

# ТЕОРЕТИЧЕСКИЕ АСПЕКТЫ ЭКОНОМИКИ И ТУРИСТСКОГО СЕРВИСА THEORETICAL ASPECTS OF ECONOMICS AND TOURIST SERVICE

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## PSYCHOLOGICAL AND PEDAGOGICAL COMPONENTS OF TOURIST ACTIVITIES (USING THE EXAMPLE OF GLAMPING)

**Abstract.** *The psychological and pedagogical aspects of tourism are relatively rarely the focus of researchers. There are very few works directly devoted to pedagogical and especially psychological, aspects, possibilities and limitations of tourism, including glamping and other innovative tourism practices and formats. There is an urgent need for a detailed study of tourism activities as human activities, studying the possibilities and limitations of tourism activities in human development. The research method is a theoretical analysis of the psychological and pedagogical capabilities and limitations of glamping. The study is connected with an attempt to identify psychological and pedagogical and related difficulties (limitations) and resources (opportunities) of glamping as a kind of ecological and ethnographic tourism aimed at solving the problems of human development as a person, as well as his or her development in interpersonal and educational-professional relations. The article notes the duality of glamping effects in the context of the individual development as a person, a partner and a professional. Although the practice of glamping as a whole creates conditions for the activation and development of a person's interest in nature and culture, as well as himself as a subject of nature and culture, its capabilities cannot be overestimated. Although glamping, like other tourist activity formats, can create conditions for the development of his activities as a person, partner and professional, but the basic orientation of glamping and its consumers towards comfort and luxury is more an attempt to escape from reality, rather than return to it. This will limit the ability of a person to work productively and effectively over their mistakes, coping with a difficult life situation. Glamping opportunities are associated with the activation, clarification and harmonization of a person's activity as a person, a partner and a professional in the course of psychological and pedagogical procedures, ranging from home therapy and hobby groups to travel therapy and events.*

**Keywords:** *glamping, ecological tourism, ethnic tourism, psychotherapeutic tourism, educational tourism, activities, home therapy, event.*

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## ПСИХОЛОГО-ПЕДАГОГИЧЕСКИЕ КОМПОНЕНТЫ ТУРИСТИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ (НА ПРИМЕРЕ ГЛЭМПИНГА)

*Психологические и педагогические аспекты туристики относительно редко становятся центром внимания исследователей. Очень мало работ, напрямую посвященных педагогическим, и, особенно психологическим, аспектам, возможностям и ограничениям туристики, в том числе глэмпинга и иных инновационных туристических практик и форматов. Существует насущная необходимость развернутого исследования туристической деятельности как деятельности человека, изучения возможностей и ограничений туристической деятельности в развитии человека. Цель исследования – анализ психолого-педагогических компонентов туристической деятельности на примере глэмпинга. Метод исследования – теоретический анализ психолого-педагогических компонентов туристической деятельности на примере глэмпинга. Исследование связано с попыткой выделения психолого-педагогических и сопутствующих им компонентов туристической деятельности, также трудностей (ограничений) и ресурсов (возможностей) глэмпинга как разновидности экологического и этнографического*

*туризма, нацеленной на решение задач развития человека как личности, а также его развитие в межличностных и учебно-профессиональных отношениях. В статье отмечается двойственность эффектов глэмпинга в контексте развития человека как личности, партнера и профессионала. Хотя практика глэмпинга в целом создает условия для активизации и развития интереса человека к природе и культуре, также самому себе как субъекту природы и культуры, ее возможности нельзя переоценивать. Хотя глэмпинг, как и иные туристические форматы активности, может создавать условия развития деятельности человека как личности, партнера и профессионала, однако базовая ориентация глэмпинга и его потребителей на комфорт и роскошь представляет собой скорее попытку уйти от реальности, чем вернуться к ней. Это ограничивает возможности продуктивной и эффективной работы человек над своими ошибками, совладание с трудной жизненной ситуацией. Возможности глэмпинга связаны с активизацией, прояснением и гармонизацией активности человека как личности, партнер и профессионала в ходе психолого-педагогических процедур, начиная от хоумтерапии и кружков по интересам и заканчивая тревел-терапией и ивентами.*

**Ключевые слова:** глэмпинг, экологический туризм, этнический туризм, психотерапевтический туризм, образовательный туризм, деятельность, хоумтерапия, ивент.

