

1 GENERAL AND SOCIAL PSYCHOLOGY
ЖАЛПЫ ЖӘНЕ ӘЛЕУМЕТТІК ПСИХОЛОГИЯ
ОБЩАЯ И СОЦИАЛЬНАЯ ПСИХОЛОГИЯ

МРПТИ 15.41.39
УДК 159.98+338.48
JELC I23

<https://doi.org/10.46914/2959-3999-2025-1-2-7-17>

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**PSYCHOLOGICAL SUPPORT OF TOURIST TRAVEL AS A PROCESS
OF FAMILIARIZATION WITH THE CIVILIZATIONAL HERITAGE**

Abstract

Psychological and pedagogical problems of tourism, development, and implementation of psychological and pedagogical support of tourism are still the areas of extremely little theoretical and applied research. At the same time, tourism acts as one of the practices that intensively change the personal and social identity of a person, serving his / her development, and transforming his / her needs as a “person travelling” (homo tornus). This transformation leads to active changes in tourism itself, in the training of personnel for tourism. Thus, modern family and youth tourism is actively changing both in its form and content. The purpose of the research is to analyze the problems of transformation of the identity of a travelling person in the context of his / her contact with the civilizational heritage, including in its regional dimension. The research method is a theoretical analysis of the problems of transformation of the identity of a person travelling in the context of contact with the civilizational heritage. There is also a type of

people who use travel as an escape from problems, their transformations are less pronounced as a result, but travel teaches a person to trust himself/herself and life, come to terms with difficulties and uncertainties, endure hardships, and accept changes.

Keywords: travelling human, family tourism, regional tourism, travel therapy, identity, pedagogy and psychology.

Introduction

Psychological and pedagogical problems of tourism, development, and implementation of psychological and pedagogical support of tourism remain the area of very few theoretical and applied studies. At the same time, tourism acts as one of the practices that intensively change the personal and social identity of a person, serving his / her development, and transforming his / her requests as a “travelling person [1]. Such a transformation leads to active changes in tourism itself, in the training of personnel for tourism. So modern family and youth tourism is actively changing (both in its forms and content). It is increasingly recognized as a practice in which a person changes himself/herself, in contact with the civilizational, historical, and cultural heritage of his / her ancestors and the ancestors of other people and peoples. In this context, regional tourism is of particular importance as a type of domestic tourism, which involves people getting to know different parts of the country, their nature and culture, including from a historical perspective, that is, with historical and cultural heritage as an important part of civilizational heritage. Particularly great prospects for regional tourism in the context of the tasks of introducing a person to the civilizational heritage are educational, spiritual, and religious, as well as psychotherapeutic tours. At the same time, travel therapy or psychotherapeutic tourism undoubtedly has the greatest potential: (self) change and acquaintance with civilizational heritage are a single system in which each traveller can highlight both cultural and educational and psychotherapeutic and developmental aspects. However, in reality, we have a complete picture of the transformation of an individual’s identity – his / her understanding of himself/herself in the world.

Studies of civilizational or cultural-historical heritage are numerous, including in the context of highlighting the general principles, possibilities, and limitations of civilizational theory, analysis of conflicting, “dual civilizations” and their space-time alternatives [2]. Especially a lot of domestic research is devoted to the problem of Russian civilization, including within the framework of the doctrine of Russia as a state civilization (Russia as a state-civilization, 2016; Russia as a Civilization of the Future, 2020; Civilizational Development of Russia, 2018; Civilization pretending to be a country, 2016) [3]. The hopes and fears of practitioners and theorists of the preservation of civilizational (cultural-historical) heritage are associated with special practices, including tourism and other cultural industries [4]. The importance of special, pedagogical, and cultural-historical training of specialists in the tourism sector is noted [5]. Particular attention is paid to cultural-historical or “civilizational” tourism, which allows tourists to gain a comprehensive idea of the essence, historical past, culture, customs, and living conditions of Russian and other civilizations, and educational, spiritual, religious, and psychotherapeutic tourism. At the same time, attention is drawn to the importance of positive connotations in the interpretation of heritage: instead of the previously dominant utilitarian-neutral attitude, it is important to form and strengthen the “personal dimension of civilization”, to teach to differentiate “own” for Russian civilization from “foreign”, preventing the thoughtlessly mechanical elimination of “borrowed” meanings”. The importance of considering the “invaluable experience of victories and defeats”, as well as “double protection” is noted: protecting one’s uniqueness and pride in the great achievements of the people/civilization and, at the same time, “protecting oneself” from those fatal mistakes that were made by previous generations and gave rise to large-scale social and natural disasters. In addition, the moment of the interdependence of (regional) biological and ethno-cultural diversity, and ways of life, which also determines the forms and nature of relations (cooperation or confrontation) and the historical creativity of peoples that take place in a specific “enclosing landscape”, in a specific period is important. This study aims to synthesize the existing research findings on traveller identity through the lens of educational psychology, highlighting key insights and identifying knowledge gaps for future research.

