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SPATIAL MODEL OF INTERNATIONAL TOURISM AND TOURISTS' ORIGINAL MOTIVES

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Abstract

Properties of geographical space essentially important for international tourism, such as length and discreteness, are analyzed. Apperception of geographical space in usual environment and its effect on tourist's original motives are described. Original motives for tourism, in particular, those of escaping, comfort, contrast and aesthetics are substantiated. Finally, upon consideration of spatial specificities of land surface and tourist-driving original motives, a conceptual model of formation and distribution of international tourism flows in geographical space is developed. The ontological-anthropologic substantiation of tarrying in usual environment and original motives for

tourism has also been presented. The latter grounded on M. Heidegger's philosophy and was an attempt to understand how Human Being exists as tourist.

Keywords: international tourism; geographical space; usual environment; tourism motives; spatial model; tourist and human being.

Анотація

У статті проаналізовано такі принципово важливі для міжнародного туризму властивості географічного простору, як протяжність і дискретність. Описано сприйняття географічного простору в звичному середовищі та його вплив на вихідні мотиви туриста. Обґрунтовуються споконвічні мотиви туризму, зокрема мотиви втечі, комфорту, контрасту та естетики. Насамкінець, з урахуванням просторової специфіки земної поверхні та реальних мотивів туризму, розроблено концептуальну модель формування та розподілу міжнародних туристичних потоків у географічному просторі. Представлено онтологічно-антропологічне обґрунтування перебування у звичному середовищі та оригінальні мотиви туризму. Останнє базувалося на філософії М. Хайдеггера і було спробою зрозуміти, як існує Людина як турист.

Ключові слова: міжнародний туризм; географічний простір; звичне середовище; мотиви туризму; просторова модель; турист і людина.

Statement of the problem. Since tourist is nobody else but a Human Being, all answers to questions of why and what for he travels and what he encounters at the start of his way and how he overcomes the anxiety of it should be sought for in human existence. However, the usual environment that appears as region, as well as the travel appearing as the move outside such environment's limits take place only in geographical space. With this two-fold approach it should be managed to develop a conceptual model of formation and distribution of international tourism flows in geographical space which shall also be valid if domestic tourism is considered.

Analysis of recent research and publications. Geographical space in this study is understood as a portion of space with its inherent length and discreteness, the one that was conceptually developed by American geographers, in particular, Richard Hartshorne (1958), who emphasized on territorial differentiation as a mosaic of landscapes on earth's surface. The portion of geographical space within tourist's usual environment was theoretically

described by Hagerstrand's spatial-temporal prism, while his statistical theory of movements was applied to help explain distribution of tourism flows to neighboring countries [6]. The Pavlov's doctrine of dynamic stereotype (1951) and the Lippmann's idea of stereotype (1922) were used for better understanding of apperception of usual environment. The circumstances of tourist's positive emotions while he is outside his usual environment and his stereotypes do not work refer to the motive of physiological and psychological comfort as first two levels of the Maslow's Hierarchy of Needs [17].

Beside these fundamental works, some newest studies in geography of tourism were helpful in the present research. In particular, the one by Williams, S. (2009) dedicated to geographical issues in the theory and practice of tourism was used in the analysis of the tourism motivations. As was noted by Shaw and Williams (2004), many motivation theories ground on the concept of "need", as originally conceived by Maslow (1954). This is evident from some early studies of motivation (e.g., Compton, 1979; Dann, 1981) where notions of need to temporarily escape the routine situations of home, workplace and familiarity of their physical and social environments were placed at the heart of understanding of tourism motivation. Compton (1979) suggested that tourists might seek opportunities to relax; to enhance kinship or other social relations; to experience novelty and be entertained; to indulge regressive forms of behavior; and to engage in forms of self-discovery. These conceptualisations implicate that tourist motivations are formed around combinations of stimuli which, on the one hand, encourage tourist behavior (push factors) and, on the other, attract tourists to particular destinations or forms of activity (pull factors). One of the most interesting expositions of tourist motivation as a form of escape to particular destination where his activity might be different from that in his usual environment is Graburn's (1983) explanation of tourist "inversions" – shifts in behavior patterns away from a standard and towards temporary opposition. This can manifest itself in the course of long rest (as opposed to work) in the form of enormous consumption of food, inadequate purchases of drinks and consumer goods; relaxation in dress codes through varying states of nudity; and, what is most important from the point of view of geography, relocation to contrasting places, climates or environments. Graburn suggested several different headings or "dimensions" under which tourist behavioral inversions occurred, including environment, lifestyle, formality and health [23].

Theoretical provisions and conceptual model of formation and distribution of international tourism flows in geographical space were the result of statistical analysis of

inbound and outbound flows in more than 100 countries in the course of three marker years: 1999, 2004 and 2008. These materials are now a match for a monograph and were not included in the present article.

Formulation of the objectives of the article (statement of the task). The present work therefore aimed at the establishment of international tourism's key properties of geographical space; substantiation of original motives for tourism; as result, explanation how tourism flows begin in the usual environment and are distributed outside it. To understand how Human Being exists as tourist, it is necessary to develop an ontological-anthropologic substantiation of tarrying in usual environment and original motives for tourism, in particular, on the ground of M. Heidegger's philosophy.