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**Introduction.** Modern tourism is developing actively in all respects, including innovative forms of service and organization of tourist trips. One of these forms is glamping (Boscoboinik, A., 2014; Cvelić-Bonifačić J., Milohnić In., Cerović Zd., 2017; Menshikov P.V., Kuznetsova N.V., Korobchenko A.I., Golubchikov G.M., Arpentieva M.R., 2020; Milohnić, I., Cvelic-Bonifacic, J., Licul, I., 2018; Perkins N., Twose S., 2015) [30; 34; 41; 43; 44]. The lack of knowledge of glamping is evident at almost all levels and relationships. However, behind this relatively new concept there is a rather long history of ethnic and ecological tourism, in their educational, (psycho)therapeutic, etc. modes. At the same time, these modes themselves are the least studied. The psychological and pedagogical aspects of tourism are relatively rarely the focus of researchers. There are very few works directly devoted to pedagogical and especially psychological, aspects, possibilities and limitations of tourism, including glamping and other innovative tourism practices and formats. However, the very active dynamics of the tourism sector already reflects the sometimes radically changing customer needs in this area, the intense and multifaceted transformations of the attitudes of people going on a tourist trip to themselves, the people around them, to nature and culture. Despite this, many existing works on the problems of tourism are often formal and, in the context we are considering, are so schematic in meaning and are addressed to the description of the external structure of tourism activity that they serve rather as reference information than a scientific research. There is a need for a detailed study of tourist activity as human activity. There is a need to study the possibilities and limitations of tourism in human development.

The study of tourism activity can be carried out in the context of different approaches, including within the framework of ideas about the activity nature of human development, about a person as a subject of relations arising, developing and transforming in activity and in relation to activity.

On the one hand, tourism activities can be classified as (quasi) professional and hobby

activities. It can also act as an activity that has a recreational or remedial and developmental meaning. In this capacity, she can integrate aspects of the development of a person as an individual, partner and professional. It can be responsible for the transformation of human relationships in each of these areas, including through targeted support for human development in times of crises (age and quasi-age, personal and interpersonal, professional and family, microsocial and macrosocial, etc.). The research carried out by us shows that people use tourist activity to achieve all these goals, but there are also those for whom travel has become a quasi-professional or hobby activity, and the tourist activity itself has become a full-fledged activity. At the same time, it is obvious that for a person such an approach to understanding it is temporary. Of course, a person's entire life can be considered as a path, but a journey that allows a person to hide from solving urgent problems (family, professional, and individual-personal) life is destructive. Therefore, travel, taking its place in the hierarchy of human activities, should serve his development as a whole; allow solving the problems of family and professional life, the problem of choosing directions for personal development proper, etc. But it should not replace them.

On the other hand, the tourism activity itself can be a factor of development, a resource for improving professional, family and hobby activities. Obviously, the tourist activity of a large number of clients is a direct attempt to compensate for the lack of resources arising in one area or another (for example, in communication with nature or other people outside the family and professional contexts). The meaning of reaction is usually reduced to such compensation. However, compensation is not enough, and compensation is carried out most fully when it comes to exchange, a person's dialogue with the world. Unfortunately, it is not easy for many people to enter into such a dialogue and exist in it, therefore tourism comes to their aid, including in its new formats and practices of "tourist services". But such "services" can be highly controversial, as glamping demonstrates.

**Methods and methodology.** The aim of the research is to analyze the psychological and pedagogical components of tourist activity using the example of glamping. The research method is a theoretical analysis of the psychological and pedagogical components of tourist activity on the example of glamping. The study is connected with an attempt to highlight the psychological, pedagogical and accompanying components of tourist activity, as well as the difficulties (limitations) and resources (opportunities) of glamping as a type of ecological and ethnographic tourism, aimed at solving the problems of human development as a personality, as well as its development in interpersonal and educational -professional relationship (Arshinova V.V., Tokar O.V., Kuznetsova N.V., Arpentieva M.R., Kirichkova M.E., Novakov A.V., 2018; Arshinova V.V., Kuznetsova N.V., Arpentieva M.R., Novakov A.V., Slepukhina G.V., Bykasova L.V., 2019) [3; 28].

**Results of the study.** Glamping is outdoor recreation with all the amenities and full hotel service. Another important condition for glamping is that it must be mobile and organically fit into the environment without harming it. The potential size of tourist demand for travel to unique natural and cultural sites in the form of glamping is colossal, according to tourism scholars and practitioners. However, tourists' requests are often faced with a lack of decent infrastructure and specialists who are ready to work in this area. Other problems in some countries, including Russia, are organizational, closely related to psychological and economic: the provision of high quality services presupposes a change in attitudes towards customers (from consumer to respectful, cooperative) and business in general (from enrichment to release socially, culturally and naturally significant activity). Nature meet luxury is possible there and then when the travel company understands what it does, what luxury is and what kind of relationships are created between people in a situation of luxury, which should be, unlike conventional, "5-star camping" (Dorofeeva A.R., 2020) [35]. It is important to understand that glampers and campers have significantly different needs

