

Postmodern Society and Tourism

Mauro Dujmović, Aljoša Vitasović
Juraj Dobrila University of Pula, Pula, Croatia

The purpose of this paper is to indicate that in today's circumstances of time and space compression, diversification of the tourism product, and diversity and multiplicity of tourist experiences, it is necessary to move away from the traditional typologically rigid and narrow theoretical framework towards more flexible conceptualisations. The paper brings a theoretical overview of theorists who have been meritorious for such a shift of opinion and associated with the emergence of the postmodern thought in the contemporary tourism theory. The abandonment of tourist typologies, the shift of attention towards the existential authenticity, and the admittance that tourism is a multisensory and physical experience bear witness to the recent theoretical shift in the study of the tourist experience which stresses the importance of the individual and his/her role in the tourist industry. New forms of tourism have been emerging, which have the potential to replace or at least change the already existing forms and fundamental tourism structures. A new type of tourism demand has significantly changed the nature of tourism offer. The alterations in the tourism offer and demand and the mere nature of the tourism product are usually associated with the concept of the post-tourist. By focusing on the effects of increasing mobilities of people and objects and new ways of sensing a touristic world, this work is a contribution to new directions in tourism analysis providing an account of various tourists' performances that help to constitute tourist destinations.

Keywords: tourism, post-tourist, postmodern tourism, tourism experience, consumption

Introduction

Tourism emerged as the aftermath of the Industrial Revolution and processes of industrialisation, urbanisation, and technical and technological developments of society, which have been evolving since the beginning of the 19th century. In that process, tourism has grown up into the prevalent social phenomenon and a new way of consumer behaviour of mankind changing the face and nature of the planet, its people, and their mutual relationships. Through democratisation of travel and leisure, tourism has become a branch of economy with serious social and political implications. In the past century, tourism acquired global dimensions and has grown up into a real industry of holidays, leisure, and a search for high-quality experiences. The phenomenon of contemporary tourism includes different types and sorts of holidays, means of transport, destinations, and activities, which, depending on the context of time, gain or lose popularity. On one hand and owing to its dynamics, tourism offers new and exciting destinations, new arrangements, and new ways of travel, while on the other, it requires new organisational forms, new resources, and new strategies of development.

Mauro Dujmović, Ph.D., assistant professor, Faculty of Economics and Tourism, Interdisciplinary Studies Department, Juraj Dobrila University of Pula. Email: mdujmov@unipu.hr

Aljoša Vitasović, Ph.D., assistant professor, Faculty of Economics and Tourism, Interdisciplinary Studies Department, Juraj Dobrila University of Pula.

In the past, the study of tourism was saturated with economic and quantitative features of the tourism phenomenon which, apart from the quantitative rise expressed in high numeric values, did not care much about its content (Jadrešić, 2001). Tourism was described as a phenomenon taking place far away from home, and at the symbolic level, it represented an escape from boring everyday existence and a quest for self-fulfilment (Graburn, 1989; MacCannell, 1976; Smith, 1989; Turner & Ash, 1975). Tourists were described as passive and uncreative subjects who consumed products, services, and experiences offered by the tourism industry (MacCannell, 1976; Urry, 1990). This, the so-called functionalist paradigm, permeated tourism theory and research and it has been held responsible for the creation of tourist typologies (Cohen, 1972; 1979; Smith, 1989), whose main purpose was the categorisation and classification of tourists on the basis of some of their traits, motivations, activities, and experiences while travelling.

However, tourism has experienced many transformations in time and space parallel with many social changes that have appeared during the shift from the modern to the postmodern culture. Today's circumstances of time and space compression, diversification of the tourism product, complex socio-cultural changes within the patterns of tourist behaviour, and diversity and multiplicity of tourist experiences require a shift away from the typologically rigid and narrow modernist theoretical framework towards more flexible conceptualisations (Wearing, Stevenson, & Young, 2010). The abandonment of tourist typologies, taking into consideration the fact that tourists are not passive consumers, the shift of attention towards the existential authenticity, and the admittance that tourism is a multisensory and physical experience bear witness to the recent theoretical turn in the study of the tourist experience, which stresses the importance of the individual and his/her role in the tourist industry. Such a shift of opinion has been closely linked with the emergence of the postmodern thought (Franklin, 2003; Uriely, 2005).

The tourism market has been expanding and tourists have become more demanding and lickerish and there has been an increase in the creation of new tourist services that put an emphasis on emotions and experience (Richards, 2001). Therefore, the development of the tourism industry should be regarded in the context of the development of new forms of tourist consumption and the convergence between the patterns of consumption, leisure, and tourism. Such a theoretical shift in late modernity or postmodernity contributes to the greater appreciation of the individualised and subjective nature of the tourist experience, accepting tourism as a source of meaning around which numerous individual lives have been structured (Wearing et al., 2010). The culture of tourism has been constantly evolving and the development of tourism has been influencing the change of dynamics of cultures in which it exists (Craik, 1997).