Summary of the main research material.

Properties of geographical space and its apperception in the context of tourism. Development of the model of international tourism flows' formation and distribution within geographical space grounds on its (space) understanding as being part of the expanse that covers geographical environment. It should be in the first place established which properties of space are generally important for tourism. With that, one should remember that space is inseparable from time, and these both form a spatial-temporal continuum with such universal properties as duration and irreversibility (with regard to time), length and simultaneous continuity, and discreteness (with regard to space).

When tourism as a form of population's travel is considered, such space's properties as length and discreteness appear to play the most essential role. Length makes tourists cover distances, whereas discreteness manifests itself in spatial heterogeneity. Tourism in conditions of homogeneous space is senseless, for wherever a tourist traveled, he would be surrounded by one and the same things. That is, heterogeneity brings sense to travels as well as preconditions their direction.

Certain relationship traced between such tourism-important characteristics of geographical space as length and heterogeneity can be expressed as follows: the bigger is the area of the territory, the more diverse will be its landscapes. This is explained by both occasional and deterministic factors. Significant expanse of the territory from the north to the south and availability of huge spaces lead to clear manifestation of latitudinal zonality and landscape diversity, while the same expanse along the latitude shows climatic variations from oceanic to continental. The dependence between availability of different reliefs and water

areas, on the one side, and the area of the territory, on the other, has probabilistic nature. Similarly, the diversity of ethnic cultures will be more often found in bigger countries rather than small.

Apperception of geographical space, that is, the space's conscious perception is unexceptionally important for understanding of the base of tourism, since tourist here stands out as key figure. Despite the objectivity of this category, geographical space in individual's conscious perception of the world shall echo through the prism of his/her acquired life experience. For example, the child's space is small and limited to the space of his/her room, home and garden; his/her experience and idea of space do not usually extend the limits of these territories. The child borrows the idea of space's other elements predominantly from adults and parents. The child's space is delimited into «his own» conventional, customary and habitual one where he/she is «at home», and «alien» space which is opposite to the former and appears to be a strange, uncomfortable territory not organized for his/her living. The adult's space is limited to his/her life experience acquired through different times of living. With age, such experience undergoes changes and accumulates. Individual's ideas of «own» and «alien» spaces alters, as well as those of space expansion. The first may extend to the limits of settlement resided by an individual, while the second may exist right beyond the limits of «own» space [12].

Usual environment is a proper analogue of «own space» in tourism. It is a basic concept in this area of knowledge, since each tourist should go beyond its limits. In the first turn, usual environment covers the portion of geographical space associated with place of residence and its direct surroundings. Such interpretation results from psychological perception of this space as everyday (routine) one. Individual's everydayness has diurnal rhythm connected with his sedentary life and presupposes that he sleeps at home. Proceeding from the above, the spatial limits of usual environment can be expressed by Hagerstrand's spatial-temporal prism [6]. Thus, the usual environment will cover spatial-temporal prisms in people with common place of residence.

Sedentary life is rather schematized and monotonous. Being made to solve the same everyday problems and repeating each new day the same things, an individual in his spatial-temporal prism is therefore inclined to form stereotypes. In particular, U. Lippmann wrote: “one knows all ins and outs here, everything is familiar, normal and reliable..., and the one feels at home and regards himself to be an integral part of this world until perception of life does not contradict stereotypes” [15].

Such interpretation of stereotypes does not also contradict physiologists' findings, in particular, I.P. Pavlov's doctrine of the dynamic stereotype [19]. He emphasized that "routine life hides significant gaps" without which, by the way, there would be no tourism at all. Firstly, an individual is more and more seldom experiences emotions, since they, according I.Pavlov, appear when stereotypes are broken, while life without emotions becomes monotony. Secondly, regulating stimulus, the stereotypes continuously stir the same areas of brain cortex. Durable "grinding into one cell" results in said cell's temporary loss of capacity for excitement and leads to its suppression, while the individual feels distress.

Thus, the routine of customary environment forms stereotypes that significantly ease everydayness but expropriate emotions and contribute to occurrence and accumulation of tiredness. Unlike physical, restoration of individual's psychic powers is a hard process that demands specific forms and modes to help re-channel excitement from one block of nerve centers to another.

Original motives for tourism. To have new emotions and full psychological relaxation, an individual should "push the limits of stereotypes". Undoubtedly, the one should for this purpose quit the "ordered life", better still – quit the usual environment. This is how the **motive of escaping** is formed. And, according to world scientific studies, this motive is understood as need to temporarily escape from the routine situations of the usual environment [23].

At the same time, in situation when acquired stereotypes do not help and with no knowledge of what to expect and how to behave an individual would experience emotional stress. However, according to A. Ukhtomskiy's fair notice, it will not be a rule that "meeting" unexpected and unusual things would call nothing else than negative emotions. An individual, unless needs to adapt himself to unusual places and gain new stereotypes for the purpose of survival, will form positive expectations of meeting "surprises" of surrounding world [21]. Introduction of such positive mental set shall be easier when an individual understands that he/she would leave his/her "organized life" for only a short period of time, that is, the travel outside usual environment would be only a temporary trip and he/she would soon come back, which is peculiar for tourism.