and desires, in addition to their common pleasure in contact with a particular beauty and dissimilarity of nature or culture. Camping involves interaction: dialogue with nature and other people, glamping, on the contrary, means isolation and solitude while having comfort and contact with nature. In addition, the principles of glamping organization voiced at the beginning of the twentieth century (Holding, Th.H., 1908/2014) are different from the principles of glamping. Thus, glamping can be considered as a type of ecological and / or ethno-cultural tourism associated with living in protected areas, including specially protected natural areas and water areas, as well as the so-called indigenous communal areas [39]. However, there are some peculiarities of clients choosing glamping that prevent the unambiguous equalization of ecological tourism and glamping tourism. Ecological tourism has a number of features (Arpentieva M.R., 2016, 2017; Afanasiev O. E., Afanasieva A.V., 2017), as well as ethnocultural tourism, which is also often directly related to glamping [1; 2; 3]. Therefore, glamping can be divided into ecological and ethnocultural / ethnographic. Therefore, glamping in general, many practitioners and scientists call more accurately and accurately "nature-based tourism", "open-air tourism", "outdoor tourism" (Miroshnichenko P.N., 2020) [18]. The motivators (motivators) for the choice of glamping (camping) among beginners, as noted by E. Brooker, M. Joppé and other researchers, are most often: the desire for self-realization among young people and other travelers who share the principles of a healthy and free lifestyle; desire to relax and a period of professional fatigue and disorientation in adults, caring for children and other family members; retirement for the elderly, knowledge of the world and the establishment of family ties for childless, as well as people not burdened with other concerns; nostalgia for childhood times (rest in the camp) and youth, as well as entertainment and structuring of time for wealthy pensioners; loss of loved ones and other crises, one way or another associated with the desire to avoid everyday difficulties, obligations and boundaries and the need for



transformation (Bezrukova, N.L., 2020; Brooker E., Joppe M., 2013; Birdir K., Unur K., Dalgıç A., 2015; Dorofeeva A.R., 2020; Erguven M.H., Yilmaz A.K., 2015; Fernandes, S. & Ferreira, D. & Alves, T. & Sousa, Br., 2020; Sandra F., Amaral S. Cl., Belem B., 2018) [5; 29; 31; 35; 36; 37; 46].

P.N. Miroshnichenko (2020) and some other researchers note that this type of recreation is designed for tourists with above-average incomes who want quality outdoor recreation, that glamping is a combined tourism product focused on both comfort and innovative service, and the experience acquired in the process of communicating with nature and culture [18; 27; 48]. At the same time, the main trend in the development of glamping is the growth of the segment of young and early adult consumers who prefer separate cottage houses (cabins) and gondolas (pods), ensuring safety and functionality, a combination of minimum sufficient amenities and proximity to sometimes harsh nature. Corporate parties and professional glamping events (usually on a short-term basis) are also becoming popular. The leader of glamping is and will continue to remain for a long time Europe, as well as North America, in Russia the prospects are not yet clear due to organizational problems [18]. Today in Russia there are up to 50 glampings: for such a huge country, which has absolutely immeasurable riches of culture and nature, this is extremely small. Most glamping sites are located within Moscow and the region, within a radius of 500 km, followed by the Leningrad region. It is a little easier to develop such tourism in many national parks, reservoirs, and the land is still cheaper. The rest of the glampings are spread all over Russia, from the Kola Peninsula to Kamchatka. Interesting examples of Russian glampings are as follows: "Forest and Sea" in the Tver region, "Green Path" in the Tula region, "Old Sig" in the Tver region, "Boho Camp" in Karelia, "Greenvald Park Scandinavia", "Shanti Home", "Hills & Huts" in the Leningrad region, "Polyana" in the Kaliningrad region, "Nikola Lenivets" in the Kaluga region, "Cheposh-park" in the Altai Republic. There are about 2,500 projects on the territory of small Great Britain, and about 10,000 around

the world. But, given the high potential for the development of eco-tourism in our country with all its possibilities and a variety of destinations, Russia can take a leading position among the countries specializing in this.

Glamping ("boutique camping", "comfy camping", "luxury camping", or "posh camping") is diametrically different from camping: people are independent in camping. They are willing to sacrifice comfort for the sake of nature, and in glamping, consumers are interested in comfort. These are people who, for various reasons, are not ready to give up their usual amenities even for the sake of natural beauty. These are also people who want to be served to a greater or lesser extent on vacation, etc. This is far from a "democratic" vacation, therefore, questions with glamping opportunities (recreational, developmental, etc.), more than answers.

