

УДК 140.8:379.85:005.44:167.1(045)

L. S. YERMAK

PHILOSOPHY OF ENGAGEMENT AS A PHILOSOPHY OF PEACE: TOURISM ASPECT IN SOLVING GLOBAL PROBLEMS

The article considers the problem of preserving peace on the Earth and the philosophy of engagement as a philosophy of peace which can be a new practical philosophy for solving all the global challenges. Tourism can be perceived as one of means of coherent engagement among social objects because it extends the communication channels between different social environments in our contemporary globalized world. As a result of the communicative engagement a relationship of trust, solidarity and mutual understanding between people of different ethnicities, cultures and societies can be established. The challenges facing tourism education are based on the need for training such professionals for the tourism industry who would contribute to the preservation of peace on the Earth.

Key words: *philosophy of peace, communicative engagement, tourism education.*

There is a series of global issues and events in today's world that necessitate a new level of engagement and global responsibility in our actions. The world is faced with violence and tyranny, terrorism and wars, economic fraud and corruption in government, environmental challenges and the spread of disease. This list is incomplete.

The source of any violence is in people's minds which determine their behavior. For centuries the idea of that exactly fighting as violence is an universal source of any stability and all sustainable development was implanted: the firmer and stronger a winner, the more stable and stronger world. On account of this illusion, humanity pays with its life, health, countless financial cost and irreplaceable spiritual losses.

Despite the fact that governments worldwide and many international organizations have taken steps to promote peace on Earth, we still require a fundamental change in our outlook. Only a philosophy of engagement has the power to do this.

Issues of humans' engagement have been considered by philosophers and researchers throughout time. Jean-Paul Sartre asserted that the human being is 'condemned to be free', and, as such, they are necessarily responsible for their actions (1943). With freedom, human beings always have a choice: evil or good, war or peace, violence or non-violence.

The study for the causes of violence and distinguishing its forms within the perspective of psychoanalysis has been made by Sigmund Freud (1923) and Erich Fromm (1941). Features of violence in different societies have been studied by Karl Popper (1945) and Friedrich Hayek (1944). Methods of non-violent actions in economic and political spheres were developed by G. Sharp (1993). The conditions of transition from violence to non-violence can be found in works of Konrad Lorenz (1994).

It is very interesting to read about a theory of non-violence in works of Iyezuyitov, a Russian scientist. In his book *The Philosophy of Engagement:*

Theory and Practice, Professor Iyezuitov emphasizes that all disputable issues can be solved without violence (2003). His philosophy of engagement is derived from the fact that the real world is essentially 'binary' but not 'monistic' and, as such, involves a 'binary' interaction of its inherent principles. The world can therefore be said to involve a 'binary' interaction involving the intercomplementary, mutual enrichment and partial intertransition of one principle with another. As a result, the function of each principle is greatly enhanced.

Following this approach, each principle, involving all common and important tasks, maintains its 'face' and best satisfies its own interests and needs. Surely, such a task is basic to the preservation of lasting peace on Earth.

This struggle is a separate and extreme kind of engagement between polar forces. As a universal and common source of developing real phenomena, it is hopeless because any winner in a fight turns out to be a temporary victor, while the loser continues to do everything to become what can only be called a temporary winner. This process is accompanied by violence that results in death and suffering that itself continues indefinitely. All violence gives rise to violence. This is an endless process that destroys humanity inside.

The philosophy of engagement, however, contains within it the potential of its creative power. It does not involve struggle as violence, but rather involves the engagement of even the most polar principles; a process which simultaneously becomes the foundation of stability while creating sustainable development for both principles and the phenomenon formed by them.

If people of a variety of specialties take an idea of engagement as crucial to their professional activities and their daily behavior, then in the foreseeable future the planet will be able to see a real and lasting peace which is vital for everyone.

The fact of engagement with any negative phenomenon does not mean its accepting and agreeing with it. The engagement in this case involves the confrontation to this negative thing and simultaneously mutual searching for something interesting that for methods and forms of expression can be much more varied and more effective than fighting as violence or a head-on collision of interests. Engagement is possible everywhere and in any time.