To get all fears dispelled, the destinations should guarantee satisfaction of such people's needs (referred to by A. Maslow as basic) as physiological – the needs for food, water, shelter, etc, which in the case of tourism are provided by the service of hospitality;

safety and security, which are the feeling and the awareness of the necessity to be protected from physical and psychological danger that the surrounding environment may cause [17].

According to A. Maslow's hierarchy, the demand for satisfaction of basic needs forms in tourists a **motive of comfort**. Thus, the pyramid's first level represents physiological comfort that presupposes guaranteed accommodation and feeding. The motive of comfort in this context develops into economic factor which predetermines the capacity to realize a motive of escaping. This motive plays leading role in the formation of outbound tourism flows, and the "poverty" does not therefore assist to travel abroad. However, it is not sufficient to have money to be sure that the destination will provide for satisfaction of tourist's basic physiological needs. To satisfy tourist's needs, destination must have hotels, restaurants and other similar establishments. Thus, the motive of physiological comfort also serves as a factor of destination's choice, since mass tourist is bound to visit places with developed industry of hospitality.

Besides, the individual's motive of physiological comfort lies in the sense of thermal comfort that depends on climatic specificities. In usual environment, the climate as a factor of physiological comfort may strengthen or weaken the motive of escaping. For example, people living in Scandinavian countries where the weather throughout the year is predominantly uncomfortable, manifest over-motivation to travel abroad. At the same time, if an individual in his usual environment is compelled to live with frosts, heat of rainfalls, then he will be free in his choice of places with comfortable weather when traveling abroad. This is why the climate as a factor of physiological comfort will also serve as the element of attractiveness and influence upon distribution of tourism flows between destinations, that is, distribution in geographical space.

The motive of comfort on a second level of A. Maslow's hierarchy of needs (safety and security) takes shape of psychological comfort. As was previously established, an individual manifests emotions when stereotypes do not work. Thus, to make these emotions positive, the destination should appear as causing no anxiety, much less fear. It means that no concern about his/her life, health, dignity and property should arise during a tourist's trip.

Aspiration for **contrast** is yet another **motive** that effects on the formation and, in the first place, distribution of tourism flows. If we suppose that the whole geographical space is homogeneous (monotonous), then it will appear that wherever a tourist travels he would be surrounded by the same things that he/she sees at home. Thus, the motive of escaping will lose sense and the travel will be vain. If one appears in places similar to his/her usual

environment, the acquired stereotypes will be working and there will occur no re-channeling of excitement from one block of nerve centers to another. Such situation will not contribute to recreation and give no trigger for emotions. This is why a tourist cares where to travel; he/she is driven by the motive of contrast which naturally complements such basic concept of tourism as *usual environment*. Tourists wish for visiting places that differ from their usual environment and contrast (are exotic to) it, that is, they apprehend destinations in the first place due to their exoticism. In world scientific studies similar motive as “inversions” (shifts in behavior patterns away from a norm and towards a temporary opposite) is developed by Graburn [23].

Here we cannot but note that exoticism is predetermined by differences “from place to place”, and it therefore represents a derivative from heterogeneity of geographical space: the higher is the landscape diversity, the more often exotic destinations will occur. And, as was established above, heterogeneity of geographical space depends on its length: the bigger is the area of the territory, the more diverse will be its landscapes. Moreover, one would definitely predict that with bigger distance from tourist’s usual environment, the number of exotic destinations will increase. In particular, it is only according to the zone sequence law when moving 1° (111 km) from the equator to the poles, the temperature will decrease nearly 0,5°C in the northern hemisphere, and 0,7°C – in the southern. At the same time, the thesis “as we go forward the higher is the probability to meet exoticism” does not certainly mean that closely located destinations will resemble usual environment, since differences “from place to place” are as well influenced by random factors.

Social differences existing between different countries also form the motive of contrast and determine the distribution of international tourism flows, in the first place, in cognitive tourism. Such differences tend to increase with distance, too, and their spatial expanse can be demonstrated by way of Hagerstrand’s statistical theory of movement [6]. Following the aforesaid, one may assert that, with distance, the predominance in the social medium of one set of traditions and cultural values gradually gives way to another. Such situation is also affected by law of geographical determinism which associates local inhabitants’ cultural, life and economic traditions with geographical conditions of living.

To conclude, we shall emphasize that with distance from usual environment, the motive of contrast will announce itself louder and louder. This can be explained by deterministic factors (law of zonality and climate changes from oceanic to continental along the latitude), and the increase, with distance, of likeliness to meet forms of reliefs and water

territory, cultural-historic specificities of local inhabitants, etc, that differ from individual's usual environment.

The formation of international tourism flows, in particular, the choice of destination, irrespective of single tourism types, is also influenced by the **motive of aesthetics**. It lies in an individual's perception of aesthetic value of landscapes within both usual environment and destination. That is, its influence is two-fold, since on the one hand, the ugliness of landscapes in usual environment may strengthen the motive of escaping, which, by the way, may manifest itself in such demographic factor of tourism as urbanization. On the other hand, outside the limits of usual environment, the motive of aesthetics influences the choice of destination, for tourists prefer those with aesthetic landscapes.

