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Tourism and Education in Formation of the Human Capital Agency

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Abstract--- The article is devoted to the issue of mainstreaming the reflexion and the practical use of the educational potential of tourism in the current conditions of societal crisis. The major thesis of the article is that the unique characteristics of the tourism in the context of systemic transformations are crucial for the formation of agency/subjectivity as well as responsible spontaneous nature of human capital. The article emphasizes the role of the tourism sector for solving modern historical problems of revising and optimizing, as humanization and elevation, the resource wealth of the human person. The functions of tourism practices that use the specifics of location (nature, personnel, history) to solve global problems via cooperation, especially in the context of technological, biological, and environmental challenges of anthropo sociogenesis, are being investigated and reconciled for the sustainable development of society under global risks and uncertainty. Particular attention is paid to the fact that the cultural characteristics of social space are constituted and, at the same time, constitute its symbolic character through communication. It is proved that the communicative activity itself becomes the leading form of human activity and being a way of tourism existence as a set of social practices of inclusion, integration and constructive transformation. Education and tourism, which open the world to human beings, themselves need to rediscover their

opportunities and prospects by individuals as a subject/agent of history.

Keywords---cultural experience, noosphere, social reality, travel, worldview.

Introduction

In modern conditions of a shortage of water and food resources, deepening economic and social inequality, political uncertainty, the cultural dimension of the resource paradigm becomes decisive for both survival and life - whether it is about an individual, a group, a country or humanity as a whole. As a specifically human attitude to the world, culture is produced and reproduced mainly by the sphere of education, and, in the conditions of a post-industrial, information society, a society of services, by tourism (Chen & Rahman, 2018). Keeping the intention of developing space, mastering new resources, tourism has long gone beyond trade, missionary work, and recreation. "New tourism", a "new tourism market" and, accordingly, a "new tourist" were born (Poon, 2003). Modern researchers write about the "co-tourist" and the "post-tourist" Urry (1992), based on changing economic, sociocultural and political discourses, changes in value systems Lutz (1978), relying on the diversity of the prevailing sociological approaches to conceptualising the issues of social space the mobility with which the possibilities of social accumulation of human capital, the achievements of anthropology, social psychology, practical philosophy, control theories are affiliated (Simmel 1996; Bourdieu 2002; Lefebvre 2015). The fact that the fragmentation in the study of tourism does not allow to adequately reveal its educational potential and systemic qualities has been pointed out by Fedorchenko et al. (2013), emphasising the necessity to take into account changes in the interaction of structural elements of tourism as a systemic phenomenon (Harvey, 2010; Lorenzen, 2012).

The authors are dealing with the construction of tourism based on various criteria (for example, aesthetic from the noospheric responsibility of a person (it is ecological tourism that can resist the totality of consumerism), from the need for tolerance in the world of mixed identities and anomie, where technologies turn conflict into a special, eschatological danger (Tan et al., 2015; Shepovalova & Durney, 2014). The usual formats of anthropocentrism ("Scientists think that everything exists for their sake. The nobles think the same" Kant (1964), are absolutely inadequate to the needs of stable development and require correction from the standpoint of a new vision of socialisation practices (Urry, 2005). The ability to act in modern conditions correlates with the ability to foresight and solve conflict situations, namely in the educational and tourism sphere, the communicative competence of an individual is formed and honed. Changes in the cultural characteristics of the social space actualise the necessity to specify and make the training of a person travelling personally-oriented, to equip him with the ability to quickly respond to innovations in the environment as if familiar and, moreover, not familiar at all (Fedorchenko & Minich, 2000). Interaction with objects initiates subjectivity, requires identification, which, according to Berger & Luckman (1995), "serves as the key point of subjective reality." But in order to use the subject-creative potential of tourism, it is necessary to realise its place in the changing world (Reicher et al., 2005; Snyder & Swann Jr, 1978).

