combination of rationalism and intuition, looking for spiritual dimension, concept of caring economy, critical cosmopolitanism, deeper level of consciousness, etc.).*

***Key words:** quality of life, quality tourism, leisure, recreation, transmodern tourism*

Introduction

In the so-called developed world, today, tourism and other leisure activities are a crucial element of the Quality of Life for most citizens. Many people spend most of the year looking forward to their annual vacation. Often those who can afford it take short breaks throughout the year to escape from the stress of modern life. People who, for whatever reasons, are unable to take a vacation usually feel that their Quality of Life suffers, as a result. Vacations are now seen as a vital part of life, and many are willing to make sacrifices in their everyday life so they can take one. At the same time, the growth of tourism around the world has also affected the Quality of Life for those who live in the places which are visited by tourists. On the positive side, tourism brings jobs and supports services such as transport and entertainment, which is useful for the local population. On the other hand, tourism can also reduce the Quality of Life. In developed countries and cultures, more

and more attention is paid to the concept of Quality of Life. Leisure and tourism are at the heart of this phenomenon, in their own right, as well as through its links with other current Quality of Life issues such as a health, recreation, environment, education, freedom, income, etc.

The concept of quality of life

The growing attention for environment and the sustainability was paralleled by the introduction of the concept of Quality of Life. The rising interest in Quality of Life is mirrored in the concept of the consumer society. The consumer society aims to create economic growth measured in terms of material welfare. The process leading to economic growth is based on supposed unlimited supply of resources and an infinite absorption capacity of the environment. On the contrary, the preservationist society aims to safeguard and improve Quality of Life, through a process of sustainable development. Community development is not only based on economic values but on human values in general. Developments are not initiated and executed by an elite, well-educated group of externals, but by the civil society itself. If the society is regarded as a complex system, a system approach is required in which disciplines like philosophy, anthropology, sociology, geography and history can give an important interdisciplinary support to holistic approach.

According to Max - Neef (1992) the Quality of Life is the mode we experience our lives and is related to the degree and the way in which fundamental human needs are satisfied. Those needs can be grouped into nine categories: Subsistence, Protection, Affection, Understanding, Participation, Leisure, Creation, Identity and Freedom. The needs are universal to cultures and timeframes. They can be satisfied by the creation of modes of being, having, doing and interacting. Society doesn't change in its fundamental needs but in the approach it can satisfy its needs. The determination of the right satisfiers is to be done by a democratic process in the civil society at the level of local or regional communities.

As objective of social and economic policy, i.e. sustainable development, Quality of life comprises all, or at any rates many, domains of human life and thus is multidimensional. Since the introduction of the concept of Quality of Life, a number of countries and institutions have developed a system of measuring and reporting on the Quality of Life by a system of social indicators (UN, OECD, Social Trends – UK, Datenreport – Germany, Australian Social Trends – Australia and the Social Cultural Report – Netherlands).

The worldwide ranking's list is produced from the most recent worldwide quality of life survey, conducted by Mercer Human Resource Consulting. Mercer's study is based on detailed assessment and evaluations of 39 key quality of life determinants, grouped in the following categories:

- Consumer goods (availability of food/daily consumption of items, cars, etc).
- Economic environment (currency exchange regulations, banking services, etc).
- Housing (housing, household appliances, furniture, maintenance services, etc).
- Medical and health consideration (medical supplies and services, infectious diseases, sewage, waste disposal, air pollution, etc.).
- Natural environment (climate, record of natural disasters).
- Political and social environment (political stability, crime, low enforcement).
- Public services and transportation (electricity, water, public transport, congestion, etc.).
- Recreation (restaurants, theatres, cinemas, sports, leisure, etc.).
- Schools and education (standard and availability of schools, etc.).
- Socio-cultural environment (censorship, limitations of personal freedom, etc.).

When the economy is doing badly, interest in a concept like Quality of Life seems to decrease, which happened during the 1980s. However, since the 1990s the interest in the concept of Quality of Life is again increasing. Both in science and theoretical developments, in politics and popular language the concept is used more frequently.