Aesthetic approaches that base on bio-evolutional perception of landscape configuration [1] refer to such human emotions as apprehensiveness for life, enjoyment through the absence of danger and capability of satisfaction physiological needs, etc. That is, these feelings are somewhat common with the above motive of comfort which presupposes that the tourist shall be guaranteed to be able to satisfy his/her needs which A. Maslow refers to as original: physiological – needs for food, water, shelter, etc; and need for safety and security. The tourist is aware of these needs and demands their indispensable satisfaction, for example, through the purchase and consumption of the services of hospitality. The same needs are present within the motive of aesthetics, though in the pre-historic interpretation: they are forced out into the depth of the unconscious collective of the present-day individual, from where they emerge in the form of aesthetic feeling and are “satisfied” through the stay in places with “beautiful” landscapes.

Length of geographical space and tourism flows. Before this moment, we majorly considered such property of geographical space as heterogeneity, since the motive of contrast is associated with differences “from place to place”, and the motive of aesthetics – with landscape diversity. However, the formation and distribution of tourism flows in geographical space are also influenced by length, which is another space's property. Length here is distinctive for the fact that the usual environment and destinations have certain locations and there is some distance between them. Besides, the length of the state border as a zone of contact between the countries is also important in international tourism.

The effect of length of geographical space upon tourism manifests itself in the first place in the necessity to cover distances. Tourists' spatial movements are performed with the use of transport and are connected with money and time expenditures. This is why distance

becomes the factor that influences on the formation of tourism flows to this or that destination, in particular, the nearer is the destination, the more often it may be visited. This is what the distribution of tourism flows in geographical space depends on, which can be clearly seen when the structure of international tourism of this or that country is studied. In fact, the distance for both inbound and outbound tourism flows is not a determining but a limiting factor. The share of arrivals and departures does not directly depend on the distance between the countries but usually does not exceed the value of exponential function where distance is the function argument; in other words, it stands within the limits of self-delineated curvilinear trapezoid (see Fig. 1).

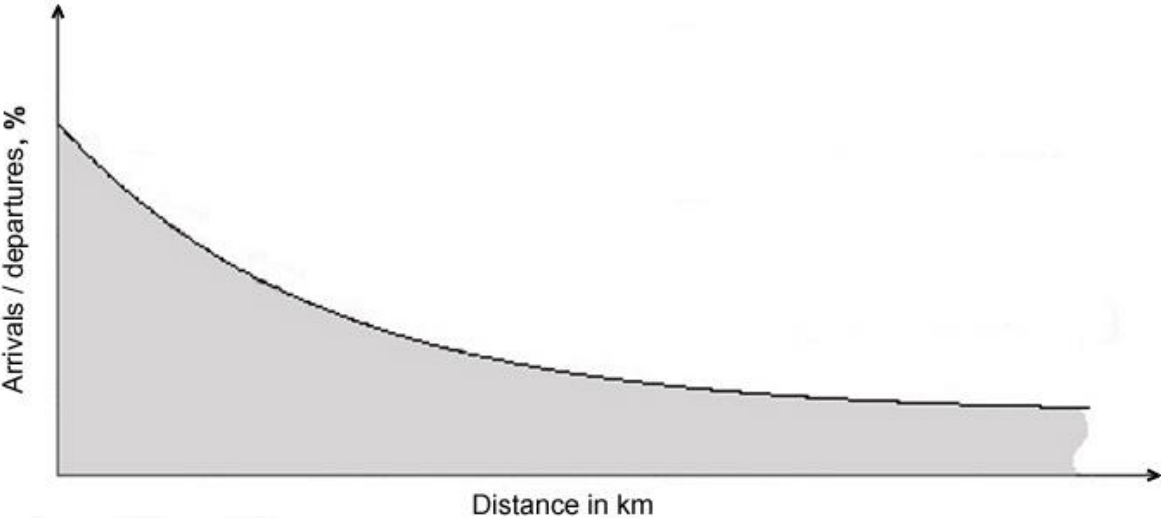


Fig. 1. Arrivals/departures shares in the structure of international tourism, and distances between the countries of tourists’ origins and destinations.

In cases with tourism flows to neighboring countries the factor of distance does not work, and this is why the length of geographical space is manifested through the length of common land border. The travels to neighboring countries often cover areas nearby the state border and have the character of “diffusion”. This is why, under otherwise equal conditions, the scope of tourists exchange between such countries are congruent with the length of common land border. This regularity is explained by the fact that tourism flows to neighbors may come within the Hagerstrand’s statistical theory of movements, according to which those inhabitants of home country who live closer to state border would have more often visit border regions of neighboring country [6].

Thus, such specific character of geographical space as its length effects on the formation and distribution of international tourism flows not only through distances between tourist's countries of origin and destination but also through length of common land border which in many cases determines the scope of tourists exchange between neighboring countries.

Results. Following the above-considered spatial characteristics of land surface and original tourists' motives, we can now develop a **conceptual model of formation and distribution of international tourism flows in geographical space** (see Fig. 2).