The main external characteristics of glamping are as follows:

- remoteness of the recreation center from civilization, the location of the base must be in a beautiful and often inaccessible place (guests are delivered by jeeps or helicopters, etc.) and comfortable accommodation in pristine nature: "the goal of campgrounds is to be original, exotic, but at the same time to preserve all the features of a comfortable life and environmental "friendliness";
- thoughtful leisure: the organizers offer a whole range of different adventure, including psychotherapeutic activities – there are always options for excursions and authentic entertainment: from trekking or snowmobiling to horse races on ostriches or flying on the "dragon's wing", etc.;
- glamping is also characterized by greater or lesser ecological or ethnic authenticity or pseudo-authenticity: the interior and the menu resonate with the local culture and nature, and it is rational to create glamping bases in cooperation with the population of the so-called communal indigenous territories / local, indigenous population that preserves cultural traditions and the nature of the native land;
- Glamping organizers strive for aesthetics

and strive to convey the flavor of the local nature and local culture. They create thoughtful and often authentic leisure options: trekking, paragliders, horseback riding, etc., inside the house (capsule or bubble campsites, glass yurts, tree houses, bubble rooms, huts, bungalows, wigwams) everything should be organized so as to enjoy aesthetic sensations and be comfortable / comfortable, and similar. Usually the firm also provides a gorgeous view from the windows and doors of such an "authentic" house (on a tree, in a meadow, etc.);

- environmental friendliness of the interior and food, glamping is an eco-friendly tourism: it is characterized by a caring attitude towards nature and culture: glamping buildings and camps in general involve the use of natural materials, etc. They fit organically into the surrounding landscape without causing harm.

So, for example, an approach is practiced in which equipment and lighting work thanks to the energy of the sun and water, special materials are used for houses, pedestrian paths, parking lots (from geogrids), etc., so as not to interfere with animals, the device of tunnel crossings, crossings by trees or eco-ducks – landscape bridges, etc. structures designed to help animals cross artificial obstacles, such as roads or railways. Eco-ducks are built in a complex, in combination with protective structures that prevent animals from moving to dangerous territories and waters, etc. (Subbotin A.S., Dostovalova A.E., Smirnova V.A., 2020) [24];

- Common service standard is "All inclusive". Glamping has many of the hallmarks of a hotel, including many additional services typical of a hotel: reception, comfortable bed, comfortable bathroom, shower, restaurant, daily maid service, change of towels, cleaning, breakfast in bed. Here you can not only relax, but also work, for example, Wi-Fi is available. At the same time, although the concept of glamping partially overlaps with such a category of accommodation as "eco-hotel". But the latter term does not fully reflect the variety of accommodation options available in glamping and the services provided by glamping;

- within the framework of international

glamping standards, a system of basic requirements is introduced: hygiene, cleanliness, aesthetics, safety (comfort); active recreation in nature (physical education and sports, fitness or yoga); high quality of service (service); tourist "attractions" and specific objects of display (cognition); 5. program of special, targeted events, events (sociality).

Unfortunately, in Russia many of these requirements are not met, which negatively affects the development of glamping: the shortcomings of organizational work are reflected, first of all, in how concretely glamping ideas are implemented. Thus, businessmen, seeking to save energy and resources, often believe that any settlement in the wild can be called glamping. Therefore, they save on everything, starting with the choice of cheap building materials and up to cleaning the territories and repairing glamping sites. Another important disadvantage is the practice of deviating from the all-inclusive model: sometimes small but very annoying "blunders" in this business (such as an unexpected payment for some service, which is implied in an ordinary hotel by itself) spoil the impression of all the service. However, glamping must provide both service and high-class accommodation.

Glamping includes buildings or accommodation of simple type ("scouting"), buildings or accommodation of improved type ("glamping"), buildings – classic means of accommodation ("lodging"), each of which is assigned a category from 1 to 7 stars, depending on the level of service, services offered and a number of other factors. Despite the fact that glamping is associated with a "glamorous" holiday, the living conditions in each case differ. Somewhere tourists are offered comfortable tents with beds, a kitchenette and a shower. The flight of imagination of the creators and designers of glamorous campsites is not limited by anything. These can be ordinary wooden huts, futuristic transparent hemispheres, cozy Central Asian yurts or minimalist igloos. There are glampings with houses hidden in the branches of trees, and there are those in which transparent capsules are attached to the rocks.

Rest here in any case leaves vivid, unforgettable impressions. Unlike traditional tourist centers, the creators of such places try to organically blend into the environment so as not to disturb its atmosphere.