Interrelation between leisure, recreation and tourism

The question of interaction between leisure, recreation and tourism in the context of Quality of Life is, according to Fedler (1987: 311-313), an important one and several issues or questions arise upon its careful contemplation. First, what are the similarities in function and form of the three phenomena? Second, are there common social and psychological outcomes that are actualized through participation in these often distinctly categorized behaviors? Third, what theories, concepts, and analyses can be brought to bear these questions to enhance knowledge about interrelationship among leisure, recreation and tourism? Definitional problems of leisure, recreation and tourism have undoubtedly hindered many attempts clarifying and specifying any theoretical relationship between the three concepts It may well be that

these definitional problems have been grounded by an inadequate understanding of the forms, functions, and processes involved with the LRT experiences. It is hoped that through a better understanding of interrelationship of leisure, recreation and tourism that this problem of definition will be overcome and that sound conceptual and theoretical development will proceed. Most authors have commented on the fact that leisure and recreation research has proceeded on the one camp, while tourism research has proceeded on the other, and for some unknown reason they have remained relatively isolated from one another. Both camps will benefit from this integrative approach. The advances in defining leisure and recreation experiences can bring much added depth to understanding tourist experience

Leisure and tourism

Since the time of Plato and Aristotle, scholars have debated and struggled with the meaning of leisure. Leisure and work were representatives of extremes on a continuum of positive and negative role experience. Leisure can be defined as a time remaining after work and preservation activities have been completed. By its very definition leisure implies that the individual has a level of discretion over how to spend time that is not present in other two categories. Leisure is often contrasted with the economic activity of work, and it is connected with pleasure and a feeling of freedom with a minimum of obligation. Leisure is also seen as inner directed rather than outer directed. It is a time for one's self. Although leisure time offers opportunities for creativity and personal growth, the accent must be on the freedom of choice. Traditionally, researchers have talked about leisure as a time spent in productive pursuit. Yet this imposes a value system upon individual's discretionary time. The crucial point is that leisure-time activities are those that are undertaken freely by individuals within their discretionary time.

The first methodological approach to defining leisure relies primarily on objective psychometric scaling. For example Iso - Ahola (1982) reported that a situation was more likely to be rated as a leisure if it possessed the characteristics of high perceived freedom, intrinsic motivation and final goal orientation. However, the meanings that really distinguished leisure from other human activity included an absence of monetary compensation, enjoyment, freedom, absence of external pressure and effort for self rather than for others. The importance of enjoyment is also stressed, because, as would be expected, positive role experiences should be pleasurable experiences.

In summary, it seems worthwhile to underscore several points. Quantitative attempts at defining leisure have revealed that leisure can be distinguished from non-leisure via several powerful factors researcher supplied - freedom and intrinsic motivation especially. Qualitative efforts have been subjects more latitude in responding and have elaborated quantitative efforts, demonstrating the importance of more hedonistic aspects of complete definition of leisure. Furthermore, the latter method has demonstrated that leisure and work can be systematically and reliably distinguished from one another, and that leisure cannot always be defined by a specific activity. Leisure is a state of mind, but also pleasure (fun, enjoyment), socially contingent categories (socialize, make friends), self-enrichment and opposing to work.

A number of leisure researchers have stressed the close relationship between leisure experience, health and quality of life, and have consistently referred the belief that, even as the work is important, the psychological benefits of leisure experience must not be ignored. Neulinger (1974) strongly argues that leisure is causally related to mental health, and equally that a person's state of mental health may affect the extent to which that person is capable or likely to experience leisure. Any incapacity or inability to make proper use of free time must be dealt with on both societal level (in terms of adequate condition being available) and also at the individual level through counseling and/or therapy. He has also discussed his concept of leisure lack, by which he means the chronic or temporary absence of the experience of leisure, in relation to changes in modern society (people may be incapable of turning newly gained free time into perceived freedom, as long as their values are rooted in a character structure that would see such a freedom as inappropriate).