Taken as a basis, the fragment of planimetric map as a plain model of land surface does already manifest such geographical space's characteristic as **length**. In particular, the countries on a map occupy certain area and position; there is certain distance between the countries' borders; and neighboring countries have common border of certain length. Such geographical space's characteristic as **heterogeneity**, that is, differences "from place to place", is presented by a qualitatively colorful background that grades from the white to an almost black. Gradual transition of colors from the north to the south demonstrates performance of deterministic factors, in particular, the zonality law, as well as the increase, with distance, of differences "from place to place". At the same time, occasional factors, for example, spatial distribution of water areas or mountain massifs, form azonic areas.

Formation of tourism flows begins in the usual environment expressed on a model as daily spatial-temporal Hagerstrand's prism. The apperception of usual environment is reduced to formation of stereotypes that significantly unload everyday life but deaden people's emotions, and, through "grinding into one cell", add to occurrence and accumulation of mental fatigue. To avoid this, one needs to re-channel the excitement from one block of nerve centers to another, which will take place only when the "worn out" stereotypes are not active. The best thing to do this is to quit everyday life, in particular, leave beyond the limits of usual environment. It is in these conditions that the **motive of escaping** is being formed, which is inscribed on the model into spatial-temporal Hagerstrand's prism (see Fig. 2).

However, when stereotypes do not trigger, it usually leads to occurrence of negative emotions. Yet, if an individual knows that he/she leaves his/her usual environment for only a short period of time and will soon be back to live a "traditional life" again, said individual's expectations of the unknown would then be almost certainly positive. To definitely stop all doubts that may cause anxiety in destination, the latter should guarantee satisfaction of those human needs which A. Maslow refers to as basic needs. The necessity to satisfy these needs

forms in tourists the **motive of comfort**, thus covering the first two levels in the Maslow's hierarchy of needs (see Fig. 2). Besides, this motive includes the third level – the bioclimatic comfort assessed by an individual through his own sense of warmth associated with certain types of recreation. The types of climate that prevail in usual environment may strengthen or weaken the motive of escaping, while these, when outside its limits, influence on distribution of tourism flows in geographical space.

Passing through the pyramid of the motive of comfort, the motive of escaping is concretized into particular needs that can be satisfied in the course of the travel. On this stage, a decision as to the future travel is taken, for it seems not always possible to provide for due comfort beyond the usual environment, for example, because of the lack of money. If the consumption expenditures allow for travels abroad, the motive of comfort would effect on the choice of the country: tourists prefer those destinations where the industry of hospitality is well-developed, there is no need to worry about safety, and the climate is comfortable, inclusive of that for some types of recreation.

The motive of escaping is a kind of “pushing” tourists outside their usual environment, and it is neighboring destinations that in the first place appear on tourists' way. Trips to neighboring countries are the most massive flows in international tourism which cover almost the half of those who travel abroad. Such situation is favored by the fact that such trips require little money and are fit for spending free time within a week. With regard to time, it is a short-run tourism within weekend and holidays. Tourists' exchange between neighboring countries also often covers nearby state border areas and has the character of “diffusion”, while its scope depends on the length of common land border. This is why these trips are indicated on the model as wide short arrows that show the number of travelers in proportion to state border length (see Fig. 2). The motive of escaping prevails in trips to countries-neighbors, while the motives of contrast and aesthetics are of little weight.

It is a common thing that closely located destinations in neighboring countries can be of little difference from usual environment. This can be explained by the fact that it is with distance that heterogeneity of geographical space will increase. In other words, the closer is the trip, the fewer differences one will find “from place to place”. The model demonstrates it by a slight contrast between the white background of home country and light-gray color of neighboring countries of destination (see Fig. 2). It is in destinations that resemble usual environment that the acquired stereotypes may arouse. This is why people do care where to travel.