The main purpose of this paper is to challenge a fundamental attribute of tourism in established theories of tourism according to which tourists seek a breach with the familiar every day. It will be argued that tourism has ceased to be a temporary and unusual state of existence in a world otherwise organised by life at home and life at work. More than that, for many people and in many destinations, tourism has become more dominant in the organisation of everyday life. The appeal and logic of tourism has expanded into more forms of social life, more spaces of contemporary cultures, and more time in our daily, weekly, and annual calendar. By focusing on the effects of increasing mobilities of people and objects and new ways of sensing a touristic world, this work is a contribution to new directions in tourism analysis providing an account of various tourists' performances that help to constitute tourist destinations.

Postmodern Tourism

Today, we bear witness to changes in economic, political, social, and cultural forms typical for modernity or if nothing else, it is evident that these forms have been in a state of change. New culture has emerged which researchers like Crook, Pakulski, and Waters (1992) have defined as post-culture. Modern cultures characterised by mass production, mass consumers, huge cities, material and technical advancement, differentiation, urbanisation, industrialisation, rationalisation, standardised production, centralisation, and bureaucratisation are on the decline and flexibility, diversity, dedifferentiation, mobility, communication, decentralisation, and internationalisation are on the rise (Lash & Urry, 1994).

In the context of tourism, it means that new forms of tourism have been emerging, which have the potential to replace or at least change the already existing forms and fundamental tourism structures. Mowforth and Munt (1998) described occurred changes in the field of tourism in several different levels. Firstly, the Fordist production model has been turned into post-Fordist model. Secondly, modern has changed to postmodern. Thirdly, the change has occurred from readily packed tourism towards individual and flexible tourism.

Lash and Urry (1994) and Shaw and Williams (2004) argued that a significant change has taken place within contemporary societies, involving a shift from organised to disorganised capitalism or from Fordism to post-Fordism, that is, a shift from mass consumption to more individuated patterns of consumption. These changes have been characterised by Poon (1993) as involving the shift from old tourism, which involved packaging and standardisation, to new tourism, which is segmented, flexible, and customised (see Table 1).

Table 1

Post-Fordism and Tourism

Post-Fordist consumption	Tourist example
Consumers increasingly dominant and producers have to be much more consumer-oriented	Rejection of certain forms of mass tourism (holiday camp and cheaper packaged holidays) and increased diversity of preferences
Greater volatility of consumer preferences	Fewer repeat visits and the proliferation of alternative sights and attractions
Increased market segmentation	The multiplication of types of holiday and visitor attractions based on lifestyle research
The growth of a consumer's movement	Much more information provided about alternative holidays and attractions through the media
The development of many new products, each of which has a shorter life	The rapid turnover of tourist sites and experiences because of fashion changes
Increased preferences expressed for non-mass forms of production/consumption	The growth of green tourism and of forms of refreshment and accommodation which are individually tailored to the consumer (such as country house hotels)
Consumption as less and less functional and increasingly aestheticised	The de-differentiation of tourism from leisure, culture, retailing, education, sport, and hobbies

Note. Source: Lash and Urry (1994).

The number of overnight stays and the profit of a destination have ceased to be the main criteria and more emphasis has been given to the quality, diversity, and particularities of the tourism offer. Consumers have numerous choices and possibilities, and often undertake seemingly incompatible activities simultaneously in order to capitalise on this array of opportunities. A new type of tourism demand has significantly changed the nature of tourism offer. The alterations in the tourism offer and demand and the mere nature of the tourism product are usually associated with the concept of the post-tourist.

The concept of the post-tourist had developed in response to consumer attitudes and preferences in the postmodern era. The term seems to have been coined by Feifer (1985) and has been used subsequently by Urry (1990; 2002), Rojek (1997), Munt (1994), Ritzer (1998), and others. Post-tourists are familiar with new technology and are especially responsive to media. Urry (1990; 2002) and Walsh (1992) described how many postmodern consumers receive much of their travel knowledge through media representations. They cited Feifer (1985) who described the post-tourist as the one who does not even have to leave the house in order to view the typical objects of the tourist gaze. The simulated tourist experience is brought into their living rooms through television, travel shows, internet sites, and software programmes.