Some other authors in the field include the improvement of the quality of leisure experience which comprises five scales: perceived leisure competence, perceived leisure control, leisure needs, depth of involvement in leisure experiences and playfulness / with a perceived freedom score being obtained by summing these five scales. The use of this concept enables monitoring client's perception of leisure (and changing where necessary), and leading to proposals for environmental or program improvements that will enhance the leisure experience of users.

A number of approaches have been adopted in the effort to bring psychological understanding to the field of leisure. Some have engaged in the search for the motivations that directs individuals towards various activities and the satisfaction derived from those activities. Others have regarded leisure as a state of mind, and have concentrated their efforts in trying to identify what are the necessary conditions for the state of mind to be experienced. Key concepts arising from these approaches are

intrinsic motivation, and perceived freedom, with perceived competence also occupying an important role in some analyses. Important to each of the approaches is the requirement to explore individual perception rather than utilize activity-based criteria. Some of the psychological work on leisure has led to proposals regarding aspects of provisions, as well as directions for individual leisure counseling. The context of these proposals is primarily related to the improvement of the quality of human life in various respects.

Tourism-related activities fall into the category of the most important leisure activities, in terms of the length of their duration, place or places in which they take place, and high expectations that tourists have. In a sense, tourism can provide a more complete and better fulfillment of needs for relaxation, recreation, change, adventure, experiences, knowledge, and personal development, than daily leisure activities at home can provide. In this context, tourism produces specific situations that can be labeled as “concrete utopias.” Everyone works in the real world, but at the same time, everyone can project and identify themselves with different situations which remain in the realm of dreams during the year. Bearing that in mind, tourist trips are often a tendency to make your dreams come true somewhere else, far away from home.

The following questions have also been raised: to what extent the activities that fulfill tourist leisure are games with no future or consequences, and to what extent they can be serious activities that permanently transform the tourist personality? In this sense, the impact of different lifestyles on tourism, as well as the feedback effect of different forms of tourism on everyday life (work and leisure) should be subjected to further analysis.

The relationship between leisure and tourism has been much more researched than the relationship between work and tourism. One possible explanation is the fact that they are mutually related phenomena, which have many common characteristics, except for the place where they are happening, and the fact that free time used for tourism can quite clearly be differentiated from other forms of leisure. Tourism is seen as a unique, modern form of leisure, and according to Cohen (1984): “Tourists are people who spend their free time traveling.” Leisure travel is seen as an activity liberated from work, daily tasks, social roles, social environment and pressure, and the place of residence. In this context, the functionalist approach identifies leisure with tourism and recreation, which allows for macro-sociological and institutional researches of tourism.

People use the largest part of their total free time during the year for different activities, which occur at the place of residence, and they use a smaller part for tourist trips and activities that take place outside the place

of residence. Apart from the obvious fact that leisure is a common denominator, the question of whether there are any other common factors or functions to which these two types of free time converge is raised. In this sense, Dumazdier (1972), contrary to popular Anglo-American concept of wellness tourism, which is characterized by four key factors labeled as 4S (Sun, Sea, Sand, Sex), highlights three key psychosocial functions of free time, which he labels as 4D (Delaissement, Divertissement, Developpement, Depassment), translated from the French language: Relaxation, Entertainment, Development and Overcoming. Starting from these concepts and functions of free time, it is possible to apply them to tourism.

Relaxation is a function that liberates us from physical and mental fatigue. Without rest, free time activities and ability to work cannot be realized. Relaxation, at the same time, means rest and relief from physical fatigue, psychological stress at work and daily life stress resulting from a number of duties that each individual has. Here, Dumazdier does not oppose leisure to work only, but also to other duties imposed by everyday existence. Similarly, tourism as a form of relaxation, is the antipode of work and duties, except that, in this case, rest and relaxation are “more radical,” because they occur outside the place of residence. It is important to emphasize another specificity of tourist leisure. Namely, daily leisure at home enables rest from work, but it is unable to provide a break from the rest of everyday existence; in contrast, tourist leisure, which takes place far away from home, provides not only a break from work, but from the entire everyday existence. However, a question remains open: to what extent is tourist leisure similar to or different from home leisure? Also, the following question is raised: to what extent does the content of everyday leisure at the place of residence influence the content of leisure outside the place of residence – at the chosen tourist destination.