The glamping infrastructure includes cozy tents or other houses with a terrace, soft linens, as well as electrical outlets, internet, hot showers or even a bathtub, with a full toilet. In some places, glamping makers use designer interiors for visitors, hot tubs and plasma TVs with built-in entertainment systems. Glamping sites usually have hiking trails and other marked and guided routes such as bike trails, hiking trails, etc. As a rule, almost any glamping provides an opportunity for walking. Hiking is the short name for cross-country prepared trails with signs. Some slopes have places for climbing and / or training. Glamping often includes nearby berry and mushroom meadows: groves and forests are located both near the houses and directly on the territory of the glamping. Also, there is often a beach and a boat station near the houses, which makes both boat trips and fishing available, sometimes there are opportunities for diving. There are usually areas for barbecues and children's games on the territory; there is definitely a restaurant and / or a kitchen-dining room, which makes it possible, if you wish, to cook on your own. Customers often have the opportunity to sample at a restaurant or buy separate farm food and crafts. Also, glamping sites often have a cinema, coworking, library, concert hall. Glamping often offers opportunities for "photo hunting" of the glamping flora and fauna. Some glampings position themselves as a cross between a hotel, a lecture hall (educational "institution") and a space for cultural exchange (festival type). They are, as a rule, intended for a short stay, but have an extensive cultural, entertainment and even psychotherapeutic program. Sometimes glamping is called a recreation and recreation area directly: a retreat. In addition to travel therapy itself, the retreat can include hippotherapy and other zootherapy, dance movement therapy, therapy that includes admiring, observing nature (admiration and observation), etc.

But in any case, the accommodation is much more comfortable than in an ordinary tent. It is often cited that glamping relies on the use of Private Mobile / Portable Accommodations (PDAs) owned or rented by tourists. Tents, motorhomes / caravans, mobile homes were the first types of glamping. Later, "yurts, teepees, huts, yarangas, geras were added to the tents, which... are stylized objects of camping accommodation. New models have been added to motorhomes and caravans, which can completely replace residential apartments and provide conditions for a full-fledged living for the whole family. Tree houses, camping cabins, pods, geodesics, etc. have been added to mobile homes" (Chakhova D.A., Kobayak M.V., 2015) [26, p. 4]. At the same time, on the territory of glamping, special comfortable places for campings (pitches) are usually provided, but there are other formats: a) holiday parks (week-end parks), most of the pitches are occupied by rented or private mobile homes; b) touring parks to accommodate tourists with motorhomes / caravans; c) camping parks intended mainly for placing tents.

All these types of the camps are designed for different models of human life: as an individual, as a member of a community, a student or a professional, in a given camp: for example, in the latter case, the probability and focus on social interactions of tourists is clearly higher than in the first and second. More important, however, is the glamping program. In general, glamping as a multivariate practice can include forms focused mainly on 1) individual activity, 2) partner activity, 3) educational and professional (Aksöz, O. & Önem, B. & Aydın, B., 2020; Budiasa, I. M. & Suparta, I. & Nurjaya, I., 2019; Chakhova D.A., Kobayak M.V., 2015; Özhasar, Y. & Konak, S., 2019; Portela, R., 2019) [26; 27; 32; 42; 47]. This activity and work with it can be carried out both in parallel and separately. Among other things, relaxation and methods of distraction from difficult experiences, fuss and everyday problems, liberation from activities that have exhausted their inner meanings are of great psychotherapeutic importance. Such liberation makes it possible to



realize and direct one's efforts in the future towards goals that are more important for the person as a person, a partner and a professional.

It is also important to divide glumpings by dwelling type [21]. The dwelling, its influence on a person, is of particular importance in the context of the topics of our research, as well as many other studies. Therefore, the peculiarities of organizing living in glamping as a practice developing a person prompt researchers to analyze precisely the functions of a dwelling. Unlike traditional, actually travel-tourism programs that use natural and artificial metaphors, including landscape, etc., as well as events, to organize reflection and transform the client's experience, glamping tends more towards "psychotherapy at home" (home-based therapy) (Cortes, L., 2004, Friedman, D., 2012, Podsolonko V.A. et al., 2020; Zur, O., 2015) [33; 35; 45; 49]. One of the trends in recreation and tourism practices of 2020 is "home rest". Staycation is stay at home, full-fledged rest "here and now", which lasts on the territory of glamping from a couple of hours to several days in your city, or not far from it. A person does not need to spend a lot of effort, time and money to organize such a "reset", to take a vacation from work, etc. The fashion trend is now conquering Europe and America, is being introduced into the way of life of people and is becoming commonplace. It is often well added by events. Event is a special event marketing tool that allows you to manage the opinion and behavior of an audience specially invited to this event / event (event, event). Eventor (event manager) is a marketing specialist in organizing, conducting, planning an event project. When implementing travel therapy and events, special modifications of counseling or psychotherapeutic work are possible, aimed at personal, interpersonal or educational and professional difficulties and problems. Therefore, one of the perspectives of understanding glamping is associated with home therapy (Budilova N.V., 2019; Kidwell P., 2018; Marichi, Y., 2019; Nartova-Bochaver S.K., Bochaver A.A., Dmitrieva N.S., Reznichenko S.I., 2016) [8; 11; 16; 19]. The approach to understanding the psychological and

