

УДК

## ЕТИЧНІ АСПЕКТИ ТУРИСТИЧНОГО БІЗНЕСУ

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Життя людини проходить в постійній взаємодії, спілкуванні з іншими людьми. Для того, щоб контакти не зумовлювали конфліктів, не порушували соціальної рівноваги, щоб повсякденне спілкування було гармонійним, приємним і корисним, з давніх давен виробились правила етикету. Основна суспільна функція етикету – регуляція людської поведінки та міжлюдських стосунків. Ділові стосунки мають свої особливості в залежності від сфер використання. Саме тому необхідним є детальне вивчення кожного окремого сегменту ділового етикету.

Етикет туристичного бізнесу – це загальноприйняті правила соціальної поведінки у сфері туристичних відносин. Формування ділового етикету залежить від форми власності, характеру діяльності, загального стану суспільства та його соціальних пріоритетів.

У статті розглядаються два ключові онтологічні підходи до визначення поняття та природи цінностей. Згідно першого підходу, цінності розглядаються в об'єктивному вимірі: цінність – це ознака об'єкта, яка існує незалежно від того, чи визнає її людина чи ні; згідно другого – у суб'єктивному вимірі: цінність – це риса, яка приписується певному об'єкту людиною.

У туристичному бізнесі пропонується розглядати чотири ключові групи цінностей-цілей, на які повинні зважати особи, задіяні в обслуговуванні туристів, а саме: цінність особистості та її гідності, естетичні та рекреаційні цінності туристів, повага до історичних, культурних та релігійних цінностей, екологічні цінності. Значну увагу зосереджено на принципових етичних нормах, які слугують дороговказами у реалізації цінностей-цілей туристичного бізнесу.

*Ключові слова:* цінності, туристичний бізнес, етична норма.

*The Problems of value.* The notion of value is the most important category of the axiology, which deals with the ontological status of values, in other words, with the question of existence of values as well as the definition of the notion and explanation of their content. It deals with the justification first of all of the hierarchy of main values, which determine the final aims of human activities cognitive, esthetical, moral and material, including economical. To accept given values in the individual sense always outlines the sense of human life. To accept values as aims of action induces people, firstly, to frame the praxeological and moral standard of individual and collective conduct and secondly, enables evaluation of ways of action and behaviour as well as their results paying special attention to the effectiveness of accepted values – aims.

For our deliberations we accept two ontological positions. The first one claims that a value is a feature (ownership) to which a given thing or a state of things is entitled, regardless whether a man recognises the existing ownership. This kind of reasoning supposes that the value exists objectively. According to the expounded view features, state and characteristics of nature exist objectively, and alike, material achievements created by men as part of culture and civilisation, which we recognise as existing objective values being a part of so-called legacy of

culture and of civilisation. However, this kind of achievements unlike the achievements of nature, were created at one time and are being created in our times according to the understood subjectively cultural values.

The second ontological position assumes that values are being created by man as a thinking subject, who discovers (gets to know) the objectively existing values and creates new ones following the philosophical, ethical, cognitive and religious preferences of his own admission. Producing subjectively existing (in the human consciousness) values, he is governed by conscious, cognitive, esthetical or economical needs. Incidentally, the notion of the economical value described by Adam Smith was formulated by him with the idea of preferential treatments in the human material needs. The value of a man as a person took form according to the humanistic preferential treatments, philosophical and ethical. The nature value was born in the situation of threat of its achievements and also by the need of its protection brought about by people and thanks to that, the ecological preferential treatment was formed.

In the conclusion we can confirm that we accept the ontological pluralism, which maintains that values exist in the objective sense (the nature values, the values of the achievements of culture and of civilisation) as well as in the subjective sense (the values are created by individuals). The ontological pluralism understood in this way induces to accept the axiological pluralism which supposes the acceptance, discovery and understanding of the values created by different cultures as well as the existing values of nature in all the continents.

The axiological pluralism is, to use this term, accepted mainly in silence in the activities of the tourism business since the managers and probably the majority of tourists have no knowledge of the axiology problems. However, it may seem, everybody accepts the humanistic and ecological preferential treatments. It is possible to confirm that the axiological pluralism is the basis of the modern tourism. Nobody today puts a doubt on the conviction that the nature achievements are values. Even the agnostics approve the values of sanctity, which is "attributed" to the achievements of the monotheistic religions.

*The project of four values – aims for the tourist business.* Paying attention to the humanistic preferential treatments developed in ethics by Socrates, later in the modern philosophical anthropology and actually in the neotomistic philosophy, we put on top of the recommended values the most important one: the value of human beings and their dignity, on the second place in the meaning of the functional aim for the activities of the tourist business, we suggest the shaping of the cognitive, esthetical and recreational values among tourists-persons. The third value – aim is the respect of cultural achievements (The values existing objectively) as well as the subjective values being created by people, which generated the achievements of culture and of civilisation as well as the respect of religious achievements and values. Because of the general acceptance of ecological preferential treatments we suggest the admission of the fourth value – aim, that is the acceptance and respect of all the nature achievements existing on the earth and recognising them as the cultural values.