Entertainment is a function that liberates from boredom. Entertainment completes relaxing, and gives it a more dynamic content. Specifically, work and everyday existence do not cause only fatigue, but also boredom, which is a result of routine, repetition and monotony. For this reason, all forms of entertainment are gaining significance in modern society. Entertainment interrupts monotonous daily life, and makes people pay attention to other contents. It provides a temporary break, oblivion, an escape from everyday life, and a search for well-being and pleasure. Tourism also represents a form of “leisure entertainment” or “entertaining leisure.” If tourist leisure is not filled with entertainment, the question of how long the average tourist can be on vacation without getting into a state of boredom is raised. How many tourists are actually able to fulfill their own tourist leisure with contents that will be

interesting to them, that will absorb them fully, and bring a sense of fulfillment and satisfaction? In most cases, the answer is no – “Tourists do not know how to entertain themselves.” Due to this, many tourism organizations have taken over the function of entertainment, providing tourists various leisure contents, which can help them spend their free time on vacation. The increasing significance of “tourist animation” and “professional animators” in general, especially at vacation clubs (such as Mediterranean Club), as well as in hotels and hotel complexes, where tourists stay longer, points to this trend.

In the context of entertainment, the central role is played by the “game,” that has liberating, compensative, regressive and other dimensions. The ultimate goal of fun and games, as the content of leisure travel, is that the individual feels well and lives in accordance with his own nature. The pleasure principle, which has been suppressed by the work principle for centuries, is becoming increasingly important at the individual and collective level, in the post-modern, consumerist “society of experience.” In this society, the principle of “interesting” is dominant, which means that all contents must be entertaining or interesting to consumers. This means that everything must be “packed in an entertaining package,” otherwise it will not be acceptable at the market by the audience. Tourism, of course, cannot be exempt from this principle, because it is, by definition, expected to be “more entertaining than everyday entertainment.”

Personality development is a function of leisure that liberates from the habits that tend to limit behavior and everyday ideas to stereotypes and clichés. It allows a wider, freer social participation, and selfless care of the mind and body, as well as free integration of affective or intellectual knowledge, and cultivating the skills acquired in youth. Personality development is a very ambitious common goal towards which leisure and tourism converge. At the same time, it is the most difficult and less frequent goal, compared to the previous two, which are much easier to accomplish. Not many people have high aspirations and the ability to direct their leisure activities towards education, intellectual and spiritual development. This function should affect the expansion of people’s fields of interests outside the banality of everyday life and the narrow field of professional work, to everything that surrounds them. It requires active participation of the individual, in order to manage to awake and develop all their “generic skills” during leisure travel, from which they are alienated during their work and everyday life. The best way to achieve the development function, as pointed out by Dumazdier, is to have “creative free time,” because it largely contributes to the intensity of

pleasure and personality development. Similarly, the development function of tourism can be achieved best through “creative tourism.”

In every activity, man searches for meaning, i.e. aims towards fulfillment of certain values and ideals. Every individual, during his own existence, oscillates between various conflicting categories, including alienation and creativity. An escape from alienation and a constant search for creativity are projected to work, leisure and tourism. Creativity is the common denominator, the ultimate goal towards which these three types of activities converge. Creativity is the key word and a big word, a distant high goal, which is becoming increasingly popular among the educated layers of population, due to the mass media and famous creative people (writers, painters, singers, actors, scientists, philosophers, cooks, etc.). Certainly, creativity is often misused for commercial purposes; it is used as a “magic formula” that attracts people. Unfortunately, those are often only “false promises,” because behind the travel organizers’ big words, there is nothing more than hollow phrases without content. Finally, the cult of creativity does not touch all people and tourists, because most of them do not have high aspirations and they are not interested in that kind of activity.