Post-tourists have very different views and expectations from more conventional or traditional tourists. According to some views, postmodern tourists represent the opposite to mass tourists. They tend to gain authentic experiences by venturing away from mass tourist sites (Black, 2000; Munt, 1994). In this context, Munt (1994) wrote about ego-tourists who search for a certain style of travel that reflects their pursuit of "alternative" and thus enhances their cultural capital. For Munt (1994), post-tourists are mainly middle-class people to whom oppositional travel is a cultural asset and who want to make a clear distinction between themselves and traditional, modern, and mass tourists. Status-seeking tourists want to establish social differentiations and make a clear distinction between them and the ones representing the class fractions below. This might be one reason why people tend to travel to more and more exotic destinations in search for the exotic "other", where the authenticity is assumed to be found. Kontogeorgopoulos (2003) claimed that achieving authenticity is the ultimate goal and meeting the locals, who signify the authentic, is the core of it.

However, there are authors like Urry (1990; 2002), Rojek (1997), and Ritzer (1998), to name but a few, who reveal the other side of the coin and state that people who live in the postmodern world dominated by simulations want simulated experiences also when travelling. For them, tourism has become playful, that is, they know that tourism is a game or series of games with multiple texts and no single, authentic tourist experience. Post-tourists accept multiple interpretations of history and culture, and do not see the need to differentiate between high and low culture, embracing contemporary culture, popular culture (e.g., pop music, theme parks) as much as traditional cultures. They do not always make a distinction between reality and fiction, due to the growth in simulated experiences, virtual reality, and the creation of fantasy experience. Post-tourists are aware of the fact that culture is often contrived and inauthentic and have no trouble to embrace inauthentic experiences and hyper-real attractions (e.g., theme parks, leisure centres, or shopping malls). Ritzer (1998), for example, stated that tourism in general has been McDisneyized to some extent and that tourists want their experiences to be as McDonaldized as their day-to-day lives. Rojek (1993) thought that the post-tourist is aware that the tourist experience is commodified, the post-tourist is not interested in the pursuit of self-improvement through travel, and he accepts that the representations of the tourist site are as important as the site itself. Rojek (1993) also suggested four kinds of tourist attractions attracting post-tourists, namely, blackspots (sites of atrocity, such as graves, war zones, or accident sites), heritage sites (not always authentic in their interpretation of the past and offer glorified or entertaining versions of history), literary landscapes (real and fictional places, famous because they feature in an author's work), and theme parks (combining all aspects of global culture, new technology, and media).

Smith (2005) talked of the new leisure tourists seeking escapism, entertainment, and fun. Levels of disposable income are relatively high, but time is generally short. The new leisure tourists differ significantly from traditional visitors, as there is no pretension of being interested in local societies and cultures, instead,

simulated environments are preferred. In spite of the fact that comfort and security are sought, the tourism experience should afford an element of excitement and thrill usually in the safe confines of a hotel, resort, or themed attraction.

In line with all herein mentioned, it is evident that the term "postmodern tourism" was utilized with regard to a variety of developments, including the emergence of alternatives to the conventional mass tourism and the growing quest for simulated and theme-oriented tourism attractions. Although the postmodern debate could be often understood and described as confusing and fruitless and the task to determine who is a postmodern tourist might seem impossible and in spite of the inconsistency in the usage of the term "postmodern tourism", it is still possible to point towards two main developments associated with the postmodern era: the "simulational" and the "other" postmodern tourism (Munt, 1994; Uriely, 2005). The former is focused around "hyperreal" experience and refers to simulated theme parks and other contrived attractions as typical postmodern environments (Baudrillard, 1996; Featherstone, 1991; Lash & Urry, 1994; Urry, 1990). The latter emphasises the growing appeal of concepts, such as alternative, real, ecological, and responsible tourism. Tourism, when connected to these concepts, is seen as the opposite to conventional tourism (Munt, 1994; Urry, 1990).

It seems as though the distinction between the "simulational" and the "other" dimensions of postmodern tourism follows the polarity noted among the earlier, modernist theories of modern tourism. While the "simulational" postmodern tourism follows Boorstin's (1964) notion of "pseudo-events", the "other" postmodern tourism follows MacCannell's (1973) argument regarding the quest for authenticity. However, unlike the earlier notions of modern tourism, the "simulational" and the "other" dimensions of postmodern tourism do not derive from two clashing schools of thought challenging each other. On the contrary, some of the herein already mentioned significant theorists of postmodern tourism include both the "simulational" and the "other" dimensions in their descriptions of postmodern tourism (e.g., Urry, 1990; Uriely, 1997).