Materials and methods

The purpose of the study is to analyze the problems of transforming the identity of a travelling individual (*homo tornus*) in the context of its contact with civilizational heritage, including its regional dimension. The research method is a theoretical analysis of the problems of the transformation of the identity of an individual travelling in the context of contact with civilizational heritage.

A man travelling in the face of civilizational heritage. Modern tourism acts as one of the practices that most intensively and in many ways transform a person and his / her personal and social identity. This is one of the practices that serve his / her development as a personality and partner, student, and professional, practices for transforming his / her requests as a “travelling person”. In modern culture, called by researchers the “culture of impressions” [5], a special kind of person is being formed. This is a travelling individual (*homo tornus*), in contact with the civilizational heritage of his / her or someone else’s people, humanity as a whole, passes through a series of more or less essential for his / her changes (in identity) [6]. Such a transformation leads to active changes in tourism itself, in the training of personnel for tourism. Such personnel should be able and ready to organize and implement individual procedures and integral programs of psychological and pedagogical support for tourism.

It has long been known that many problems of life seem insoluble, but time passes and they disappear “of their own accord”: the situation of life changes, and there is no need for anything. Suppose a person remains in such an “unchangeable” situation. In that case, he loses resources and time, but if he/she allows himself/herself to expand the space and time of the search, to postpone the solution of the problem to another time, then he/she can discover, travel the world, either an important key to solving problems, or, returning, that the problem has already been somehow resolved or “removed” from the agenda of his / her life. This goes on when the individual himself/herself changes, his / her environment changes, and the problematic situation itself or the situation of a person’s life as a whole is transformed [6].

Results and discussion

Three types of tourists/travellers can be distinguished here.

1. For some people (travellers or tourists of the first type) the state of travel is temporary, they do not travel very far and not often, usually during their holidays, preferring recreational tourism to all types. In this case, the transformative impact of travel can be minimal: a person simply uses the travel time to “return to himself/herself”, to restore strength to continue what he/she is doing next, without significant changes in the inner and outer world. The issues of psychological and pedagogical support here are not too acute, in most cases they come down to the traditional tourist travel of a recreational type, the work of a guide or even an invited psychologist as a “mass entertainer” (tourist animation specialist), organizer of entertainment and recreational activities, physical education, and other events.

2. For other people (travellers of the second type), large and small trips become the most important part of their lives, the occasion and the process of transformation, including the transformation of their identity, its social and individual (personal) aspects. These people in modern communities have stood out as a special group, which can be called “travelling people” (*homo tornus*). Travel is used by these people to reconsider their lives, to change, to return to the familiar world to change it. This group is heterogeneous in itself, but its common features, in addition to the greater or lesser regularity of tourist, pilgrimage, and other travels, are an active interest in the civilizational heritage, its natural and cultural aspects, the desire to accumulate and process impressions, a detailed reflection of the experience of travel as an experience of external and internal transformations, expressed interest in the study of the laws and trends of interpersonal and intrapersonal relationships (self-understanding and understanding of other people, life in general), the desire for something new and going beyond the known. This group needs to create and implement a system of holistic psychological and pedagogical support for tourist travel, including when the tourist intends to continue his / her cooperation with a travel agency, continuing to get acquainted with the world and its civilizational heritage.