Overcoming a function that did not exist in the original conception; it was added by Dumazdier later. It is essentially a specific form of liberation from the banal everyday life, which is directed towards higher intellectual, artistic and spiritual spheres. This is a phenomenon which is called transcendence in philosophy. This function can take different forms in tourism. As tourism involves a change of place, it primarily provides a temporary liberation from the place of residence. The liberation from the place, in spatial terms, begins with leaving one’s own “Pascal room,” which is the narrowest spatial coverage of intimate existence, in which the individual feels safest, and which is the “center of the world” for him. This is followed by the liberation from the place, region and country, and possibly the continent on which the tourist lives. As the tourist gets further away from home, towards some distant and exotic lands, the intensity of overcoming becomes higher. However, this is only the first step in a process that involves a succession of different levels of overcoming by a hierarchy of values, from the lowest to the highest. In psychological terms, each individual is in some kind of a “protective membrane” that has multiple layers, similar to an onion. Spatial moving further away from home leads to simultaneous “peeling” of protective membranes that are valid in their own socio-cultural environment, which may result in the complete liberation and egress from the membrane, or a change in the type of protective membrane and the creation of a new membrane, adapted to the new environment. In social

terms, the tourist is liberated from everyday roles, such as the role of a husband, father, manager or politician, and engages in some completely different temporary roles, in accordance with their wishes and aspirations. The tourist “disguises” himself and becomes an actor who can use a wide repertoire of roles, and the tourist destination becomes the stage on which the performance of tourist existence is played. Finally, at the highest hierarchical level of liberation, there are various forms of artistic, intellectual, philosophical and mystical transcendence, which provide a vertical escape from the banal, self-evident existence to a higher spiritual dimension. During a travel, tourists have a significantly greater number of opportunities for abovementioned types of overcoming. For the phenomenon of transcendence in tourism, Nietzsche’s dichotomy of the “the pathos of closeness” and “the pathos of distance” is relevant. The first term implies the love for the things that are close to us in the geographical, social, cultural and psychological sense, while the second term implies the love for everything that is distant, and that ultimately allows transcendence to metaphysical and ulterior.

Therefore, the relationship between work, leisure and tourism is very complex. Work affects leisure in such a manner that certain types of work overflow to leisure, but also the type of work affects the choice of leisure activities that can be the antithesis of work. In turn, leisure influences work in such a manner that its contents overflow to work existence, which affects the humanization of work. Work and leisure together constitute everyday existence, which takes place at the place of residence. Leisure and tourism can be treated as a unique whole, because tourism is a part of leisure in a broad sense, but they can also be viewed separately, since everyday leisure happens at the place of residence, while leisure travel happens outside the place of residence, and the contents of these two types of leisure can be different. Certain contents of everyday leisure overflow to tourism, but the influence in the opposite direction is possible, as well. Travel leisure also, partially or fully, can be contrary to everyday leisure, just like certain tourist experiences can be transferred to everyday existence. Bearing this in mind, it is clear that there is a sequence of interactions, visible and invisible connections, and interdependence between the quality of life, leisure, recreation and tourism.

Recreation and tourism

The connection between tourism and recreation, according to Ivanovski and Mitić (2012: 27-28), is unavoidable. All tourist institutions make their offer based on recreational programs. In they offers, beside sports pitches, there are professionals who have the task

of improving the impression of good vocation. They are mostly animators who are trained for the job.

The term recreation, for Živanović (1997), is a wide specter of activities where the ultimate goal is to satisfy the human wish for more actively spent vacation. Recreation is a voluntary activity that produces satisfaction and joy and makes a man busy in his leisure time. Recreation is an active vacation where a man rebuilds his psychophysical energy and establishes the balance in his family life. Recreation is a free and organized activity that enriches physically and socially, liberates a man and helps him of developing a personality. In the same book, Živanović says: “Recreation can have a good effect on the optimization of daily lifestyle and as it can enhance intellectual and psychophysical skills”.