There is clearly a considerable difference between the profiles and motivations of different types of tourists. Tourist profiles are never fixed or static, and people may choose to be a cultural tourist at one time for example and a post-tourist or new leisure tourist at another. It is clear that post-tourism is characterized by highly diversified patterns of interests and activities and is dominated by consumers who are short of time but keen to engage in as many activities as possible in order to maximise their precious leisure experience. Their high disposable incomes allow them to take more and more holidays and to be more demanding in their tastes.

Postmodern tourism is characterized by the multiplicity of tourist motivations, experiences, and environments. In this respect, the notion of a diverse and plural realm of postmodern tourism goes one step beyond Cohen's (1979) proposition regarding the variety of tourist experiences. While Cohen proclaimed that different people perform different tourist activities, Feifer (1985) characterized the "post-tourist" by his/her enjoyment of moving across the different types of tourist experiences. Such conceptualizations which emphasize the multiplicity and flexibility of postmodern tourist experiences react against the tendency of modernist theories to view societies as totalities (Uriely, 1997).

In the contemporary world, tourism plays an interesting role. The whole phenomenon is based on consumption although the product itself is immaterial. The development of differentiated products and services has become unavoidable in tourism as well as the creation of experiences in all tourism products. Tourists are no longer passive consumers, but they actively participate in the process of creation of the tourist experience. Increased market saturation, educated and conscious consumers, with higher income and more free time have determined the viability of those who offer services in the tourism industry. Bauman (2003) described tourism

by stating that it is a substitute to genuine needs, the real, which cannot be reached. Therefore, unlike Krippendorf (1986) and Rojek (1993) claimed, tourism can be seen to represent a larger scale of motivation than just escapism. Tourism is a practice which is more complex than the one concentrated on simple need satisfaction (Sharpley, 2002).

Dedifferentiation of Tourism

Early conceptualizations of the tourist experience emphasize its distinctiveness from everyday life. For example, Cohen (1979) described tourism as a quest for novelty and a temporary reversal of everyday activities. Similarly, Smith (1977) saw the tourist as a person who visits a place away from home for the purpose of experiencing change. The differentiation between everyday life and tourist experience was also highlighted by MacCannell (1973), who argued that tourism is a modern form of the religious quest for authenticity in which process authentic experiences are believed to be available only to those people who try to break the bonds of their everyday experiences and by Turner and Ash (1975) who suggested that the temporary distance of tourists from their regular environments allows them to suspend the power of norms and values that govern their daily lives.

The notion of the tourist experience as disparate from the routine of everyday life has been challenged since the 1990s by scholars who introduced the perspective of postmodern tourism (Lash & Urry, 1994; Munt, 1994; Urry, 1990). Traditionally, people have always travelled outside their places of permanent residence in order to participate in tourism, and today, this is still valid. Such relocation is not only physical, but it also includes a change of social and cultural environment. However, today, we bear witness to the emergence and proliferation of new tourism destinations and attractions, which point to the fact that tourism destinations are true examples of dedifferentiated tourism spaces. The point is that the modern era was characterised by the process of differentiation and the postmodern era is characterised by the process of dedifferentiation, which includes blurring the boundaries between everyday life and tourist activities. Consequently, it has become difficult to avoid tourism places and people come across tourist attractions even within the framework of their everyday lives and daily activities (Franklin, 2003). In this context, Lash and Urry (1994) conceptualized the decreasing distinctions between everyday life and tourist experiences as “the end of tourism”. Specifically, they argued that experiences that were once confined to tourism, including the enjoyment of gazing at distant sights and the pleasure of engaging in aspects of other cultures, are currently accessible in various contexts of everyday life. In the era of mass media, for instance, attractions can be enjoyed via video and virtual reality displays within the comforts of one’s home. Similarly, the proliferation of simulated environments might bring together multiple sites and sights from around the world in one’s nearby theme park or shopping mall. Accordingly, many tourist-related experiences are currently reachable without the necessity for travel to separate destinations. Consequently, Lash and Urry (1994) indicated a process through which people become tourists most of the time, whether they are taking a vacation or conducting daily activities.

The most evident example of such postmodernisation of a tourist destination is the development of urban tourism, in which process, the difference between a tourist destination and a workplace or a place of residence has been lost and people have a chance to be tourists in their own cities as places in which social and cultural activities have been intertwined. There are numerous activities we would like to perform during our leisure time which coincide with tourist activities and take place at places we mutually share with tourists in a destination. The whole tourism infrastructure in a destination and its resources like bars, pubs, museums,

galleries, local theme parks, sports facilities, cycling routes, natural scenery, etc., are completely available to members of the local community. It is evident that the boundary between tourism, leisure, and everyday life has been blurred and become dim.