3. Between the “travelling person” and the person who devotes relatively little time and space of his / her life to travel / trips, there is also another type of people who use travel as an escape from problems: the verified routes of their travels reflect the “walking in circles” syndrome, including

in terms of personal, interpersonal and other problems, the desire to get away from awareness and transformation of painful, traumatic experience, etc. There are many such people among those who rarely travel: the very idea of travel, including in the form of more or less passive recreation or active exploration of the world, is often presented as the idea of “distraction”, switching attention from painful states to more pleasant ones and perhaps more vivid and situational more significant. However, these states are also healing and important: some problems are capable and intended to be solved on their own, without the participation of an individual, teaching him/her a lesson in humility, patience, and tolerance for uncertainty and conflict. Here we are talking not so much about the implementation of holistic programs of psychological and pedagogical support but about the readiness and ability of a guide, guide or staff psychologist of a travel company to provide more or less emergency operational and targeted assistance to an individual who has discovered in his / her everyday life a zone of traumatic experiences, ideas, patterns of behaviour and interaction with the world.

An individual travelling acts as an independent individual or as part of a more or less cohesive and organized group, including a family. When a group trip, including family travel, especially if you take family tourism, then personal experience remains the main thing: the external aspects of the trip (the route and other aspects and functions of the trip) are common, and individual experience and impressions are common or divided [8] as part of a holistic psychological and pedagogical support of tourist travel, this moment can not only be tracked, but directed and intensified in the interests of the development of clients.

Here it should be noted that in addition to the external, the individual usually needs an “internal journey”. An individual strives to develop, looking for ways to become freer and more balanced, to minimize the negative impact and consequences of stress and trauma, to form and maintain confidence and gain experience in coping, and victories over the difficulties and problems of the inner and outer world. In this context, an individual can often and even strive unconsciously or consciously to turn a real, geographical journey into an internal one. The purpose of such a journey is psychological improvement, recovery or healing, familiarization with a new layer or aspect of the civilizational heritage of mankind (a new culture and its value system, a new system of knowledge and skills about a person and life), etc.

Travel is especially productive when a person realizes that the time has come for change when everyday life has become “boring” and does not satisfy basic needs and desires. A transformative travel experience is needed when a person is tired of his / her suffering and trauma when a person ceases to understand himself and the world and wants to understand what happened, what is happening or decide on the future.

On a tourist trip, almost all people observe the external world about them and learn from it. They expand the palette of ways of behaviour and interactions, solve questions about the possibility and necessity of transforming their values and goals, and about the actions and relationships they need. They redirect and intensify their activities by performing previously postponed “for later” actions, or, on the contrary, allow themselves to “stop worrying and start living”. An individual becomes significantly more open to the world; he/she enters the journey to open up, that is, to change. He/she moves, not knowing what will happen next and how he/she will return home. Such a traveller is usually on a fleeting or entire journey in a state of vulnerability that predetermines the possibility of change. He/she explores himself/herself and the world in this state, readiness for this or that change.

To do this, he/she draws on the experience of satellites, the experience of people of the place and time of visit, and also draws on the solution of problems that civilizational ability to allow oneself to fulfil a cherished dream or to commit an act that did not have a place and time in his / her everyday life, but, perhaps, acquires it on a journey. He/she can see a new direction for the application of his / her forces, and clarify his / her purpose, the meaning of his / her life, its values, and goals. Such clarification may pass by consciousness, but with the support of a guide as a psychologist-educator, it can become a significant event, a discovery that turns the inner and outer world of an individual, his / her social and individual identity. Then the tourist can do something that contradicts his / her system of old (outdated, obsolete) values and meanings but is significant for his / her development as a person, partner, professional, and as an integral subject of culture, combining the tendencies of self-actualization and self-realization, compliance with himself/herself and the world around individual.