Robinson (1976) believes that there are eight group of reasons why a man travels. Four of them are closely connected to the recreation:

- To relax the body and spirit – the reason that becomes more necessary in the modern Life;
- health issues – to be fresh on air and sun, to go to special medical treatments;
- to participate in numerous sport activities like hiking, skiing, sailing, fishing, diving, tennis, golf, etc.;
- to enjoy and have fun, individual need for pure satisfaction is very strong and vacation is an opportunity to satisfy this need.

Based on these definitions we must say that the research studies that are constantly done in the area of recreation have led to a more serious role of recreation in tourism. Mitić (2001) in his book cites Živanović: “Recreation and tourism more and more represent the biological and cultural necessity and wherever they appear they produce better living and work conditions”. The pioneers of the modern tourism have spotted the thrill of the tourists when they are presented with an offer rich in content. They have put the sports recreational activities in the repertoire of their services and the results of that are:

- Successful vacation from health and recreational point of view;
- meaningful spending of the time on vocation without the feeling of boredom and the loss of time;
- the security of selling the capacities, persuasive marketing, the increase of trade.

Tourism and recreational sports are, according to Relac and Bertolucci (1987), important contents of free time. Based on the study of these phenomena, it was learned that there is a reciprocal relationship between them. Namely, free time is a factor for development of tourism and recreational sports, and at the same time, tourism and recreational

sports are qualitative contents of free time. Recreational activities in modern tourist leisure have an extremely great significance. They are often identified with entertainment, although they are far more than that. Sports and recreational activities, as an act of productive behavior at leisure, first contain cultural, educational, welfare, social, and then entertainment elements.

Recreation constitutes an active component of the tourist offer. In the first place, it becomes an important, and very often the primary content of staying, from which the basic motives of tourist trips to tourist places that provide adequate sports and recreational services arise. Furthermore, it becomes the basic content of guest staying in the implementation of preventive health tourism, where movement and physical activities are required for the improvement of health and overall quality of life.

Quality tourism as part of quality of life

The holistic concept of Quality of Life requires that the leisure and tourism cannot be regarded in isolation from other societal sectors. Leisure and tourism should be regarded as one of the possible tools or drivers that could be used to satisfy collective needs, just as other sectors might. The civil society itself is responsible for the valuing of the possible tools and bears responsibility for the final choices to be made.

This leads to the definition of quality tourism as the tourism that tries to take into account the needs and value orientation of the key participants. I.e. the tourist, the industry and the community, and cares for a just weighting of the associated interests in a fair and democratic way. The main question is to what extent three perspectives (Quality of Experience, Quality of Opportunity, Quality of Life) of quality tourism are competitive, and to what extent they can be aligned.

The nature of global society is changing. In the current post-industrial era, consumer society is experiencing demographic, technological, societal and political changes. In their book *Experience Marketing*, (O'Sullivan & Sprangler, 1998) argue that there are a multitude of factors and changes that are converging and leading the way to the economy directed towards psychic gratification. These factors support the growth of psychic needs that fuel the need for experiences. This development is paralleled by the fact that experiences seems to be valued over object and self-expression over self-orientation. This suggests a change in values from a more outer-directed conformity to a more inner-directed way of life where people's psychic needs will become increasingly a high priority.

Significant consequence of this growth in psychic needs and values shifts are changes in behavior and lifestyle patterns, which are clearly identified by Popcorn and Marigold (1997): Cocooning – people seeking shelter and solace within the home; Fantasy adventure – desire for escape and entertainment; Small indulgencies – seeking little, often inexpensive rewards as sources of comfort and pleasure; Egonomics – focus on self and inner feelings; Cashing out – tendency to exchange monetary rewards for life quality and satisfaction; Down aging – redefining the roles and expectations of the maturing process; Staying alive - concern and focus on health and wellness; The vigilante consumer – emphasis upon demands and expectations for values and personalisation in the marketplace; 99 lives – prevalence of people to assume and attempt too many roles and responsibilities; Save our Society – interest and involvement in community, environmental and societal concerns; Canning – getting together with others with whom you share common interests; Pleasure revenge – rebelling against “right” things; Anchoring – connecting with the spiritual sense; Female think – caring and sharing approach; Mancipation – caring and sharing for man; Icon topping – anti-big, especially as it comes to business and government.