The peace is a natural condition and a lifestyle required every event, even the most negative, to actually exist. Total demand in being objectively smooths any contradictions if nobody deliberately aggravate them for the sake of anyone's relatively private interests. At first lasting peace, then the other issues.

The problem of preserving peace is urgent in Ukraine today. Ukraine is split along ethnic and linguistic principles, social status and political preferences, and, as analysts predict, there is not much time before the country will be disintegrated into several states - Eastern, Central and Western Ukraine. However, this scenario does not suit Ukrainians.

The situation in Ukraine in the absence of dialogue between the participants of resisting can completely get out of both the government and the opposition's control and have extremely tragic consequences not only for Ukrainians, but also for the world. So, other countries are very concerned about this.

In America they strongly condemn growth of violence in the streets of Kyiv and other Ukrainian cities and encourage all participants of conflict to

defuse the situation immediately and to refrain from violence. This is stated in the statement of the deputy spokesperson for the US Department of State Marie Harf, placed on the official website of this department (Voiceof Ukraine, 2014).

The UK is also concerned about the events in Ukraine and urges the Ukrainian leadership to demonstrate commitment to a peaceful settlement of the situation. This was stressed by David Lidington, currently a Minister of State at the Foreign Office, serving as Minister for Europe (Voiceof Ukraine, 2014).

Polish ex-president Aleksander Kwaśniewski in his interview with Polish media said that at first Ukrainians must settle among themselves, and then the EU – if necessary – is ready to help the negotiations (Voiceof Ukraine, 2014).

Clearly, the priority for Ukraine today is to preserve the peace which is a necessary condition for the dialogue and engagement in resolving disputes and regulating conflicts.

The situation in Ukraine can be considered a good example of the need to apply the philosophy of engagement as a philosophy of peace.

For a long time the causes of the conflict can be discussed, the nature of their impact can be identified and ways to overcome local and global crises can be looked for. However, the more important question should be the question of the prevention of these crises in the social space.

To prevent a number of social, economic and global crises and disasters, it is necessary to harmonize the practical relationship between individuals, between the society and the individual, and also between the different societies and between different groups of societies globally.

Tourism can serve one of means of such coherent engagement of social objects because it is not only a type of recreational activity, but also extends the communication channels between different social environments in contemporary globalization.

In essence, tourism is understood as the movement of large groups of people into the different socio-cultural and communicative environment. This intensive engagement and communication of different societies' representativeness speed the interaction of value systems of individuals and social groups, improve their engagement language and understanding, facilitate capabilities of greater coordination of their actions in different spheres of life – economic, political, environmental, cultural.

Permanent stay of a large contingent of people from developed countries who bring with them considerable sums of money into developing countries creates a large number of jobs in the tourism industry and related sectors, draws together economic standards of living in these countries. Thanks to tourism activities, significant costs are invested into environmental protection and cultural development, protection of historical monuments and traditional crafts in the suitable regions in many countries. Studying the needs and interests of each other, travelers and host produce a basis for a deeper understanding and social engagement. As a result, significant regional political unions can be formed.

Thus, the increase in the movement of large groups of people into the different socio-cultural space is one of the most important trends of the modern world development. This trend essentially transforms the nature of modern society.

An important aspect of the engagement of socio-cultural systems is a tourism communication. While communication, an exchange of value-ideological preferences and orientations, understanding, re-interpretation of values of others through their own experience take place. As a result of the communicative engagement between people, a relationship of trust, solidarity and mutual understanding between people of different ethnicities, cultures and societies are established, and they gradually extend to relations between ethnic groups, cultures, societies as a whole. Communication relationships based on mutual understanding, dialogue and spirituality are established between tourists, travel agencies and representatives of the local culture and society, and also within tourist groups. Through this, a sense of unity of humanity, not abstract but immediate, is developing in a tourist's soul.