Educational opportunities of tourism in relation to human capital implement themselves not only through the unification of "bundles of various practices" in their relative sequence and consistency Giddens (1991), of the formation of cultural capital, but also through the unification of the values of these practices in the dynamics of the motivations of a particular lifestyle as a set of exchanges. The effectiveness of the latter for a subject is determined by their resource justification Goldblatt (2007), all the diversity of which is revealed in the life of the participants in the systemic tourism sector. The latter focuses on the vision of society as a person lifeworld and his "world of life". Its essence lies in the cultural experience acquired in communication.

Material and Method

Tourism is an institution of social relations, social practices, the production and reproduction by which of historical meanings of cultural (special, specifically human) coding of life is supported by the rules of interaction of social individuals. Therefore, "the history of intellectual and artistic life can be understood as the history of changes in the functions of institutions for the production of symbolic products and the very structure of these products" (Bourdieu, 1993). Development of tourism as a cultural industry is closely related to the emergence of leisure for a significant part of the population, with the growth of education and the search for new markets for investment by financial capital, and new markets for the location of production and sales by industrial and commercial capital (Dimitriou, 2017). The general intensification of movements, mobility as a fundamental characteristic of social behaviour during the formation and reformatting of modernity, is also relevant in the modern situation (Jamal & Robinson, 2009; Inglehart, 2017).

Based on the expanded understanding of the social exchange theory by Homans (1958); Blau (2017); Emerson (1972), the authors consider it appropriate and meaningfully justified to use the concepts of "diffuseness" and "emergence" in relation to spheres of education and tourism as spheres of service provision. The exchange of the latter is developing thanks to the various integration possibilities of the practice of the "micro-macro-level" transition, as well as the expansion of the interpretation palette. The dramaturgic approach of Hoffman (2000), to the consideration of human interactions at the micro level, correlated with the vision of the history of the processes of social activity of Huizinga et al. (1971), in relation to the subject of research, the diversity of forms of the individual's acquisition of subjectivity as a defining characteristic in the modern understanding of human capital was dialectically complemented by Bourdieu (1993), social constructivism (Liu, 2006; Wilder, 2006; Peter, 2015).

Implementing the methodological potential of the functional approach, the authors strove to determine the place, role of tourism and education as significant factors in the formation of the subject qualities of a modern person, showing their interconnection and mutual influence in investing human capital Becker (2003), the basis, implementation and effectiveness of the implementation of the resource

paradigm in considering opportunities for sustainable development of modern societies (Leggat, 2006; Greenberg et al., 2001; Pakhomova et al., 2021). Predictive capabilities, which largely determine the scientific value of the study, imply an assessment of the activity of a particular sphere of public life, that is, the use of comparative studies Cullen (2003), as a comparison method in describing and developing changes in the sphere of tourism and education as the most important social systems (subsystems), institutions and institutes (Du Plessis & Brandon, 2015; Chica et al., 2017).

The methodology for studying the stated issues assumed a kind of "field proliferation" Feyerabend (1986), which is inevitable when studying such an intersectoral phenomenon as tourism. Comparing it with education implied the use of the provisions of social constructivism Bourdieu (2013), the theoretical provisions of the ways of considering the subjective meaning of social activity by (Parsons, 2018; Merton, 2006; Shulga et al., 2021). "Being in the centre of research interest, tourism is related to a number of spheres of social consciousness and activity, such as culture, politics, economics, science, social sphere, religion, which gives it the status of a global modern phenomenon, both uniting and structuring society, and revealing marginal manifestations and risks, the prevention of which is the task of any state and the need of each participant in spatial mobility".