The mentioned values – aims oblige to accept the functional aims and the means of their realisation by the tourism managers for whom the leading value – aim is the profit. For without the existence and realisation of the previously mentioned values, the tourist business has no *raison d'être*. The consistent fulfilment of the above mentioned values by the suitably functional aims and means of realisation in the longer term, builds the prestige of the touristic enterprise as well as the success on the touristic services market, since the clients – tourists who accept the above mentioned preferential treatments will always use the well directed axiological enterprises and recommend them to others.

*The philosophical and ethical grounds for the values – aims.* The recognition and the reception of a person's value and his or hers dignity arises from the philosophical interpretation

that every human being is an autonomous existence in the substantial (biological) sense which does not reduce itself to other existences – human but also of natural; while in the psychological sense every person has the feeling of dignity which expresses itself in the desire to remain free in the choice of the aim and the ways of living as well as the choice of the objective and subjective values. We thus explain the second value (the shaping of the cognitive, esthetical and recreational values) : every person has two potencies - for the spiritual and the physical development, that is, in different degrees which depend on so-called predispositions, the possessed cultural competences, on his or hers physical condition, such person desires to fulfil these two potencies up to the end of his or hers psychological and physical possibilities. The empirical confirmation of this point of view is the ever increasing participation of the retired people in tourism, who, being elderly desire to develop in them the spiritual potency through discovering and experiencing the cultural and natural values as well as maintain as long as possible and even continue to develop the physical potency.

Because of the humanistic and ecological preferential treatments people have accepted the axiological pluralism. They come to know such preferential treatments as well as different values thanks to the school education, mass media and also thanks to tourist information and education which shapes the cognitive competences enabling discovery of diverse cultural values and shapes the positive cognitive and emotional attitude of tourists towards the objective nature values and cultural values.

MacCannel maintains that “the assimilation of the tourist landscape” is done earlier, before the tourist gets to know it with his own eyes, since he gets to know different landscapes earlier from folders, pictures, postcards and nowadays he gets to know the landscapes via internet. A tourist perceives a natural landscape through the “internalization based on postcards and guides”[4, s. 34]. Ritter thinks that the discovery of landscapes lies in “the disinterested contemplation” which expresses the tourist’s esthetical attitude [5, s.122]. It can be said that the disinterestedness of such examination which does not leave place for the thought that the landscape should be used in somehow self-interested way, fulfils the “ancient” idea of Kant about the disinterestedness of cognitive and esthetical experiences.

Some philosophers expressed themselves on the subject of the ecological and humanistic preferential treatments towards the value of a landscape. Simmel wrote that the human glance – separating and putting together sectioned elements into separate units – processes it (the nature) into the individuality of a given landscape [6, s. 201]. According to our division of values it can be said that what a glance divides (landscape’s elements) is the objective value, when it processes it, that is joins the elements into a defined whole (of landscape), then the glance creates the subjective value of the landscape seen by the individual [1, s.97]. It is a well known fact that Adorno has formulated the notion of “the cultural landscape” which appears only when the subject-tourist recognises its objectively existing elements treated nevertheless from the point of view of our esthetical subjective values, or, taken in wider terms, cultural values including religious ones. For example, the landscapes of Holy Land where Christ was making pilgrimage, for the Christians have a sacred value, although there are no more any material objects left nowadays as the “traces” of the Prophet.

*The principal ethical norms indicating how to realise the values - aims of the tourist business.* The suggested four principal values – aims for the tourist business in the situation where they are accepted by the enterprises’ owners, managers and tourists as well, when they are realised – contribute by taking a stronger hold, create defined relations among persons, between the employees themselves as well as between the employees and the tourists. These relations must not only be regulated by the organization norms included in the work rules and civil agreement between the clients – tourists and the tourist enterprise, but ,above all, by the

ethical norms. Such norms are presented in details in the World Code of Ethics for tourism [7, s. 205].

We think however, that it is better to formulate, as it is in use in all the ethical doctrines, the principal norms which will indicate how to act what ethical attitude to take in every active situation working in the tourist business and also how should behave clients – tourists. The principal norms that we propose are not put in the hierarchical order (as the values – aims), that is, we treat them equally, since for the values – aims realisation, they have, so to speak, “equal” meaning.

1) The prudence norm (announced in the Greek ethics as a virtue *phronesis*) recommends that every rational person before taking a decision about any operation, considers carefully whether the projected enterprises will not cause, after their realisation, damages to the health, to the family and to the society. If such negative results appear, it is a duty of a rational person to abandon the projected operations. Aristotle wrote that “The prudence is the virtue of thought, thanks to it we are capable to give good advise (practical advise) in the matters of good and evil”. He was recommending instruction and application of this virtue to “the governing only” (that is to say politicians) [2, s. 124].