pedagogical capabilities and limitations of glamping is generally different from the activity approach; however, it can be integrated with it. Thus, the activity of a person inside and around his home can be considered as a projection of his activity in personal, interpersonal and professional relationships. Being in glamping itself can act as a process of coping with a crisis, a search and implementation of ways to cope. The "crisis" nature of the requests of many clients for glamping tourism reflects the productivity and efficiency of organizing and implementing the helping, including psychological and pedagogical support of clients' activity during their life in glamping.

As part of the educational situation, specialists use glamping in the context of creating specialized glamping camps for children, adolescents and young men, as well as adults and the elderly. In the case of a shorter stay and in some other cases, either the work of "hobby groups" or the profiling of glamping is possible, the stay in which is associated with educational tasks: from the basic tasks of ecological and ethnic (ethnocultural) tourism to specific professional and quasi-professional competencies, for example, glamping for parents-to-be. Pedagogical and andragogical and geronological models of education (upbringing and training) suggest the importance of active and interactive forms of training and upbringing. Personality development – one of the aspects of human development – is carried out as a process of the formation and realization of subjectivity, subjective activity. It starts with solving the problems of self-regulation of internal states and external behavior, and ends with the adoption and implementation of decisions on the directions and quality of further, including interpersonal and professional formation and development (Maslow A., 2002, etc.) [17]. Any tourism is an attempt to externally or even internally change a person's life activity, including the tasks of encouraging him to a freer and more independent attitude and behavior towards life, the tasks of improving his activity in various areas, including in the context of self-realization (and "self-

efficiency") and "social implementation" ("social efficiency"). Any tourism can be viewed as an educational situation in which a person simultaneously and within the framework of a particular place (a tourist destination in the form of glamping, educational or psychotherapeutic "path" of one type or another), solves a system of problems. The ratio of such tasks for each person or group of people is individual. It depends both on the purpose and type of the tourist route, including glamping, and on the person himself:

- correctional and therapeutic: a) correction of addictions and deviations, including as a result of trauma, distress, disease, etc.; b) medical tourism, health improvement of the body or proper treatment within the framework of traditional (secular) and non-traditional (healing, etc.) medicine;

- recreational (restorative): a) sports-competitive and extreme; b) relaxation, actually recreation (recuperation), rest;

- ministry tasks (volunteering / volunteering), a) environmental, volunteering in the field of assistance to water areas and territories, their flora and fauna; b) ethnographic, volunteering in the study and support of ethnic cultures;

- educational: a) educational the appropriation and actualization of values and goals of being, the formation and development of a person as a person, a partner and a professional; b) training – assignment of new knowledge and skills (competencies);

- developmental, psychotherapeutic: a) overcoming blockades and barriers to development in the field of personal, interpersonal and professional functioning; b) adoption and primary implementation of vital decisions (elections).

In fact, all these tasks are closely related, including closely related educational and psychotherapeutic tasks, environmental and ethnographic, recreational and developmental, etc.

Very often, the problems and tasks of glamping clients can be described as metapathologies and overcoming metapathologies: 1) metapathologies associated with dilemmas that arise when they are disconnected from the ontological

basis of being (Ivanchenko G., 2008, Leontiev D.A., Mandrikova E.Yu., 2005) [10; 14], 2) deformation of the activity and identity of a person as an individual, partner and professional:

- dilemmas faced by a person lacking transparency (authenticity): super-complexity vs. utter simplicity, fanaticism vs. mistrust and cynicism, all-responsive activism vs. alienated apathy and uselessness;

- arising from the loss of life course guidelines and goals / aspirations: the chaos of the random vs. total determinism, fusion vs. isolation, disagreement with one's own vs. indifference, indifference to alternatives;

- dilemmas faced by a person who does not have a sense of proportion, internal and external harmony (congruence), prone to extremes: the eternal search for novelty vs. lack of change, "fearful conscience" vs. "dormant conscience", excessively high bar or perfectionism and over-demanding vs. a low level of self-improvement tasks and other tasks.