Results and Discussion

Tourism, as a form of development of public diplomacy, has a long history, a valuable present and a promising future. Caravans of merchants and vacationers - as human communities developed, the Ecumene expanded, it became more difficult to hate and/or fear them. After all, it is they who brought both material profit and a variety of impressions, making life what it, in essence, is - movement, change. The world of experience as a treasure of practical utility is complemented and developed thanks to the world of hopes, values, and ideas. It is no coincidence that for Schiller (2003), humanism and pragmatism are synonymous. The formation of human civilisations and humanity as a civilised one in the space-time continuum of sociality includes tourism (travel, movement, gaining experience and sharing it) as a frame and structure, process and phenomenon, factor and foundation. It is significant that for Elias (2001), a change in the behaviour and psychological structure of a personality due to the practical interaction of specific individuals in certain types of practices (for example, tourism, in the context of this research interest) forms a global civilisational trend. "Socialisation", "civilisation" and "adaptation to society" are synonymous for Elias (2001): "It can be said that by civilising, a person adapts to social life".

In order to build relationships with the noosphere that are adequate to the present and the trends of the future, it is necessary to turn to the foundations of the formation of ecological consciousness – the responsibility of constructive imagination as an integral quality of a subject of the historical process. It is tourism in its educational potential that provides an opportunity to develop such imagination, empathy in the broadest sense of the word – after all, a responsible attitude to nature outside, presupposes the same respect for one's own nature, as self-esteem does not allow humiliating another. Along with this, one cannot fail to

note the actualisation of the phenomenon of ecological tourism as the mainstream of the present time. No matter how the understanding of the global has changed, the ecotourism movement will certainly be its political, economic and cultural component. The versatility of the social role of a tourist allows, through behavioural options, to integrate various types of cultural capital into the structure of his personality, allowing, in turn, various characteristics of individuality to act as an element of structuring social reality itself. It is tourism that acts as a source of innovation, allowing a person to take a fresh look at available resources, ways of their use and development. It is difficult to overestimate "the contribution of tourism to the development of new techniques and technologies. Thanks to tourism, transport systems are being improved, and in general – all types of communications and connections" (Sokolova, 2014).

Understanding the power of impressions as uniting the emotional and rational components of the human intelligence of content allows to converge the provisions of the theory of social exchange with the cultural sociology of Alexander (2006), since it is the possibility of a conscious reconstruction of a traumatic experience from the standpoint of establishing solidary relationships in the universality of their intragroup and intergroup unity, through the humanistic essence of co-experience that prevents the conflicting destructiveness of "meaningless comprehension" (Debor, 1999). Even in the format of passive psychophysiological rehabilitation, there is an educational effect of tourism, implemented in the principles of broadcasting and organising impressions. The subjective capabilities of human capital can, on the contrary, be purposefully weakened through the contexts created with the corresponding value orientation of tourism activity. When using hate speech, delimitation, encapsulation, and unification "against others" as strangers will be intensified. However, the objective conditions of modern practices (including the impact of terrorist threats, a pandemic, etc.) indicate the need and the possibility of using tourism to relieve even historically established tensions in relations between countries and groups, in favour of which, for example, an example of an increase in the number of Chinese tourists in Japan.

The global nature of interconnections and significant technological, organisational changes in the nature of labour activity only enhances the significance of the development of the tourism industry in its socio-cultural and production sense. It is in it that the processes of recreation and non-formal education take place. But even if to leave aside these aspects of the reproduction and production of a labour force, human capital, the educational component of which is considered "as a key factor in the growth of the social well-being of the nation and the state", it can be seen how the need to reboot the entire systems of methods for managing public life is determined. New living conditions require new approaches, the global crisis, accelerated and aggravated by the coronavirus pandemic, showed huge losses in various sectors of the economy, but tourism itself suffered the greatest losses. But in this industry, a triple unity of a person's relationship to himself, nature and other people is being formed, it is in tourism practices that the formation of a personality undergoes capitalisation processes, where "symbolic capital" functions as information capital. The latter, determines the historical consistency of society and "in a broad sense, represents knowledge identified with wealth" (Toffler, 2004).

