

## Tourism as a Way of Expanding Human Existence

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**Abstract:** If classical philosophy even once entertained the hope to create a worldview, alternative scientific and rationalistic, existentialism has refused to such attempts. Existence focuses its attention on finding a spiritual niche, in which a man could gain full Genesis. If in the framework of the civilization relations man cannot resist the increasing alienation from the spiritual culture, nature and of his own essence, then, perhaps in the framework of individual existence, which allowed a certain convergence "I" ("I am") and the outside world. Man creates for himself environment and his own way of life. In the productive way of expansion of existence it is possible to believe creative activity of the subject. But this way belongs to the elite. The youth, in search of ways of expansion of the existence uses virtual reality of telecommunication technologies. But this expansion is illusory and degenerate as produces the distorted, "unauthentic", "truncated" picture of the world [2, 4]. Tourist activity, this way, becomes the most preferable form of expansion of existence of the person as, both objectively, and subjectively expands his inner world, filling its emotional existence by new impressions and experiences. Tourism turns into the main way of translation of world cultural traditions in the closed existence of each person [7].

**Key words:** Existence • Tourism • Existence • Isolation • Expansion of consciousness

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### INTRODUCTION

As ontological, besides the person there is also the reality, setting "the rules of the game" and being a situational source for the person so gnoseological (epistemological), not simple experience of the person's life-in- becomes the concrete content of his final Genesis -in- himself and an experience of his final Genesis -in- the world (In-der-Welt-sein) [3]. Moreover, since the starting situation is that the existence of the individual and the external world is given in the inseparable unity (in the form of feeling of being-in-the-world), then it's inappropriate to put the question about the object or subject of cognition. Primary there is a merge of the subject and object in the fact of existence me - in - the

world; originally is not given the world as an object, not "I" ("I am") as the subject, but at once - my presence in the world. However, such gnoseological unity "I" ("I am") -with-the-world doesn't really remove person's estrangement out off the world. The act of cognition implicitly lies in the very fact of my existence, but my being-in-the-world always remains the property of mine ("I am"). Whatever factors was not formed his inner world, the situation is still determined not to them; as if no influence of social factors on the formation of my "I", "me" always will be perceived by me as my individual presence in pressing on the external reality [6]. There is a question: whether expansion of methods of person's existence can be reached in general ways in both objective and subjective plan?

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## **MATERIALS AND METHODS**

In work methods of dialectic logic, the principles of an ascension from historical to logical, methods of generalization, analogy, and also a method of the comparative analysis were used.

## **RESULTS AND DISCUSSION**

He tries to build his own life and give the usual course of things. The person creates to himself habitat, forms a way of life. He seeks to adjust the life and to give to things a habitual current. The person creates the world, let small, but the world in which everything will be close and native in which everyone, even the finest detail carries its spirit unique "I" ("I am") and harmoniously fits into one whole. Having left the rendered habitable place, a native shelter, having replaced a way of life which already became part of its being, he grieves, feels thrown, mislaid. Now it seems to the person alien, unclear; the unknown pushes away, frightens and is perceived by the almost hostile. There is a wish to return back, to find the lost life in which always it is possible to remain alone with the most intimate and, having protected from all stranger, to tell: "My house - my fortress! "

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## **CONCLUSION**

Considering practical results of existential constructions on the basis of the carried out analysis, it is possible to draw a conclusion that the philosophers of

this direction concerned by socialization and disintegration of spiritual processes, started designing new models of outlook which in the long term could compensate loss of unity of spirit. Existentialism marks a kind of ideological compromise between the real orientation of the West to the deepening differentiation of the spirit and the convergence of the macrocosm with the microcosm. Following the logic of existentialism, tourist activity of the subject can become the most preferred form of the expansion of human existence, because the objective and subjective extends his inner world, filling it with emotional existence of new impressions and experiences.

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