In that way the prudence norm recommends that the proprietors and managers of the tourist business, considered as rational people, who guide other people’s conduct, to think over or plan their operation, bigger or smaller, carefully as not to harm the principal values – aims that is, persons – tourists, whatever the cultural and nature values can be. When they expect arrival of damages, the ethical duty is to abandon the planned and already taken up operations (if they were taken up, it means that in projecting such operation they lacked the prudence norm).

2) The norm recommending the tourist firm and its employees to act as “trustworthy guardians” towards the tourists, that means providing them with disinterested help in every situation – saving their health, assuring them in danger, assuring them with a full protection and help in every trouble. The clients pay for the tourist services, but the protectiveness is disinterested – if it is clearly rendered and even with excess, it is always rewarded by the clients under different forms of ethical praise, but also under the form of disinterested material prizes which should always be accepted.

The norm of a trustworthy guardian as a “chief ethical model” was claimed in his independent ethics by Kotarbiński who wrote that every person in possession of an ethical conscience differentiating goodness from evil is capable and wishes to be such guardian according to the human possibilities, which he or she overrates sometimes since he or she desires to show everybody who needs help without even asking for it, a disinterested aid [3, s. 205].

3) The norm recommending the respect of a person’s value and his or hers dignity obliges to the subjective treatment of every tourist, that means, the approval of the liberty of choice of a value as well as recognition and making it easy to realise a desire of realisation of the two above mentioned potencies of a human being putting oneself in the tourist firm’s client’s situation.

4) The norm recommending the recognition that the protection of a person’s – client’s health is a professional and ethical obligation of the firm. So, this norm obliges to provide the services backing up health as a value desired by every man – by means of appropriate recreational operations.

5) The norm recommending the respect of cultural value, the achievements of civilisation and those of nature – obliges, according to the prudence virtue, to refrain from any operations which could harm the existence of values and achievements. If some cultural values are directed against a human being’s value, it is necessary to undertake a discussion with their with

the idea of disclosure of anti-humanistic themes and never manifest the intention of destroying values or their censuring.

As it is generally known, the functional and economical aim of an enterprise participating in the free market is to acquire a benefit. In the case of tourist enterprises the benefit comes from the rendered services. For the attained benefit to be approved ethically and not only fiscally by employees and clients of the enterprise, the firm and its employees and the proprietors should consequently realise the recommended values – aims and the ethical norms. Then every tourist firm will acquire an axiologically understood recognition not only on the market place, but also in the society.

The tourist firms using the new technological transports, the computerised systems of reservation and tourist information, the world network of hotels and travel agencies, the food organisations, recreations and culture, personal finance organisations, need to engage ethical and highly qualified employees.

The specificity of work in this trade as well as the obligations put in front of tourist employees and their right execution, demand the raising of qualifications, professional improvements, especially in the range of humanistic and ethical content.

Therefore the tourism is subject to a wide competitiveness because, as confirms J. Urry, nearly every place in the world is a potential tourist object. Therefore the tourism development should not be limited exclusively by economical dimensions because the tourist economy should not be examined separately from cultural, ethical and political changes [8, s. 71].

1. *Adarno T.W.* Teoria estetyczna, Warszawa 1994.
2. *Arystoteles*, *Polityka*, *Dzieła wszystkie*, T.6 Warszawa 2001.
3. *Kotarbiński T.* Jak powstała etyka niezależna z wzorcem naczelnym społecznego opiekuna?, w: *Pisma etyczne*, Kraków 1987.
4. *MacCannel D.* Turysta. Nowa teoria klasy próżniaczej, Warszawa 2002.
5. *Ritter J.*, *Krajobraz. O postawie etycznej w nowym społeczeństwie*, w: *Szkoła Rittera. Studia z filozofii niemieckiej*, T.2., red. *Czerniak S., Rolewski J.*, Toruń 1996.
6. *Simmel G.* Filozofia krajobrazu, w: *Most i drzwi. Wybór esejów*, Warszawa 2007.
7. *Światowy Kodeks Etyki dla turystyki* (polskie wydanie – Kraków 2003), w: *Alejsiak W., Marciniak T.* Międzynarodowe organizacje turystyczne, Kraków 2004.
8. *Urry J.* *Spojrzenie turysty*, Warszawa 2007.

#### ETHIC ASPECTS OF TOURISM BUSINESS

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In human activity an important role is addressed to values which create particular behaviour in tourism business as well.

In the article an attention has been paid to four such values- values which create the development of tourism industry. These are: the value of a human being, cognitive esthetic and recreational values and respect for both culture and nature.

Realisation of the above values depends on fundamental esthetic norms in tourism business, such as prudence norm, „a supportive guard” norm towards tourists on the side of tourism agency, tourist respect norm and culture respect norm. Tourism agencies which create and follow the above values in accordance with established norms need to hire the right staff.

*Key words:* tourism business, values-objectives, ethic norms

*Стаття надійшла до редколегії 21.02.2008*

*Прийнята до друку 22.06.2008*