The metacapital of tourism as a special socio-cultural, economic phenomenon is its ability to form and strengthen symbolic power. "Symbolic capital is a means of expression and domination through the formation of public support for the "official version" of the universe; it stabilises and strengthens the capital of the social stratum in power. Symbolic capital converts all legitimate forms of capital that function in society into the social sphere into economically sound investments". The functioning and development of symbolic capital are based on the transmission of knowledge and the formation of a demand for a culture of pastime, the increase and elevation of which can be provided just by the practice of tourism, as a way of lifelong non-formal education. The fact that capital exists only in motion and realises itself as a relation, also applies to its human dimension - travelling individuals, exchanging their personal characteristics (social codes) and the variety of their ways of interacting with the environment. At the same time, the individual character of impressions and conclusions is confirmed by "the objective character of the classification, which is not reduced to a collective classification obtained by summing ... the "social order" is not formed on the basis of individual orders, in the form of voting or market prices" (Bourdieu, 1993).

The formation of the subjectivity of a new tourist occurs through the use and development of existing knowledge into a new communicative space. Through empathy, personal connections, the diversity of which is the essence of travel, it becomes possible to awaken civic consciousness and environmental (noospheric) responsibility as its main component. Moreover, the authors consider the environmental friendliness of the world relationship as a habit, facing outward and into the inner, intimate-value world of a person. After gaining self-esteem, people learn to value it in others as well. Learning to see nature while travelling, people understand the necessity to protect it and also feel as its embodiment. By conquering space, people temper the fear of time - by planning for the future - to leave a wonderful planet for children. Personal experience - the property of a traveller becomes the basis for the possibility of constructive communication in development as an exchange with the inevitably conflicting nature of the latter. "The predominance of civil and political rights over cultural, social and economic rights only complicates the position of economically undeveloped countries", but only when an outdated understanding of citizenship and political loyalty in their ethno-national and market interpretation is used. The educational potential of tourist practices contributes to the redefinition of subjectivity, the enhancement and qualitative growth of political and legal culture, removing the abovementioned conflict.

The fierce competition that inevitably accompanies the exit of modern states and corporations from the crisis can be weakened by a protectionist policy aimed at reorienting the functioning of certain spheres of public life. Thus, Ukrainian tourism has huge potential both in terms of thematic and communicative and unifying effectiveness. From Transcarpathia five years ago, by correspondence, invited five (three from Kyiv, one from Cherkasy and one from Sumy) to share his passion – to wander the mountains. Now his guests have become his friends, their circle has expanded significantly, he is financially independent, and is provided not only with material, but also social, psychological support. When travelling, when people thoughts and feelings open up to the world of people and nature,

they are faced with the recursive functionality of psychological structures, when the features of the cognitive activity of each of them, combining the emotional and rational components of the intelligence, create a social cultural space of stylistic diversity – the basis of value inclusion and civic the world.

According to Schutz (2003), the meaning can be associated both with scientific, theoretical knowledge of the world, the desire to achieve the truth, and with life-practical attitudes and orientations that have direct evidence and a combination of various forms of experience, including historical. Tourists realise their educational functions in the dialectic of the interpenetration of personal and historical experience, in the formation of the meaning of activity "as internal activity", they contain the possibilities of "transforming the goal-principle into creative activity", in which the "surplus value" of human capital is created in the form of his knowledge and skills (Leontiev, 1999). Informal educational activities are carried out in tourism as the development of both the objective world of attractions (de-objectification) and communicative practices (decoding). Moreover, in both the first and second cases, the tourist has the ability to fix attention both on what a guide is presenting to him and on those moments, elements, nuances of nature, architecture, customs and communication in general that are close to him personally.

The festivity of everyday life – manifests itself in individual meaning-making. Correlation with others as a positive value is revealed through the possibilities of references to the meaningful, inspiring, appearing in the texts of culture in their widest possible expression: in fact, literature, architecture, sculpture and painting, and music, and behavioural practices for everyday life and special cases, etc. As noted by Geertz (2012), "culture is a rich and complex text that has a subtle ordering effect on social life. The result is a compelling vision of culture as "webs of significance that guide action". Geertz (2012), is convinced that "man is an animal most hopelessly dependent on such cultural programs in order to regulate his behaviour". These cultural programs exist in the form of complexes of meaningful symbols – words, gestures, drawings, sounds of music and, in general, any material sensually perceived objects that people use to give meaning to their experience.