Dilemmas can be viewed as metapathological options that are not optimal for human development, "neurotic" (Ivanchenko G.V., 2008) [10]. V. Frankl considered fatalism (refusal to be active and relinquishing responsibility for the search and realization of meaning, self-actualization and full functioning), conformism (conciliation and subordination to the opinion of the "majority" or the opinion that is presented as the opinion of the majority), as well as hedonism (the desire to comfort and well-being at the expense of love, creativity, etc.) collective, general neuroses of our time (Frankl V., 2014/2015) [25]. S. Maddy described these, in fact, the phenomena as types of "existential illness", passing into existential or other neurosis, as the destruction of meaning as a result of psychological, biological-physical and socio-cultural stress / trauma:

- 1) somatization of traumatic experience and vegetation are associated with the inability to believe in the meaningfulness of efforts in a state of suffering; at the affective level, apathy and boredom appear, alternating with depression and associated with low energy and aimlessness;

2) nihilism arises when a person still has a sense of meaningfulness as "counter-meaningfulness," that is, finding meaning in the fact that everything is meaningless. Nihilism is associated with states of irritation and disgust, destructive rivalry;

3) adventurism as involvement in any extreme, dangerous activity is associated with an attempt not to notice meaninglessness and "pseudo-existence" (Sasaki T., 1996; Kobasa S. C, Maddi S.R., 1983) [22; 40].

In this sense, the psychological (psychotherapeutic) and pedagogical tasks and functions of tourism, including glamping, are closely related. They reflect the inner meaning, the inner content of glamping:

- Human exploration of new territories and water areas, the experience of living in them activates the need for new abilities, causes the birth of new experiences, ideas, behavioral models and interactions. The creative potential of a person is activated already because a person finds himself in new life circumstances. Creativity "in a conspiracy against emptiness and nothingness. Love the existence of a thing more than the thing itself and your being more than yourself ... In order to successfully build, the first condition – sincere reverence for the three dimensions of space – to look at them not as a burden and an unfortunate accident, but as a God-given palace", – wrote I. Mandelstam (quoted from Lotman Yu.M.) [15, p. 294].

Tourist travel is capable of activating what D.A. Leontiev describes it as a "sense of the way" [14]. It is an important component of the meaning of life, existential meaningfulness and fulfillment, which allows one to feel the "correctness" of specific decisions and actions, that is, authenticity or transparency. The choice made by a person who has this feeling is felt either as authentic or inauthentic, more or less advancing along the personal path, pushing towards him, leading away from him.

- The experience of overcoming difficulties activates the transformation of self-regulation methods, including coping with life's difficulties, harmonization and freedom. One of the most important moments is a new and visual

comprehension of the principles of the dialectic of "good" and evil, life and death, success and failure in the life of nature, the removal of artificial divisions in understanding the phenomena of human and natural life, more harmonious (congruent) and clear (transparent) understanding of what is happening outside and inside a person. The most fulfilling human being is not free from difficulties. Man is forced to live "simply created and godlike, strong and weak, limited and unlimited, animals and be able to transcend his animal essence, adults and children, frightened and courageous, progressing and regressing" (Maslow, A., 2002) [17, p. 143]. A similar idea was reflected by G.R.Derzhavin (1795/1957) [9]: "I am a king – I am a slave – I am a worm – I am a god! But being so wonderful. Did the split happen? – unknown; and I couldn't be myself. "

This integration of opposing aspirations is the most important task of development, self-improvement, self-realization and social realization. The non-conflict of opposites is and is realized in this case not in the world of binary oppositions, duality, but in the world of ternarity (trinity) (K. Levi-Strauss, Yu.M. Lotman).

- The experience of contact with nature allows a person to get in touch with the true meaning of life, to reveal more or less large-scale metapathologies – pathologies of existential values. Metapathologies are the result of the desire to avoid payment, that is, responsibility for one's choices, the desire to live life, minimizing efforts and resigning ourselves to inferiority, limitation and dependence of life, substitution of one activity for another (deformations and psychological "burnout"). They are a product of the consumer society or "mass society". They can be defined as disorders of personal, interpersonal and professional development; non-optimal development options associated with deformations of human activity in these areas of his formation and development. Their essence is the above and other dilemmas, contradictions of values of the most different levels. The optimal (leading to a transparent and, at the same time, harmonious development) way of resolving contradictions is a

person's departure from both poles. The experience of contact with "untouched" nature, with a unique culture, encourages a person to learn from them, learn from them, acquiring (restoring) the qualities of organismic integrity as one of the leading conditions, the bases of self-actualization / full functioning, full-fledged activity in all areas (Maslow A., 2002) [17];