Thus, tourism is one of the most effective means to harmonize the relationship between people and to prevent global crises and disasters.

It should be noted that the most important documents for tourism adopted by the WTO or with its participation, guide the tourists to such contacts that facilitate real communication based on mutual understanding and mutual trust. They are the Manila Declaration on World Tourism (1980), Acapulco Documents (1982), the Charter of Tourism (1985), the Hague Declaration of Tourism (1989), the Montreal Declaration (1996), the Global Code of Ethics for Tourism (1999) and others. These documents emphasize the need of tourists' tolerant forms of communication with the population of the destination country and also the population with tourists arrived. An important objective of tourism is considered to achieve a higher level of respect and trust among all nations.

The challenges facing tourism education are based on the need for training such professionals for the tourism industry who would contribute to the preservation of peace on the Earth.

In the presence of global issues and threats to the very existence of humanity, we have not other way for the survival of mankind, except a way of understanding and adopting common humanistic values. It should be noted that education is a powerful tool of cultural, professional and ethical enrichment of the individual along this way. The individual has to learn not only for the sake of knowledge or work but for the sake of life in society (Boyko, 2011).

Learning for life in society means to gain knowledge about other people, understand their needs, learn to respect their abilities. People do not live in isolation but in engaging with the environment and dealing with different community groups. Opposites and conflicts that arise in communication can be overcome if persons having their needs and interests (individual, group, class, ethnic, religious, racial) are able to see and understand the same needs of other people and groups. One should not live near others but together with others. So, the educational institutions should educate people in the spirit of cooperation, tolerance, equality and solidarity, in the spirit of engagement. Education must help each person understand that every human is a part of the world community which is common to all who dwells on the Earth.

In its global sense, the function of education should not be limited only to training specialists, able to increase the economic efficiency of the society. If

educational institutions are considered as cultural institutions, their mission is to introduce a human to this culture and help him/her become a representative of the cultural elite of the society.

This is especially important for the future professionals of tourism industry, because they should be representatives of the culture of their own country in order to professionally represent their people and its unique culture to international visitors. Culture of the country and its regions, some cities and towns that are considered as a cultural heritage or nature reserves should be taught as a compulsory subject at all levels of tourism education.

Unfortunately, in tourism education, especially in Ukraine, the studies of local lore objects have not taken their rightful place (Levytska, 2004). It is clear that an employee of tourism cannot be an expert in all the Earth, but it is very necessary to have a specialization in separate regions of a concrete continent or a country. Tourism routes must include visiting places that could give the most complete picture of the complex characteristics of spiritual, intellectual and emotional features of the people of the country which has become a tourist destination. These routes have to introduce not only the various types of art but also the way of life, the basic rules of human being, value systems, traditions and beliefs of the people.

At the same time, 'tourism activities should be conducted in harmony with the attributes and traditions of the host regions and countries and in respect for their laws, practices and customs' (Global Code of Ethics for Tourism, 1999).

To make tourists behave in such a way as the most important documents for tourism required, professionals of tourism industry should provide visitors by information about the customs, laws and culture of the country which they are preparing to visit in advance. Students of tourism specialties must study both the culture of the native country and the culture of other nations to have such specific information.

The representatives of governments and private groups from 77 countries and territories gathered for the World Tourism Leaders' Meeting on the Social Impact of Tourism and committed themselves 'to undertake education, information and communication services to sensitize visitors to the culture and behavioral expectations of host communities' (Manila Declaration on the Social Impact of Tourism, 1997).

In turn, 'the host communities, on the one hand, and local professionals, on the other, should acquaint themselves with and respect the tourists who visit them and find out about their lifestyles, tastes and expectations; the education and training imparted to professionals contribute to a hospitable welcome' (Global Code of Ethics for Tourism, 1999).

Thus, cultural contact is an unavoidable element of tourism.