In tourism, the specificity of the functioning of symbolic capital is manifested to the maximum extent, determined, according to Bourdieu (1993), is determined by the relationship "service – trust – service". The unit of measurement of such capital is a service as an equivalent of trust, the cost of trust is determined by the quantity and, most importantly, the quality of labour invested in creating trust. And the result of the functioning of this capital is the trust expressed in services. The informational nature of the existence of symbolic capital is correlated with the post-industrial characteristics of social development, not financial risks and not industrial gains, but a qualitative renewal of the interpretation of the resource paradigm in approaches to knowledge and education, both formal and nonformal. Accordingly, "information accumulation leading to the symbolic power of a particular society acts as a prospect for the development of symbolic capital" (Demidova, 2014).

The stability of tourism development in the context of global instability is due to the fact that it implements all three states of the existence of cultural: embodied state, i.e. in the form of long-term dispositions of mind and body; objectified state - in the form of cultural goods (paintings, books, dictionaries, tools, machines, etc.), which are the imprint or embodiment of theories or their criticism, a certain range of problems, etc.; finally, the institutionalised state, i.e. in the form of objectification (it should be considered separately, since it, as will be seen from the example of educational qualifications, endows cultural capital with completely original properties that it is supposed to retain), which was described and considered by Bourdieu (2002). The authors come to a new vision of the "economy of good faith" Bourdieu (1993), and to the understanding that protectionism in the good sense of the word as economic patriotism is a necessity for citizens of any country in modern conditions, and a question of existence for countries of the periphery. But only the sovereign elite, with its adherence to the humanistic values of stable development, is capable of implementing a policy adequate to the challenges of history, because while declaring adherence to liberal values, the elites of transnational capital neglect them in their practice. Paying attention to the tourist potential of the regions of Ukraine, the national elite gets not only opportunities for the development of even depressive formations, it gets a chance to form (re-build) institutional memory as a factor in the formation of subjectivity for itself.

Financial capital has always been recognised by a fairly limited circle of people in fact, its beneficiaries. However, in its claim to symbolic power, it overshadows economic, cultural and social. In many ways, it succeeds in this at the expense of his power over media tourism, which offers an immediate community of experiences, "the authenticity of immediacy", can and should correct the transformed forms of communication and perception of the world. That is why tourism as a game provides an opportunity through non-formal education "free activity that is perceived as unreal, not related to everyday life ... is not conditioned by any immediate material interests and, nevertheless, can completely capture" Huizinga et al. (1971), to show the ability to "aggregation of mental representations" Bourdieu (2013), that is, to show their subjectivity in the independence of interpretations, in a critical vision of the possibilities of real use of various types of resources - potential peacefulness, humanism of stable development. Understanding that the conflict in the world is based both on the difference in material interests (Marx & Engels, 1845) and on the subjectivity of ideas Bourdieu (1993), thanks to the educational opportunities of tourism practices, a person has the opportunity to reject the "legitimacy of the approach "friend or foe" and not accept the claims of one's own people as the highest standard" (Huizinga et al., 1971).

Both education and tourism are on the way of the functioning of information flows, whose logical continuation is financial flows. Having seen the beauties of nature, having met interesting people in a person both as an individual and as a representative of a certain social group, there may be a desire to invest both own social capital and the real money of an affiliated structure. People who "make the future," as defined by Florida (2015), creative class, also live in Ukraine. 32-year-old IT designer Ivashchenko & Mutschler (2020), created the project "Wooden lace of Chernihiv" and the online museum of wooden architecture and actively

popularises this trend in the city tourist services market. In addition to promoting in the virtual space, the Chernihiv resident organised a real restoration of samples of wooden architecture. By encouraging rural tourism, local authorities not only help to fight poverty (the example of East China), but also show their own managerial competence. Indirectly, this acts as an attractive and useful change in activity for workers in the information industry – from system administrators to copywriters – all those who spend most of their time at the computer and, most of whose diseases are associated with problems of vision and musculoskeletal system.