Furthermore, Munt (1994), when talking about the de-differentiation between tourism and the routine of everyday life, argued that tourism is everything and everything is tourism and mentioned the growing tendency to combine a variety of activities, such as adventure trekking, climbing, skiing, and mountain biking with tourism. Besides the emergence and proliferation of ecological, archeological, anthropological, and scientific types of tourism, Munt (1994) also suggested that the separation of occupational professionalism and the consumption of tourism are beginning to blur. In this context, he described the growth of outdoor training programs designed for managers as an example of the incorporation of tourism practices in the work and professional domain. Ryan (2002) pointed towards the invasion of leisure and recreation-related aspects into the workplace of software-based industries, including gymnasias, spas, showers, and skateboard spaces. In another study, Ryan and Birks (2000) addressed the inclination of business tourists to combine tourism pursuits, such as seeing friends and relatives, attending sport events, or taking a holiday, during their work-related trips. Similarly, the interaction between work and tourism is extensively introduced in recent studies that focus on situations in which work-related and tourist-oriented activities are combined (Pizam, Uriely, & Reichel, 2000; Uriely, 2001; Uriely & Reichel, 2000). In this context, a typology of tourists who combine work and tourist pursuits during their excursion is developed (Uriely, 2001). Based on the meanings that these tourists assign to their experiences, four categories are depicted on a continuum from the most work-oriented to the most tourist-oriented: "touring professional workers", who are mainly oriented towards work-related purposes and engage in tourist-oriented activities only as a by-product of their excursion; "migrant tourism workers", who travel in order "to make a living" and "have fun" at the same time; "non-institutionalized working-tourists", who engage in work while travelling in order to finance a prolonged trip; and "working-holiday tourists", who perceive their work engagement as recreational that is part of their tourist activities. In line with these orientations, members of the two former types of tourists are referred to as "travelling workers", and members of the latter two are referred to as "working tourists" (Uriely, 2001).

Franklin (2003) argued that the former conceptual framework of tourism taking place away from home provides a limited cartographic concept of tourism mobilities. It is true that tourism is separated from normal life by the long distances people often travel in order to be tourists and that tourist places themselves are separated from workday places not only by their remoteness but also in their possession of those special touristic qualities that everyday places lack. However, it turns out that today in a great many places rendered touristic, objects of tourism such as food and tastes and ethnicities flow backwards into the origins of western tourism, profoundly changing them through fusions, multiculturalism, and cultural collisions. Cultures do not exist discretely within their own secluded spaces, they travel and flow (Lury, 1997). We do not have to travel to other cultures, they travel to us in multiple forms, through objects themselves, through media and advertising, through television images, internet and print media, through foods, aromas, and technologies contributing to the collapse of the distinction between tourism and everyday life. It is a consequence of the so-called "global cosmopolitanism" (Lury, 1997), that is, the interest for other cultures and giving prominence to transnational relationships, organisations, and cooperation, which contributes to the development and creation of hybrid and heterogeneous identities and mentalities leading to the enrichment of the domicile culture and the development of multiculturalism.

Sharpley (2002) thought that tourist experience does not start or end with a physical departure and return home. Difference and multi-ethnicity of big cities in the world in combination with cultural variety of restaurants, bars, shops, and shopping centers speak in favour of the fact that people consciously or unconsciously spend the majority of their time as tourists.

In this chapter, we have pointed to the idea of dedifferentiation in tourism and the changing nature of the tourist experience characterised by the blurring and collapse of the difference between tourism and everyday life. However, taking into consideration the fact that tourism is irrevocably tied with travelling and that travel is a crucial component of the contemporary culture of tourism to such extent that practically there is no tourism without a certain form of travel, in the next chapter, we will prove that a holiday may not necessarily be dramatically different from life at home, but it could be seen to be a spectacular manifestation and extension of activities and practices from everyday life.

Serious Leisure

In recent years, it has been evident that a great deal of tourism demand has abandoned traditional sources, forms, and rules of tourist behaviour and that it has been searching for new forms and contents of tourism recreation. More and more people have been taking part in tourism activities as a consequence of different social and economic factors and changes in social attitudes, availability of leisure time, and business expenses, influencing the emergence of new segments of demand for special interest tourism. Flexible working hours, four-day working week, increased levels of disposable income, and more leisure time influence the purchase of experiences achieved through leisure time and recreation and not through the possession of commodities.