These changes in behavior and lifestyles directly affect the nature of demand for products and services in general and leisure and tourism in particular. People in today’s society are increasingly looking for products, services and experiences that satisfy psychic inner needs. Consumption is no longer aimed at increasing only the material standard of living but to increase the Quality of Life of the consumer.

Manell and Iso-Aholla (1982) make the point that leisure theorists and researchers have given much more academic and empirical consideration to the nature of leisure experience and states than tourism scholars have to the phenomenology of tourism. They believe that examination of the actual psychological research reported on leisure as experience suggests that three approaches can be distinguished. These are generally called definitional, post-hoc satisfaction, and immediate conscious experience approach. The authors make the point that the three approaches are similar in that leisure is most gainfully understood from subjective perspective of the participant, yet they differ in how they treat or conceptualize this subjectivity. The definitional approach focuses on the perceived situational determinants leading to the perception of leisure, without explicitly identifying the character of the experience itself. The post-hoc satisfaction approach has focused on the perceived motivations, outcomes, and satisfactions associate with the experience. The immediate conscious experience approach is said to be

committed to the value of monitoring the actual, on-site, real-time life experience itself.

Finally, it would be relevant to ask in what way and to what extent the above mentioned changes in the western society effects leisure and tourism demand and in which way the leisure and tourism industry can respond to this and how these changes in demand influence destinations and community's socio culturally, economically and environmentally. How can tourists be stimulated to show respect for the specificities of the destination? How can mutual understanding between host and guests are stimulated? How can the hosts contribute to the experience of the customers?

Transmodern tourism

Spanish philosopher Magda (1989) uses Hegelian logic whereby modernity, postmodernity and transmodernity form the dialectic triad that completes a process of thesis, anti-thesis and synthesis. As expressed in her own words: 'the third tends to preserve the defining impetus of the first yet is devoted of its underlying base: by integrating its negation the third moment reaches a type of secular closure'. In other words, transmodernism is critical of modernism and postmodernism while at the same time drawing elements from each. To illustrate this triad, Magda gives the following examples, which are successively compared to modern, postmodern and transmodern paradigm: reality - a simulacrum - virtuality; global - local - glocal; cultures - multiculturalism - transculture; presence - absence - telepresence; narrative - visual - multimedia; printing - the mass media - internet; Gutenberg galaxy - McLuhan galaxy - Microsoft galaxies, and so on. All of these triads can be successfully applied to tourism, but it is beyond the scope of this study.

In speaking about the emerging paradigm shift of transmodernity, Ghisi (1999, 2006, 2008) primarily refers to the changing underlying values in which humans make their judgments and decisions in all areas of their activities – economy, politics and everyday life. For him, transmodern way of thinking is now emerging, as our hope for a desperately needed and newly reconstructed vision, after the endless postmodern deconstruction of modernity in which intellectuals engaged for last few decades.

Rifkin (2005) very clearly describes postmodern ruins in which we find ourselves: "If post-modernist razed the ideological walls of modernity and freed the prisoners, they left them with no particular place to go. We became existential nomads, wandering through a boundaryless world full of inchoate longings in desperate search for

something to be attached to and believe in. While a human spirit was freed up from old categories of thought, we are each forced to find our own paths in chaotic and fragmented world that is even more dangerous than all-encompassing one we left behind“.