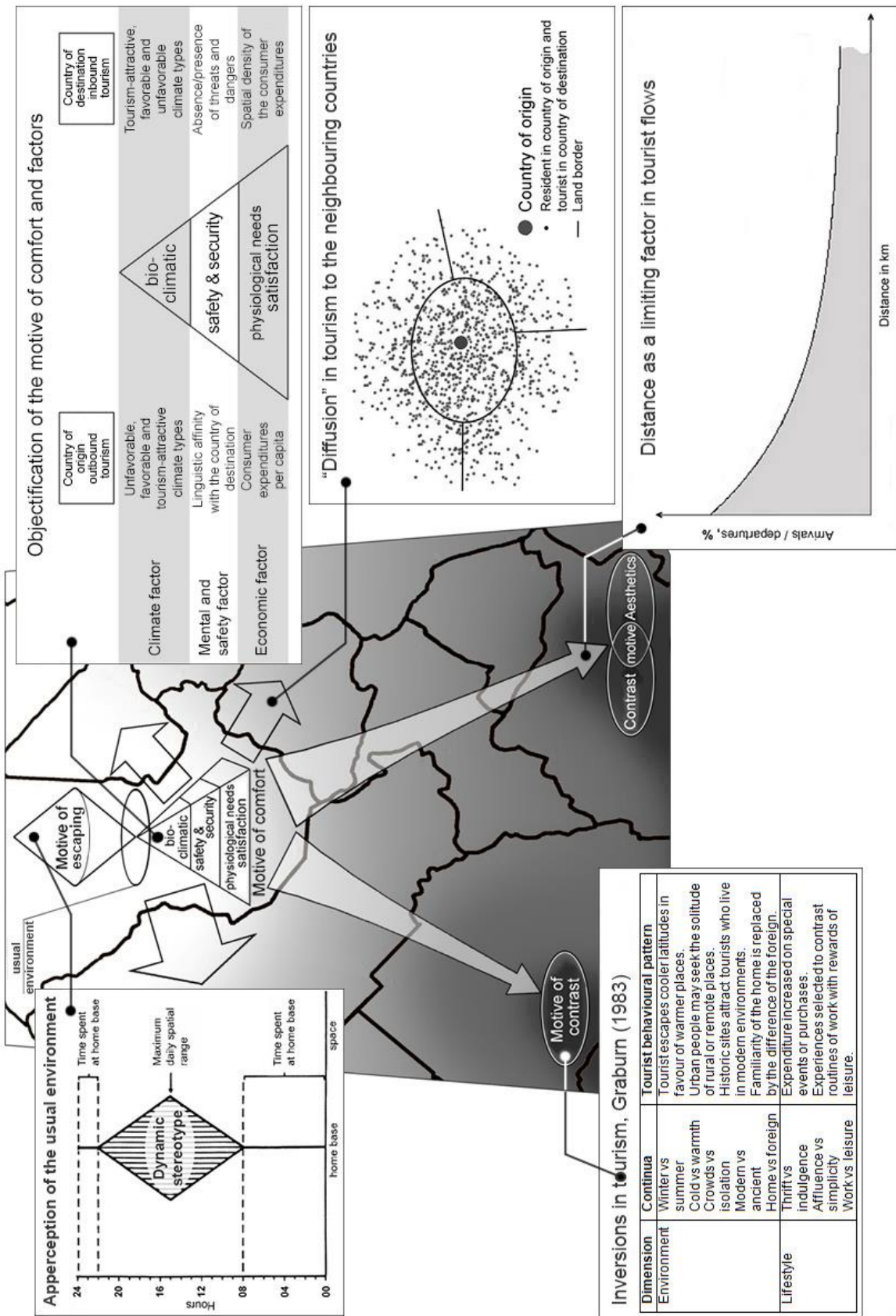


Fig. 2. Model of formation and distribution of international tourism flows in geographical space

Driven by the **motive of contrast**, tourists aspire to visit places that totally differ from their usual environment, and contrast (are exotic to) it. Thus, the motive of contrast seemingly “pulls” tourists up to certain (exotic) destinations. As established above, the exoticism of destination will increase with distance, this being explained by deterministic factors – the law of zonality, climate changes from oceanic to continental along the latitude, and the increase of probability of finding forms of relief and water areas, cultural-historic specificities of local inhabitants, etc, that would be significantly different from usual environment with distance.

Both formation and distribution of international tourism flows are also influenced by the **motive of aesthetics**. Ugly landscapes of usual environment may strengthen the motive of escaping, while destinations will be chosen on the grounds of aesthetics, since tourists prefer those with aesthetic landscapes. The same as exoticism increases with distance, one will more often find beautiful landscapes in more distant places, since bigger territory with higher diversity of landscapes is covered in this case.

It is through the motive of contrast, often overlapped by the motive of aesthetics, that tourism flows to remote destinations are formed (see Fig. 2). These flows are often distinctive for the “push and pull” scheme when the motive of escaping pushes tourists, and the motives of contrast and aesthetics pull them. Distance is among the major factors that effect on such flows, since the long way demands more money and time. This is why, with respect to time, it is a long-run tourism which requires, in the first place, time for vacation. If the limits of consumption expenditures and free time are considered, the distance will transform into a factor that constrains the number of travelers with remoteness of destination. In particular, there can be any frequency of visits to foreign destination, but their number will not in most cases extend the value which exponentially decreases with distance to destination (see Fig. 1).

Ontological-anthropologic substantiation of tarrying in usual environment, and original motives for tourism. Ontologically-anthropologic development of tarrying in usual environment and original tourist motives grounds on understanding tourist as Human Being in its **usual environment**, and this construct is completely congruent with a binominal inseparable phenomenon of “Being-in-the-World” developed by M. Heidegger in his famous *Being and Time* [9]. He diverged from the generally accepted concept of “consciousness” to introduce his own “Dasein”, wherefrom he developed the phenomenon of Human Being as “Being-in-the-World”. The first component of the Being-in contains a duality of “in/alongside”, i.e., the Dasein simultaneously exists in “in-the-world” and “alongside-the-world”. “”Being-in” means a spatial “in-one-another-ness” of things present-at-hand, any

more than the word “in” primordially signifies a spatial relationship of this kind. “In” is derived from “innan” – “to reside”, “habitare”, “to dwell”. “An” signifies “I am accustomed”, “I am familiar with”, “I look after something” [9], [10, P.54]. As follows from the citation, the “being-in” correlates with such principal concept of tourism as “**usual environment**”, where a Human Being “resides”, “dwells”, “gets accustomed to”, and “gets familiar with”.