Rojek (1995) argued that people construct their own identities and choose who they really want to be through leisure time activities. With the rise of postmodernism, leisure has become the dominant factor in the determination of our identities and we become what we really are by the way in which we choose to conduct our leisure. Work has become a means of financing our leisure activities and leisure time has become our main life goal and something that gives sense to our lives. Therefore, there are many tourist agencies at the market today providing diverse and creative programmes. This is especially true for the so-called themed vacations or hobby vacations linked with the conduction of favourite hobbies while on vacation. The most popular themed vacations include sports (skiing, tennis, diving, horse riding, golf, etc.), the acquisition of new knowledge and skills (language learning, dancing, painting, etc.), involvement in some special activities (hunting, fishing, trekking, etc.), and other new and exciting experiences (see Table 2).

Table 2

Some of the Relationships That Exist Between Special-Interests at Home and Particular Kinds of Holiday

Interest	Leisure	Tourism
Yoga	Yoga class	Yoga retreat
Painting	Watercolours	Landscape painting course
Art	Visiting galleries	Visiting galleries
Cooking	Dinner parties	Baking course
Reading	Reading group	Pilgrimage to literary place
Dance/music	Clubbing	Clubbing holiday
Language learning	Formal classes	Immersion course/home stay
Wine	Wine making	Vineyard tours

Note. Source: Hannam and Knox (2010).

In some of these cases, the activity engaged in on holiday will provide an experience very much like that at home, but in all cases, there is a direct relationship between behaviour at home prior to the holiday, holiday conduct, and then behaviour at home again following the end of holiday. The holiday is a spectacular manifestation of knowledge and practice from everyday life. Many forms of creative tourism, such as painting or cooking, allow the tourist to develop a new relationship with some aspects of their special interest, perhaps enabling deeper insights and a greater sense of participation and communion (Richards & Wilson, 2007).

Going on a holiday in order to be directly involved in an activity is called serious leisure, providing that the quest for new knowledge and skills is continuous and permanent. Stebbins (2007) has written extensively about leisure pursuits that encourage serious-minded devotees to engage in particular forms of tourism. The relations between serious leisure and tourism are about the processes of identity creation and an extension of home-based leisure patterns so that the holiday becomes not so much a break in activity as a short period of increased accumulation of cultural capital. Leisure behaviour is seen by Stebbins (2007) as a career-like pursuit, which is lifelong and is about collecting experiences as well as about performance of identity and the construction of a biography. True hobbyists are motivated by intensive and permanent interest that lasts for years and not only during a few weeks spent on a vacation.

Bourdieu's (1984) account of the gathering of cultural capital by the new middle classes has provided some interesting conceptual material for those working within tourist studies. The idea of cultural capital is that individuals gather experiences, knowledge, and stories over the course of a lifetime and that this accumulated matter has an exchange value within particular social groups. The holding of particular knowledge or the experiencing of particular places allows people to present themselves to their social peers as credible members of their social group, as people of distinction. While notions of cultural capital apply most obviously to middle-class social groupings, it seems to us that very similar processes relate to the patterns of conspicuous consumption of other groups including mass tourists. Building a tourist biography in Prague, Rome, New York, Barcelona, or Krakow, incorporating the Sistine Chapel, the Louvre, and the Guggenheim is similar to a lifetime spent in visiting Faliraki, Ibiza, Kavos, and similar destinations of the so-called clubbing tourism. Experiencing the tourism products of those places functions as a marker of social distinction within the social groups of mass tourists.

There is a blurring here between the everyday and the holiday in that large sections of youth communities remove themselves temporarily from home and reconvene as a community in a location in the let's say Mediterranean to continue and intensify the activities they partake of together at home. Quotidian domestic practices and experiences can be seen to be preparing individual holidaymakers for the experiences of a clubbing holiday at another destination that is not necessarily terribly different, other than in terms of location, to a weekend night out at home. Indeed, the similarities to home are far more striking than the differences, raising questions about the extent to which two weeks in any of these resorts might realistically count as an escape from anything at all.

The last two chapters have demonstrated that relationships between everyday life and tourism are complex. It is clear that everyday life and tourism are not two separate realms of practice and that each is implicated in the other. The way in which people decide to spend their holidays and the places they decide to travel to are the expressions of their individual identity. While on holidays, tourists choose the activities in line with their personal intensive and permanent interests and therefore they do not represent anything new,

but an extension of home-based leisure patterns. In this sense, a holiday is not necessarily dramatically different from life at home, but it could be seen to be a manifestation of the everyday or every week practices, activities, or hobbies taken up in a far away destination and seen as the opportunity to acquire and extend one's own cultural capital.

Conclusion

The contemporary world is in a state of flux. It is a world of motion and complex inner connections. A myriad of processes operating on a global scale constantly cuts across national boundaries integrating different cultures. It is also a world of mixtures of cultural flows, respectively, of capital, people, commodities, images, and ideologies.