According to Ghisi (2006), the very concept of transmodernity implies that the best of modernity is kept while at the same time we go beyond it. As such, it is not a linear projection that take us from pre(modernity) via postmodernity to transmodernity, but rather transcends modernity that takes us trans, i.e. through, modernity into another state of being, 'from the edge of chaos into a new order of society'. Ghisi describes transmodernity as a planetary vision in which humans are beginning to realize that we are all (including plants and animals) connected into one system, which makes us all interdependent, vulnerable and responsible for the Earth as an invisible living community. It is open to the transcendental, while resisting any authoritarian imposition of religious certainty. Transmodernity opposes the endless economic progress and obsession with the material wealth and instead promotes the concept of duality of life as a measure of progress. This is expressed in the form of knowledge economy, which moves emphasis from material capital to intangible assets and nourishment of human capital. It challenges the rationalized notions of work in its artificial divorce from life. It combines rationalism with intuitive brainwork. It shifts away from vertical authority towards 'flatter', more 'horizontal' organizations; away from 'recommendations-up-orders-down' management and toward more consensual decision making...It transcends modernity clashes 'to jump over' into the transmodern world and as such it offers a powerful path to peace and new platform of dialogue between world cultures. Overall, it is generally characterised by optimism to provide hope for the human race.

When it comes to improving the quality of modern tourism, transmodern paradigm is emerging as one of the features that has high humanistic aspirations. The term transmodernity, according to Ateljevic (2009) was introduced in tourism for the first time in 2006. during the Annual Nordic Tourism Studies Conference in Finland. In its call the conference organizers stated: „The title of this year conference 'Visions of Transmodern Tourism' directs the focus of the venue at the future tourism. At this point of the postmodern era, a debate on transmodernism, the return of values and critical analysis after a period of technology/driven developments. Information society has not delivered the quality of life many expected to see. The advancing climate change paints a rather bleak picture of the future. In the center of the 'silent revolution' are the human experience; consumption and growth through learning and self discovery rather than meritocratic performance, long

term solutions instead of insecurity of quartal life. (www.tourismuninet.org)

In sketching out the application of transmodern philosophy in tourism, Atelevic (2009) outline a few possible ends of what this new frame of thinking can potentially bring to tourism. First, whilst it is not new that tourism serves as an apt metaphor through which modernity (MacCannel) or postmodernity (Urry) has been criticized and displayed, it is unique to transmodernity that it finally gives us the opportunity of the true epistemological liberation from the inherent nature of tourism (studies). Transmodernity gives us the necessary political and epistemological position to transcend all (post)essentialist contradictions and treatments of race, gender, tradition, culture, economy, etc., and to provide us with a teoretisation that can give us a 'ground zero' of biosphere politics with inherent domination and superiority of one over another. Secondly, tourism is actually one of the key indicators that manifest the global shift in human consciousness. One can easily see the enormous political power of such a shift in the public discourse of tourism. Thirdly, tourism has genuine power to help the world in reaching the higher-level of consciousness, "to discover that human beings in other lands and cultures are also people with whom we can share our laughter and our tears, and that what we have in common is a great deal more than the sum of all our differences". Therefore if governments, civil society, tourism producers and consumers begin to recognize such deeper meanings of tourism potentialities, tourism can become a leader 'industry' in the emerging concept of caring / spiritual global economy.

Conclusion

In conclusion, we can ask a set of new fundamental questions which needs answers in future researches. Ideally the central component of any tourism policy should be concerned with Quality of Life issues. The basic issue is: Who determinate quality? In this context the dominant position is that of the consumer perspective, in the process of valuing the needs and satisfiers that are chosen. What factors lead people to describe an activity as an authentic tourist experience? Are these personal definitions similar to those of tourist operators or researchers? Are authentic tourist experiences, leisure experience? Are there other meaningful dimensions by which tourists label and define their experience? If we speak about the satisfaction of needs, about whose needs are we talking? About the psychic and inner needs of the customer, about the micro-economic needs of the industry or about human needs of the local community? How are the needs from those actors valued and weighed against each other? How we define the

drivers to satisfy the valued needs? We can do this by balancing the perspective from each of the three factors (the customer, the provider and the community) and to investigate which perspectives, interests, ideals and values can play a role in the tourism policy of both tourist generating countries and tourist destinations.

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