DeKadt noted how 'is important to recognize the characteristic appearance of tourism compared to all other industrial developments. Tourism generates wealth not exporting a product to its customers, but importing customers to consume the product on the spot.' (1979). International tourism is a carrier of not only economic but also social changes resulting from contact between cultures, different traditions and lifestyles. These social changes can be positive due to high-qualified professional engagement of all shareholders in tourism activities.

On the one hand, holidays and travel can provide the contribution to personal enrichment, through the discovery of new places, cultures and civiliza-

tions, by meeting people across educational or generation divides. On the other, tourism operators wish to contribute to the improvement of human relationships, both through their high level of personal culture and their professional activity (Montreal Declaration, 1996).

In result, tourism is really becoming a vehicle for social cohesion of people and contributing to the preservation of peace on the Earth.

References

1. Boyko O. P. Culture of Leisure in society of risk : monograph / O. P. Boyko. – Sumy : UABS National Bank of Ukraine, 2011. – 285 p.
2. DeKadt E. Tourism: Passport to Development? Perspectives on the Social and Cultural Effects in Developing Countries / E. DeKadt. – London : Oxford University Press. – 1979.
3. Freud Sigmund Schlomo / The Ego and the Id, 1923 / The Standard Edition of the Complete Psychological Works of Sigmund Freud. Vol. XIX The Ego and the Id and Other Works (1923–1925) / 24 volumes, London : Hogarth Press and the Institute of Psycho-Analysis, 1953–1974.
4. Fromm E. S. Escape from Freedom / Fromm Erich Seligmann – UK : Farrar & Rinehart, 1941. – 257 p.
5. Global Code of Ethics for Tourism, 1999.
6. Hayek Friedrich The Road to Serfdom / Hayek Friedrich. – UK : Routledge Press, 1944. – 266 p.
7. Iyezuyitov A. N. Philosophy of Engagement. Theory and Practice / A. N. Iyezuyitov. – Sankt-Petersburg, 2003. – 384 p.
8. Levytska O. Ethics of Tourism / O. I. Levytska // Philosophy of tourism: a textbook / O. Levytska, V. Pazenok, V. Fedorchenko, Ya. Lubiviy and others. – Kyiv : Condor, 2004. – P. 66–79.
9. Lorenz K. Z. Aggression (so-called “evil”) / Lorenz Konrad Zacharias. – Moscow : Progress : Universe, 1994. – 243 p.
10. Lubiviy Ya. V. Tourist activity as a factor in global synergy of cultures / Ya. V. Lubiviy, V. S. Pazenok, V. K. Fedorchenko and others // Philosophy of tourism : a manual. – Kyiv : Condor, 2004. – P. 108–123.
11. Manila Declaration on the Social Impact of Tourism, 1997.
12. Montreal Declaration, 1996.
13. Popper Sir Karl Raimund The Open Society and Its Enemies / Popper Sir Karl Raimund. – UK : Routledge Press, 1945. – Vol. 1, Vol. 2, 5.
14. Sartre J.-P. Being and Nothingness / Sartre Jean-Paul. – Philosophical Library, 1956. – 638 p.
15. Sharp G. From Dictatorship to Democracy / Sharp Gene. – Albert Einstein Institution, 1993. – 72 p.
16. Itsenko O. Aggravation of confrontation in Ukraine: the reaction abroad [Electronic recourse] / Itsenko Olga // Voice of Ukraine. – Mode of access: <http://golosukraine.com/>.

Стаття надійшла до редакції 18.01.2015.

Єрмак Л. С. Філософія взаємодії як філософія миру: туристичний аспект у вирішенні глобальних проблем

У статті розкрито туристичний аспект філософії взаємодії як філософії миру.

Ключові слова: *філософія миру, комунікативна взаємодія, туристична освіта.*

Єрмак Л. С. Философия взаимодействия как философия мира: туристический аспект в решении глобальных проблем

В статье раскрывается туристический аспект философии взаимодействия как философии мира.

Ключевые слова: *философия мира, коммуникационное взаимодействие, туристическое образование.*