Being alongside awards Human Being a consciousness allowing him to relate himself with all entities of the world, as well as to interrogate in reflexion of his being. Being existing in-the-world, the Dasein is simultaneously beholden beyond its limits into “No-thing”, thus being alongside at entities as a whole. “Does such being attuned in which No-thing itself is brought before us happen in human existence”, wonders Heidegger. “This event is possible and happens, though only rarely and only for an instant, in the fundamental mood of dread... No annihilation of all of entities comes about in dread... In dread there is found a giving way to..., which is admittedly not so much a fleeing as a spellbound calm” [8].

Under the ceaseless nihilating pressure of No-thing, the one thrusts himself with its whole strength to its antipode – the “entities within-the-world”, and this is where the Husserl’s intention is probably funded. That is, in his everyday life, Human Being gives up on his original State-of-Mind in dread towards entities-in-the-world and bogs in relations with them. So, what is the essence of these relations and how do they eclipse the dread that lies in their root? According to Heidegger (1927), these relations are represented by the *concern* of entities by way of *involvement*, whereas being-in-the-world is in fact a *care*. Thus, we came closer to understanding of human existence in **usual environment** where the one had so strongly entrenched in the world and taken so much care of it that entities, as it believes, has nowhere to slip away, which makes it less anxious.

Let us consider the second component of being-in-the-world, namely, the world of everyday Dasein which is closest to it, the one that stands out as *environment* where the word itself points to spatiality. The component reveals itself in *dealings* with *encountered entities* by multiplex ways of *concern*. In his speculations, Heidegger refers to Old Greeks who, to denote *things*, used the term pointing to something with which someone deals in his concerned dealing. These things are found in the dealing and every one of them always points to another thing as *something in-order-to...* Different ways *in-order-to* constitute an entirety of references to involvement that also points to Human Being as its bearer and user. The sense of such references can be described as *readiness-to-hand* [9], [10, P.68-72]. Next, Heidegger discloses spatiality of entities encountered in concerned dealing, in the first turn, through

closeness, which also presupposes being ready to hand. This interrelation is defined through the entirety of involvement and forms the entirety of places as a region. Hence, the Human Being's **usual environment** appears as region.

The consistency of dealing with the same things in references of unchangeable entirety of the involvement makes them steady. In achieving such steadiness, the one believes that he firmly holds the entities and it will never slip away again: tomorrow will be the same as it was yesterday, the day before yesterday, and so on... Besides, each new time the one concerns with the same dealing, it makes things more and more ready-to-hand thus moving in its references "as if buttered", and never "stumbling" over absence of it or the presence of another. Thus, we have laid the ontologically-anthropologic foundation for the regional nature of **usual environment** and the formation of stereotypes in human behavior, alongside with mood of comfort.

Though the world becomes comfortable, a human being in provision of this imaginary comfort more and more turns away from his self and from his freedom thus giving the world more and more chances to capture him. And it is what Heidegger called *falling*. For better understanding of the phenomenon, it is important to become aware of the fact that human being is not alone with his concerns of the world but with others among people. Das MAN is the Heidegger's concept introduced in 1927 when he analyzed falling from Dasein in dual essence of human being as being-in-the-world. Escaping from his self, the one tries to be the same as all people around it, that is, to become an average human being under whose mask it would be able to hide its self from the original State-of-Mind of dread.

But why a human being ever finds no rest in Das MAN? Why, on the opposite, he gets depressed or enters into unrestrained dealing where he does not find himself anyway and gets only exhausted, wherein, by the way, tiredness as recreational need is funded. Human being as being-in is in the first place "being", and in the second – "being this or that way in-the-world", and this makes the fundamental structure of care as *being-ahead-of-itself* that manifests itself in the mood of dread when the whole entities turned away but the human being still stays to be. According to Heidegger, "this item in the structure of care, tells us unambiguously that in Dasein there is always something still outstanding, which, as a potentiality-for-Being for Dasein itself, *namely, death*" [9], [10, P.236]. In his everydayness in the mode of Das Man, the human being is not capable to accept the real *not-yet* modifying it instead into *anything-in-the-world*: this has not-yet been seen, that has not-yet been made. In his domicile everydayness and in the entirety of the involvement, human

being moves by way of entrenched references that give ever less rise to not-yet. When human being in his concern does not meet already something lacking and the not-yet does not stand away, he deludes himself that the something of not-yet can be elsewhere, that is, modifies it into *there-not-yet*. And this is where the tourism **motive of escaping** is funded.

The **motive of escaping** is also sustained by such everyday way of Das Man's being as curiosity. "Being-in-the-world is proximally absorbed in the world of concern. This concern is guided by circumspection, which discovers the ready-to-hand and preserves it as thus discovered... Concern may come to rest in the sense of one's interrupting the performance and taking a rest... In rest, concern does not disappear; circumspection, however, becomes free and is no longer bound to the world of work. When we take a rest, care subsides into circumspection which has been set free. In the world of work, circumspective discovering has de-severing as the character of its Being. When circumspection has been set free, there is no longer anything ready-to-hand which we must concern ourselves with bringing close. But, as essentially de-severant, this circumspection provides itself with new possibilities of de-severing. This means that it tends away from what is most closely ready-to-hand, and into a far and alien world" [9], [10, P.172].