In the context of tourism, it means that the mass tourism of cheap package tours, which characterised escape from the modern economy of Fordist industrial production, has given way to tourism based on the consumption of a broad palette of sights, attractions, and above all, experiences. The paradigm has shifted from the modern notion of mass tourism to the postmodern notion of lifestyle experience tourism.

Tourism has become highly diverse: a miscellany of different interests involving visits to sacred, informative, broadening, beautiful, uplifting, or simply different sites. As Urry (2002) has argued, people are tourists most of the time whether they are literally mobile or only experience simulated mobility through the incredible fluidity of multiple signs and electronic images. We are all tourists now, there is no escape. Tourism feeds and is fed by memory, and the experiences of tourism generate an extension of daily life practices for both tourist and host. Post-tourism in this manner contests traditional notions of tourist experience offering more than physical travel. It is implicated in the society of the commodity and the society of the spectacle, and is a social and cultural construct, which is subject to a constant flux of production, consumption, reproduction, representation, commodification, and transformation (Rojek & Urry, 2000).

The major cities and resort areas of the world are now in competition with each other for tourists, the convention and conference trade, and even to attract other companies to invest or relocate in their city. Consequently, much of our everyday lives are spent doing what tourists do, alongside tourists and in what we might call a touristic manner. Owing to the greater speed, mobility, and extent of the circulation of people, cultures, and objects, the distinction between the world of work, home life, and the world of tourism became blurred (Franklin, 2003; Franklin & Crang, 2001; Inglis, 2000; Rojek & Urry, 2000). Much of contemporary life is organised in a touristic manner, and its fluidity, mobility, spectacle, and leisure orientation have created a life far more like tourism and travel than the static industrial villages and towns that preceded them.

The complexity of the tourism product and its development process require more in-depth study of the tourism industry from a socio-cultural perspective and, therefore, rethinking the modern approach, which has been mainly based on traditional management and marketing theories with an emphasis on economic transactions and exchange and customer satisfaction.

In conclusion, we may say that the reinvention of tourism is the major challenge to today's tourism theory and practice, in which process the market intelligence, innovation, and proximity to the consumer have become new imperatives of the contemporary tourism. On the horizon of the postmodern society, a new age of tourism is dawning: a new age of tourism for new age people.