The rapidly changing realities of modern life indicate the irrelevance of extending market principles to the universality of human interaction. The humanisation of the latter is ensured by a variety of trends in the manifestation and development of various social forces. Modern ownership of resources implies an expanded understanding of both themselves and the phenomenon of efficiency. Even the voluntary and proactive presentation of benefits and services Homans (1974), creates obligations that can be associated with status inequality, but it is the diversity of the surrounding world that allows, having isolated the constant of changeability, operationally and concretely-historically, contextually and functionally referring to attempts to fix by institutions of certain, represented by them relations in an unchanged form. To paraphrase Greber (2014), it is not a duty that is terrible – it forms a connection, but the desire (of the state, for example) to usurp and monopolise the sacred dimension of such a connection, as well as to fix this state of affairs.

The establishment of human capital as a symbolic one implies the transformation of the utilitarian approach to oneself, others, reality – which can be achieved thanks to the educational potential of tourism. Thus, the practice of historical reconstructions, for example, combines imagination (largely the result of solitude, individual education) with confidence in the possibility of satisfying the basic need for security, through the formation of trusting relationships in joint action as a co-creation of the narrative. At the same time, the subject conditions provided by the tourism sphere act as an opportunity for personal interpretation of the phenomenological model of a place, in which "tourists have freedom of action, which themselves not only accept but also interpret and often question the messages of manufacturers (Brunner, 1993). Thus, the subjectivity of the modern agent of tourist practices is formed, which implies the transition and support of hospitality policy to the level of an individual. It, in its new capacity as a member of many communities and groups, with a complexly integrated identity, relies on the power of weak ties (Granovetter 1992).

An existential test for both people and structures (the EU, for example) is the need to fight their own prejudices. Thus Rodrik (2020), emphasises the need for global cooperation and coordination in accordance with the new principles and guidelines for interaction. Joint action against a common misfortune, the understanding that it is impossible to survive without social infrastructure – all this will give rise to a new humanism and a new socialism, seriously questioning "bourgeois" individualism. Expect that the shock experienced by humanity will lead to a decrease in polarisation, remove cultural and social barriers in society. In order for the global world not to turn into a desert, people must remember that

they are all in the same boat (Žižek, 2020). The tourism industry is becoming local, but the inherent interest in travel and new experiences among people testifies (as well as the figures for the purchase of air tickets for the rest of 2020), tourism, as well as education, remain integral spheres of human life.

Conclusion

Practical cooperation of individuals, groups and structures in the modern world of global interconnections, risks and speeds requires constant ideological reflection, where common sense is dialectical in relation to philosophy, and sociological knowledge is the basis of their struggle and unity. The sphere of tourism actualises this knowledge in the value of communication. The specifics of sociological research makes available information about the number of people who came, the money they spent, their intentions to come again and again (or not). Even the number and nature of offences, correlated with tourists from certain regions, can be seen. As well as foundations, cooperation programs, buildings and relationships built. This is how prejudices break down and stereotypes are revised. This is how people, groups and nations develop in relations of openness and friendliness. Tourism is people's diplomacy in action, as it teaches trust, breaking the vicious circle: ignorance – fear – distrust – poverty – fear – ignorance, in fact, acting as a conflict-generating spiral of deconstruction of individuals and communities.

Among the features of the modern interaction of the educational and tourist spheres, one can single out the activity of their influence and participation in the implementation – the growth of both real and symbolic capitals at different levels of the life of social systems. Tourism, like education, can unite the country by broadcasting humanitarian universal values of stable development through the disclosure of the symbolism of the subject-natural environment, behavioural stylistics in the interactions of the modern multicultural social space.

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