During the trip, tourists often get for themselves such time and space of independence, freedom and responsibility, authenticity and harmony that are important for them, especially if the trip is

organized as a travel (psycho) therapy, and not a forced march through museums that are completely uninteresting to a person. Glampings, in particular, have interesting opportunities as the territories of retreats – intensive recreation, combined with a variety of cultural, historical, and natural tourism activities [8]. Modern tourism begins to understand this, introducing a corpus of psychological and pedagogical knowledge and skills into the system of training guides, and conductors, however, it is still far from complete psychological and pedagogical support, unfortunately: the issue is on the agenda, but it has not yet been resolved. However, it is important to understand that for many people travel becomes an activator and a factor of self-actualization of self-realization, helping to develop self-understanding and understanding of the world. It is a great way to deepen and expand yourself and other people understanding, formulate and realize dreams, and projects, and also complete previously unresolved issues.

Psychological and pedagogical support of tourist travel as a process of familiarization with the civilizational heritage. Experts write about various components of success and the impact potential of travel [9, p. 319–349]:

1. Traveling launches and organizes the processes of external and internal transformations in a person as a person, partner, student, and professional. Travel opens up opportunities and pushes to understand the need for personal and interpersonal growth, and changes, they return to oneself, true needs and values, important and sincere relationships, sources of strength and resources, demonstrate the inevitability of change and the importance of accepting them as a system not only of losses, but also acquisitions, the benefits of which significantly exceed the lost or already lost.

2. Travel as a “shake-up” stimulates change and activates, helping to rethink and comprehend the situations of life, and decide and outline the steps for its implementation. Travel is a parting with the past, obsolete, limited, and becoming alien, and familiarization with a more relevant world for a person of behaviour patterns, meanings, and values. It shows an individual that the escape from development, from health is much less exciting, productive, and effective than being oneself and comprehending the secrets of the world. Travel removes the burden of excessive seriousness and “businesslike” from a person, it teaches a person to pay attention to the “game core” of his / her being, relationships with himself/herself and the world, to those challenges that have several solutions and require choice and responsibility.

3. Travel provides an opportunity to physically, psychologically, socially, and morally prepare for the transitional and further stages of life, overcome the “vicious circles” of fate and traumatic conditions, and disassemble the “tangled tangles” of relationships and other contradictions and barriers of personal, interpersonal, educational and professional development.

4. Travel prepares an individual for surprises and uncertainties, teaches them to endure them patiently/tolerantly, and be tolerant towards them, towards themselves, others, mistakes, and imperfections in themselves and other people. Travel teaches us to accept the world, and life, to revere them, their wisdom and power, which is fully connected with touching the riches of the civilizational heritage of mankind and individual peoples.

5. In the trials of the journey, an individual encounters his / her vulnerability, which gives him the opportunity and teaches him / her ways to “heal” from pride and jealousy, as well as free himself/herself from oppositions, fears, (self)accusations, revenge, etc. Becoming transparent, that is, equal to oneself, sincerely and “transparently” represented in the world, an individual becomes more harmonious, without sacrificing himself/herself, as is usually the case against the background of attempts to be “good”, “successful” and “adequate” (out of focus on one’s purpose, needs and values (interests and meanings) of development: self-actualization and self-realization).

6. Travel creates the conditions for gaining the experience of freedom and responsibility, seeing the closeness of suffering and pleasure, experiencing the opportunity to independently and without interference structure the time and place of one’s life, as well as the opportunity to receive feedback and other components of a helping attitude from the guide, other tourists and, if possible, a qualified psychologist-educator of a travel company or an external “co-organizer” of a psychotherapeutic tour.

7. Traveling allows you to understand the relativity of the world and your role in it, to overcome the states of “self-importance”, dividing in yourself and the world the spiritual (Divine, eternal) and created (transient, insignificant). It also helps to see and restore “organismic integrity” (as A. Maslow wrote), the unity and interconnection of “created” and Divine, bodily and spiritual, etc. So, the individual can, in particular, restore the harmony of the individual and social parts of his / her identity/

8. Traveling makes the experiences and ideas of an individual travelling more vivid, and expands the behavioural/interactive, emotional, and cognitive “repertoire” of a person. They develop his / her competencies and restore, and build up strength as a person, partner, student, or professional.