References

- Baudrillard, J. (1996). Disneyworld company. *Parisian Newspaper Liberation*. Retrieved from <http://www.uta.edu/english/apt/collab/rexts/disneyworld.html>
- Bauman, Z. (2003). *Liquid love: On the frailty of human bonds*. Cambridge: Polity Press.
- Black, P. (2000). Sex and travel: Making the links. In S. Clift, & S. Carter (Eds.), *Tourism and sex: Culture, commerce, and coercion* (pp. 250-264). London and New York: Pinter.
- Boorstin, D. J. (1964). *The image: A guide to pseudo-events in America*. New York, NY: Harper & Row.
- Bourdieu, P. (1984). *Distinction: A social critique of judgement of taste*. London: Routledge and Kegan Paul.
- Cohen, E. (1972). Towards a sociology of international tourism. *Social Research: An International Quarterly*, 39(1), 164-182.
- Cohen, E. (1979). A phenomenology of tourist experiences. *Sociology*, 13(2), 179-201.
- Craik, J. (1997). The culture of tourism. In C. Rojek, & J. Urry (Eds.), *Touring cultures: Transformations of travel and theory*. London: Routledge.
- Crook, S., Pakulski, J., & Waters, M. (1992). *Postmodernization: Changes in advanced society*. London: Sage Publications.
- Featherstone, M. (1991). *Consumer culture and postmodernism*. London: Sage Publications.
- Feifer, M. (1985). *Going places*. London: Macmillan.
- Franklin, A. (2003). *Tourism: An introduction*. London: Sage Publications.
- Franklin, A., & Crang, M. (2001). The trouble with tourism and travel theory. *Tourist Studies*, 1(1), 5-22.
- Graburn, N. (1989). Tourism: The sacred journey. In V. L. Smith (Ed.), *Hosts and guests: The anthropology of tourism* (pp. 21-36). Oxford: Blackwell.
- Hannam, K., & Knox, D. (2010). *Understanding tourism: A critical introduction*. London: Sage Publications.
- Inglis, F. (2000). *The delicious history of the holiday*. London: Routledge.
- Jadrešić, V. (2001). *Turizam u interdisciplinarnoj teoriji i primjeni*. Zagreb: Školska Knjiga.
- Kontogeorgopoulos, N. (2003). Keeping up with the Joneses: Tourists, travellers, and the quest for cultural authenticity in Southern Thailand. *Tourist Studies*, 3(2), 171-203.
- Krippendorff, J. (1986). *Putujuće čovječanstvo*. Zagreb: Sveučilišna Naknada Liber.
- Lash, S., & Urry, J. (1994). *Economies of signs and space*. London: Sage Publications.
- Lury, C. (1997). The objects of travel. In C. Rojek, & J. Urry (Eds.), *Touring cultures*. London: Routledge.
- MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American Journal of Sociology*, 79(3), 589-603.
- MacCannell, D. (1976). *The tourist: A new theory of the leisure class* (1st ed.). New York, NY: Schocken Books.
- Mowforth, M., & Munt, I. (1998). *Tourism and sustainability: New tourism in the third world*. London: Routledge.
- Munt, I. (1994). The "other" postmodern tourism: Culture, travel, and the new middle classes. *Theory, Culture, and Society*, 11(3), 101-123.
- Pizam, A., Uriely, N., & Reichel, A. (2000). The intensity of tourist-host social relationship and its effect on satisfaction and change of attitudes: The case of working tourists in Israel. *Tourism Management*, 21(4), 395-406.
- Poon, A. (1993). *Tourism, technology, and competitive strategies*. Wallingford: CAB International.
- Richards, G. (2001). The development of cultural tourism in Europe. In G. Richards (Ed.), *Cultural attractions and European tourism* (pp. 3-30). Oxon: CABI Publishing.
- Richards, G., & Wilson, J. (2007). *Tourism, creativity, and development*. London: Routledge.
- Ritzer, G. (1998). *The McDonaldization thesis: Explorations and extensions*. London: Sage Publications.
- Rojek, C. (1993). *Ways of escape: Modern transformations in leisure and travel*. London: Macmillan.
- Rojek, C. (1995). *Decentering leisure: Rethinking leisure theory*. London: Sage Publications.
- Rojek, C. (1997). *Indexing, dragging, and the social construction of tourist sights*. In C. Rojek, & J. Urry (Ed.), *Touring cultures: Transformations of travel and theory* (pp. 52-74). London: Routledge.
- Rojek, C., & Urry, J. (2000). *Touring cultures: Transformations of travel and theory*. London: Routledge.
- Ryan, C. (2002). Stages, gazes, and constructions of tourism. In C. Ryan (Ed.), *The tourist experience*. London: Continuum.
- Ryan, C., & Birks, S. (2000). Passengers at Hamilton airport. Unpublished report for Hamilton International Airport. In Uriely, N. (2005). The tourist experience: Conceptual developments. *Annals of Tourism Research*, 32(1), 199-216.
- Sharpley, R. (2002). *The tourist business: An introduction*. Sunderland: Business Education Publishers, Ltd..
- Shaw, G., & Williams, A. M. (2004). *Tourism and tourism spaces*. London: Sage Publications.

- Smith, M. K. (2005). New leisure tourism: Fantasy futures. In D. Buhalis, & C. Costa (Eds.), *New tourism consumers, products, and industry: Present and future issues* (pp. 220-227). Oxford: Butterworth-Heinemann.
- Smith, V. L. (Ed.). (1977). *Hosts and guests: The anthropology of tourism* (1st ed.). Philadelphia: University of Pennsylvania Press.
- Smith, V. L. (Ed.). (1989). *Hosts and guests: The anthropology of tourism* (2nd ed.). Philadelphia: University of Pennsylvania Press.
- Stebbins, R. A. (2007). *Serious leisure: A perspective for our time*. New Jersey, NJ: Transaction Publishers.
- Turner, L., & Ash, J. (1975). *The golden hordes: International tourism and the pleasure periphery*. London: Constable.
- Uriely, N. (1997). Theories of modern and postmodern tourism. *Annals of Tourism Research*, 24(4), 982-985.
- Uriely, N. (2001). "Travelling workers" and "working tourists": Variations across the interaction between work and tourism. *International Journal of Tourism Research*, 3(1), 1-8.
- Uriely, N. (2005). The tourist experience: Conceptual developments. *Annals of Tourism Research*, 32(1), 199-216.
- Uriely, N., & Reichel, A. (2000). Working tourists in Israel and their attitudes toward hosts. *Annals of Tourism Research*, 27(2), 267-284.
- Urry, J. (1990). *The tourist gaze: Leisure and travel in contemporary societies* (1st ed.). London: Sage Publications.
- Urry, J. (2002). *The tourist gaze* (2nd ed.). London: Sage Publications.
- Walsh, K. (1992). *The representation of the past: Museums and heritage in the post-modern world*. London: Routledge.
- Wearing, S., Stevenson, D., & Young, T. (2010). *Tourist cultures: Identity, place, and the traveller*. London: Sage Publications.