- Introduction to new cultural values (ethnic glamping or ethnographic glamping) leads to a revision of human values, including their re-sacralization, a person's return to the "origins" of humanity, the experience of states of flow and unity with the natural and cultural environment. As the researchers note, indicators of objective well-being (economic and general social functioning, level of education, etc.) in the world as a whole are growing, but as indicators of subjective (including mental and spiritual) well-being are decreasing (Seligman, 2020) [21]: depression and asthenia of the "urban man" enhances the ability to have pleasure without effort. At the same time, the meeting with a real other is forgotten. He touches us in such a way that, for example, the words love and fear seem equally and at the same time inappropriate for this "hurt". "Subhuman forms of existence turn out to be less energy-consuming, easier, more attractive as the path of least resistance; in fact, human manifestations are the path of the greatest resistance" (Bibikhin V., 1998; Ivanchenko G., 2008) [6, p. 173; 10, p. 119]. This view well reflects the essence of "easy sociality", in terms of which scientists describe the relations of modern people.

- Activation of human meta-abilities and metafunctions, including self-regulation, independence and will, the ability to teach and the ability to learn, etc. "We could stop being just talkative consequences in the great causal chain of phenomena and try to take on the role of causes" (Brodskiy I., 2000) [7, p. 36].

The preventive, corrective and developmental effect of glamping as a psychological and pedagogical practice is manifested at several levels: 1) bodily, physical: relaxation, recreation, health improvement and build-up of strength,

differentiation and development of the system of the organism to ensure the subsequent state of "organismic integrity"; 2) psychological, "mental": the formation, development and restoration of mental functions and human properties, including meta-abilities, etc.; 3) moral and social: the formation, development and restoration of existential (terminal, etc.) values (sacralization and re-sacralization), motives and meanings of actions and life, social models of decision-making and execution, cooperation, the formation and development of a person as a subject of culture and nature. The educational and psychotherapeutic aspects of glamping and tourism in general are thus divided into several groups: 1) spontaneous effects arising as a result of specific living conditions in glamping; 2) the effects associated with events and other events and programs (educational and psychotherapeutic) orientation. Also, these effects relate to 1) relaxation and rest, 2) correction and rehabilitation; 3) stimulation of human development and realization. They relate to 1) the search and testing of new ways and directions of activity and life in general, the acquisition of new competencies and a view of oneself and the world; 2) checking and correcting mistakes in current relationships in work, family, hobbies and other life, correcting mistakes in the personal, interpersonal and work spheres; 3) correction and use in order to develop the experience of trauma, crises, etc.

**Conclusion.** Pedagogical, andragogical and gerontological models of human development suggest the importance of active forms of education and upbringing. Personality development as one of the aspects of human development is carried out in the course of the formation and implementation of subjectivity: from self-regulation of internal states and external behavior, and ending with the adoption and implementation of decisions on the directions and quality of interpersonal and professional formation and development. One of the situations of such formation and development is associated with tourism, its traditional and innovative, including glamping, types. Within the framework of an educational situation,

glamping can be successfully used both in the form of short-term "weekend" trips, and in a longer-term version – on the basis of specialized glamping camps for children, adolescents and young men, as well as adults and the elderly. Glamping is a highly productive and effective tourism practice and technology in its immediate, non-delayed relaxation potential. At the same time, the idea of glamping initially presupposes also stimulation, including the simulation of communication with nature and with reality in general. This, in the context of the question of delayed effects, has a predominantly destructive, leveling meaning: the slogan "Bread and circuses" never meant the road to the actual development of a person, a community, but was a designation of ways of degradation.

Therefore, although the practice of glamping as a whole creates conditions for the activation and development of a person's interest in nature and culture, as well as in himself as a subject of nature and culture, to enrich his life, its capabilities cannot be overestimated: glamping is a practice of human development associated with a number of serious restrictions. The ideological

orientation of glamping and its consumers towards comfort represents an attempt to escape from reality rather than return to it. For ecological and ethnographic / ethnocultural tourism, including traditional "camping", including in its psychotherapeutic and pedagogical (educational) modes, it has always been important to face reality. Such a collision with a new, different reality, including not only comfort and safety, but also challenges, trials, difficulties of life in an authentic natural or cultural environment, and not in their imitations, is very important for human development and activity. Therefore, the options for influence and types of consequences, opportunities and limitations of glamping within different programs and orientations can differ significantly. The problem considered in the article is practically not studied: there are some attempts to comment on the psychological aspects of glamping as a type of psychotherapeutic and ecological tourism, but they do not go beyond the current statements and advertising and analytical descriptions of the main types of consumers on special glamping sites and tourism in general, as well as in social networks.

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