Tourist travel can significantly transform an individual, and change his / her identity, which requires serious measures and programs of psychological and pedagogical support for tourist travel. A striking example is traveling therapy and some types of tourism of special interests, aimed at introducing a person to the values, meanings, and models inherent in the civilizational heritage of his / her ancestors, of all mankind.

An individual can successfully travel when healing and inner growth have taken place, then he can return home, psychologically overcoming problems: this motive for travel is one of the fundamental ones in many cases and types of tourism. We can say that the intensity and frequency of travel correlate with the intensity and intensity of the search for a way out of a problem situation, the choice of a new direction of development, etc. That is why the journey is especially healing and important when it seems that “there is nothing left to lose”, when the real environment, time, and place are already outdated, and new ones have not yet come. In travel therapy or landscape analytics, the space and time of tourist travel give a person the experience of borderline, transitional states – initiations and transformations in a relatively safe and calm form, nor help a person go through periods of desocialization and resocialization, the formation of a new identity to replace an outdated one. They are associated with numerous and diverse, multi-level, more or less conscious transitions, awareness, and passing/overcoming the boundaries of life, especially those associated with non-adaptation in human life and over-adaptation.

Modern practitioners and theorists, researchers of tourism, strive to ensure that a tourist or pilgrimage trip becomes an introduction to the civilizational heritage [10]. It should be, if possible, not just contact with the new, but immersion in culture, in the experience of civilization. This experience – a civilizational heritage – includes successes and failures, opportunities and limitations, values and goals, meanings and models of everyday and crisis life, experience of coping and losing, losses and gains, defeats and victories, etc. [10, p. 136]. The true meaning of travel and significant transformation is achieved only as a result of total immersion: in the tourist task/mission of travel, inclusion in the local society, its cultural traditions, values, every day and festive everyday life, science, art, religion and other aspects of its existence. There must be an opportunity to comprehend new knowledge and skills that contribute to wisdom and a better understanding of people, times and places.

Travel helps an individual to leave behind his / her past – important and unimportant, pleasant and unpleasant, understandable or incomprehensible, to free himself/herself for new experiences, to accept what the heritage of civilization gives him to get closer to his / her true, universal, essence, instead of be limited to the heritage of one nationality, clan, family. Travel helps an individual to accept the legacy of one country, region, group of friends and loved ones. It also allows you to compare the experience of civilizational legacies, to localize self in their space and time as an individual with a particular mission, a particular purpose, reflected in personal and social identity in the form of ideas, experiences and patterns of behaviour and interactions that reflect an awareness of oneself as a subject of the culture, the subject of civilization. With a new identity, having reached greater agreement with oneself, a person, having returned from a journey, is able and ready to create a new everyday world changed in many respects. The idea of transformative travel offers the activation of motivation and the desire to live, change, and love, encourages you to go beyond your ordinary life and experience, to move away from the known and familiar to the new, uncertain, and unexplored. Transformation is not space and time travel exclusively and permanently enjoyable. It includes the processes of choice and decision-making, awareness of the losses and benefits of the past way of life and past identity, understanding the inevitability and importance, and the value of change.

As a result of tourism as a process of getting to know the “alien”, a traveller (*homo tornus*), acting as a subject of tourist discourse, forms a new part of his / her competence and changes his / her identity. Unhindered acquaintance with the “other” transforms “one’s own”, one’s culture. Moreover, each specific country or specific region has its own travel culture. Even though modern tourism is developing in the context of globalization and transcultural communication, minimizing cultural boundaries and differences, the intersection of cultural spaces, according to M. Tim, is heterogeneous: the culture of the region (*die Kultur der Quell region*) implies that tourists follow as carriers of culturally specific features the region already formed norms; vacation culture (*die Ferienkultur*) reflects the cultural space that creates a system of behaviour on vacation; a service culture (*die Dienstleistungskultur*)

is (trans)formed based on the values and rules of hospitality; the culture of the tourist destination region (Die Kultur der Zielregion) reflects the norms and rules of life of the inhabitants of this region when interacting with representatives of their “own” culture. It can be transformed upon contact with representatives of a “foreign” culture under the influence of a culture of hospitality. Thus, it is important, when analyzing the problems of tourist identity transformation, to consider them in the context of mutual influences leading to transformations of identity and other characteristics of destinations and regions of visit.