When, under the influence of the **motive of escaping**, a human being want to leave the usual environment, the dread immediately appears before his eyes, half-open. This takes place because the structure of the *being-ahead-of-itself* does not mean something like an isolated tendency in worldless "subject" but signifies *Being-in-the-world*. To the latter belongs the fact that it ... "has in each case already been thrown into a world" [9], [10, P.192]. This certain world represents not only the actual world, but is also different from "another world" suggested beyond the limits of concern. This is why the care in its actuality means *ahead-of-itself-in-already-being-in-a-world*. And it is this certain lived-in world is left in the past by human being in his modus of tourist; the structure of his care disintegrates and in abandonment on his own without something alongside with which he could be concerned of, the dread shows through. That is, a tourist is terrified by the fact that he cannot take care of himself outside the usual environment. The tourism, however, has one mitigating circumstance that makes the essence of traveling: it is not for a long time, and the human being will come back to his usual world in the nearest future. Notwithstanding, it does not take off the question of care outside the limits of usual environment, and situation is helped by way of Being-with Others, that is, the care can be relied on others, which is possible in the modus of Das Man who are characteristic for solicitude. "Solicitude... can, as it were, take

away “care” from the Other and put itself in his position in concern: it can leap in for him” [9], [10, P.122]. Thus, a human being outside of his usual environment may rely on solicitude of the others who live there, and this is how the **motive of comfort** is funded.

In relying on solicitude of the others, the care at rest stands out as provision for seeing “the world” only in its visions. With that, curiosity is not limited to seeing and expresses the tendency towards a peculiar way of letting the world be encountered by us in perception. It is this “careless” seeing of within-the-world entities that the **motive of aesthetics** grounds on. “When curiosity has become free, however, it concerns itself with seeing, not in order to understand what is seen (that is, to come into a Being towards it) but just in order to see. It seeks novelty only in order to leap from it anew to another novelty. In this kind of seeing, that which is an issue for care does not lie in grasping something and being knowingly in the truth; it lies rather in its possibilities of abandoning itself to the world. Therefore curiosity is characterized by a specific way of not tarrying alongside what is closest. Consequently it does not seek the leisure of tarrying observantly, but rather seeks restlessness and the excitement of continual novelty and changing encounters. In not tarrying, curiosity is concerned with the constant possibility of distraction..., to be amazed to the point of not understanding is something in which it has no interest. Rather it concerns itself with a kind of knowing, but just in order to have known” [9], [10, P.172]. Such not tarrying that is often modified into “being as if”, cannot be “on the whole”; proceeding from intentionality, it is always alongside with something. If a human being in his not tarrying is met by the Entities with references encountered in his everyday world, he can be easily captured by it. This is why not tarrying is to its best appears alongside some Entities that are different from that encountered in everyday concern. A human being in the modus of tourist is supposed to differently be, but what is important, he will never be the same as he was in his concern in usual environment, as well as he prefers to be like has *not-yet* been. And this is how the **motive of contrast** is funded. In other words, the not tarrying is the main inversion of the tarrying in usual environment.

Conclusions. Since tourist is nobody else but a Human Being, all answers to questions of why and what for he travels and what he encounters at the start of his way and how he overcomes the anxiety of it should be sought for in human existence. However, the usual environment that appears as region, as well as the travel appearing as the move outside such environment’s limits take place only in geographical space. With this two-fold approach as the author's vision, a conceptual model of the formation and distribution of international

tourist flows in the geographical space, which is also relevant for domestic tourism, is proposed and substantiated. It is built on the illumination of the apperception of the usual environment, as well as on the basis of the proposed basic tourist motives, combined into motivational system structured according to such geographical components of tourism flows as usual environment and destinations, and against the background of such properties of geographical space as length and heterogeneity. The model includes the motives of escaping, comfort, contrast, and aesthetics, and corresponds to the generally accepted push-pull scheme of tourist flows. The motive of escaping that pushes tourists out from the usual environment is consistent with the well-known concept of escapism as a break from the routine of everyday life. The motive of contrast that attracts to destinations different from people's usual environment is described by the tourist's inversion behavior suggested by Graburn. All these motives have found their substantiation on the basis of I. Pavlov's dynamic stereotypes which were helpful in disclosure of one lacking link in understanding the effect of economic, climatic, mental, and safety-related factors. And that was the motive of comfort.

Principal approaches in the model's development are not new. In early studies of motivation (e.g., Crompton, 1979; Dann, 1981) the need to temporarily escape the routine of everydayness was described, the one that accounts for the motive of escaping, as well the motive of contrast grounds on Graburn's (1983) explanation of tourist "inversions". The difference is that in this conceptual model the each original motive for tourism was explained in combination with the other motives and on the ground of geographical space. And, what is important, due to M. Heidegger's *Being and Time*, the ontological-anthropologic substantiation of tarrying in usual environment and original motives for tourism was presented. It is this approach towards understanding of tourist as Human Being that made it possible to receive the answers to questions above.

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