In the context of searching for ideas about accompanying a tourist in developing him as a person, partner, professional, member of society, and an individual, traveler, we can give an example in the field of “pedagogy of experiences” or adventure pedagogy. Other names for this pedagogy are / action pedagogy, experiential learning, open pedagogy (outdoor education), or “education outside the classroom”, etc. This direction was created by the teacher-philosopher K. Khan, the teacher-alpinist W. Unsoeld, and other scientists and practitioners, in the context of the task of improving education and the social life of a (growing) person, as well as the development of society in general [11]. The main goals of adventure pedagogy are related to the formation and strengthening of relationships of care/cooperation, participation/service and responsibility to people and oneself, nature and culture, as well as bodily (in sports and work) and other activity, spontaneity and comprehension of life experience, development of the ability to create projects and bring them to life.

Traveller Identity through Educational Psychology. Traveller identity is a complex construct that encompasses an individual’s sense of self and belonging concerning their experiences and interactions in the context of travel. Pedagogical psychology plays a crucial role in understanding the formation and development of the traveller’s personality. Educational experiences during travel have a significant impact on the formation of the traveller’s personality. Smith (2018) found that educational activities such as tours and cultural immersion programs can promote cultural awareness and appreciation among travellers [12]. These experiences allow people to learn about different cultures, languages, and histories, which in turn shape their travel personality. Educational institutions, like schools and universities, play a crucial role in shaping a traveller’s identity. A study on the impact of study abroad programs on the travelling personality of college students was conducted and it was found that these programs increase cultural competence and global awareness [12, p. 570]. Exposure to diverse educational environments and interaction with students from diverse backgrounds contribute to the formation of a more inclusive and open-minded traveller personality.

Psychological factors are of great importance in the formation of the traveller’s personality. A study of the relationship between personality traits and traveller identity found that individuals with higher openness to experience and extraversion had a stronger traveller personality. These personality traits facilitate their willingness to explore new environments, engage in cultural interactions, and embrace diverse travel experiences, ultimately shaping their traveller identity. Social influences such as family, peers, and social networks contribute to the development of the traveller’s personality [12, p. 571–578]. Social media such as Instagram and YouTube act as a source of inspiration and information, shaping people’s travel preferences and contributing to the development of their travel personality.

Conclusion

While existing research provides valuable insights into the formation and development of traveler identity through educational psychology, it has identified several knowledge gaps that require further research:

- ♦ Firstly, more research is needed on the long-term effects of educational experiences on the traveller’s personality. Most research focuses on short-term effects, and it would be useful to understand how these experiences shape people’s travel identities over time.
- ♦ Secondly, the role of educational institutions in the formation of travellers’ identities requires further research. Research could explore specific educational strategies and interventions that effectively promote the development of strong and inclusive traveller identities among students.
- ♦ Lastly, the influence of cultural and social factors on the traveller’s personality is relatively unexplored. Examining how cultural norms, values, and societal expectations shape people’s travel identities provides a comprehensive understanding of this complex structure.

This study highlights the significant role of educational psychology in understanding traveller identity. Educational experiences, institutions, psychological factors, and social influences all

contribute to the formation and development of a traveller's identity. Travel allows an individual to change his / her usual identity to the identity of a nomad, traveller, representative of another culture and another time and place, join the civilizational heritage of a particular people or humanity, look at his / her life and his / her "I" in the mirror of this heritage, realize and change himself/herself as a subject of culture. The complexity, multidimensionality, and multidirectionality of any journey create situations of "initiation" and transitional states in which a person who suffers inconvenience and experiences the discomfort of losses and parting with the usual "I" comes to a new understanding of himself/herself and the world. Travel helps an individual to change his / her identity, to transform himself in the direction, degree, and intensity necessary for himself/herself, and not for the world around him/her habitually, accustomed to the old identity, its needs, and desires and its own needs and desires regarding a person. On this path, an urgent need is the targeted and high-quality training of specialists in the field of tourism (tour guides, guides) for the organization and implementation of psychological and pedagogical support for travel, as well as specialized training of psychologists for the tourism sector. However, further research is needed to address the identified knowledge gaps and advance our understanding of this multidimensional construct.

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ӨРКЕНИЕТТІК МҰРАМЕН ТАНЫСУ ПРОЦЕСІ РЕТІНДЕ ТУРИСТІК САЯХАТТЫ ПСИХОЛОГИЯЛЫҚ ҚОЛДАУ

Аңдатпа

Туризмнің психологиялық-педагогикалық мәселелері, туризмді психологиялық-педагогикалық қамтамасыз етуді әзірлеу және жүзеге асыру әлі де өте аз теориялық және қолданбалы зерттеулердің саласы болып қала береді. Сонымен қатар, туризм адамның жеке және әлеуметтік болмысын қарқынды түрде өз-

гертетін, оның дамуына қызмет ететін, «саяхаттағы адам» (homo tornus) ретіндегі қажеттіліктерін түрлендіретін тәжірибелердің бірі ретінде әрекет етеді. Бұл трансформация туризмнің өзінде, туризм үшін кадрларды даярлауда белсенді өзгерістерге әкеледі. Осылайша, қазіргі заманғы отбасылық және балалар мен жасөспірімдер туризмі өзінің нысандары мен мазмұны бойынша белсенді түрде өзгеруде. Зерттеудің мақсаты – оның өркениеттік мұрамен байланысы контекстінде, оның ішінде оның аймақтық өлшемінде саяхатшы тұлғасын өзгерту мәселелерін талдау. Сондай-ақ, саяхатты проблемалардан қашу ретінде пайдаланатын адамдар түрі бар, нәтижесінде олардың өзгерістері азырақ білінеді, бірақ саяхат адамды өзіне және өмірге сенуге, қиындықтар мен белгісіздіктерге келуге, қиындықтарға төтеп беруге және өзгерістерді қабылдауға үйретеді. Саяхат адамға өзінің болмысын өзгертуге, өзін қоршаған әлемге емес, өзіне қажетті бағытқа, дәрежеге және қарқындылыққа өзгертуге көмектеседі, ескі болмысқа, оның қажеттіліктері мен тілектеріне және адамға қатысты өзінің қажеттіліктері мен тілектерін орындауға үйретеді.

Тірек сөздер: саяхатшы адам, отбасылық туризм, аймақтық туризм, саяхат терапиясы, сәйкестік, педагогика және психология.

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ПСИХОЛОГИЧЕСКОЕ СОПРОВОЖДЕНИЕ ТУРИСТСКОГО ПУТЕШЕСТВИЯ КАК ПРОЦЕССА ПРИБЛИЖЕНИЯ К ЦИВИЛИЗАЦИОННОМУ НАСЛЕДИЮ

Аннотация

Психолого-педагогические проблемы туризма, разработки и осуществления психолого-педагогического сопровождения туризма до сих пор остаются сферой крайне немногочисленных теоретических и прикладных исследований. Вместе с тем туризм выступает как одна из практик, интенсивно меняющих личностную и социальную идентичность человека, служащих его развитию, трансформации его запросов как «человека путешествующего» (homo tornus). Такая трансформация приводит к активным изменениям в самом туризме, в подготовке кадров для туризма. Так, современная семейная и детско-юношеская туристика активно изменяется как по своим формам, так и по содержанию. Цель исследования – анализ проблем трансформации идентичности путешествующего человека в контексте его соприкосновения с цивилизационным наследием, в том

числе в его региональном измерении. Существует также тип людей, которые используют путешествие как бегство от проблем, их трансформации в результате менее выражены, но путешествие учит человека доверять себе и жизни, смиряться с трудностями и неопределенностями, терпеть лишения и принимать перемены. Путешествие помогает человеку изменить свою идентичность, преобразовать себя в направлении, степени и интенсивности, необходимой ему самому, а не окружающему его привычно миру, привыкшему к старой идентичности, ее нуждам и желаниям, и своим нуждам и желаниям относительно человека.

Ключевые слова: путешествующий человек, семейный туризм, региональный туризм, туристическая терапия, идентичность, педагогика и психология.

Article submission date: 10.01.2024