

Re-thinking the Epistemology of Paradigm in Hospitality and Tourism

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Abstract

The social transformation includes changes that occur in society's modes of production, institutions, values, and lifestyles, without development and progress, in the form of differentiation from the previous state of being or way of being. This change is the qualitative differentiation that occurs in the social structure. We aim to draw attention to the fact that the phenomenon of tourism sociology should be a new research sub-discipline with the development of modernism and technology. We discuss the necessity of focusing on the changes in the tourism phenomenon during the rapid and difficult transition of a new paradigm.

Keywords: Hospitality, Tourism, Sociology, Paradigm shift, Culture, Social change.

Introduction

Constructivists believe knowledge is subjective because it is socially constructed and tied to the mind, and the truth is hidden in human experience. Statements about what is right or wrong are, therefore, cultural, historical, and context-dependent, but some are universal. In this context, the stories of communities, belief systems, and claims of spiritual and worldly connection are included as legitimate knowledge.

At every stage of modernization, the social life of human beings takes essential steps towards becoming an "information society." Globalization and information are becoming more critical daily; inter-communal relations and all societies' influence on each other in every field make social change inevitable. Therefore, information plays a role that enables social change to occur in a fast and progressive direction. Social change is the established concept adopted by society as the concept of change. According to the understanding of knowledge, which is defined as the traditional or accepted theory of knowledge, for the formation of knowledge, it must be evaluated, inferred, or justified, as well as the accurate information received. In the traditional definition of knowledge, knowledge is described as a genuine belief that is justified and proven in some way. In this context, three conditions must be met for knowledge to occur: The first condition is that the person has an epistemic belief, the second condition is that this epistemic belief must be true, and eventually, the person or the subject must justify this belief. Human consciousness changes with social relations and changes in social life; therefore, ideas about its sociality, especially the definition of knowledge, also show a change. This situation indicates that knowledge is formed, processed, and changed within a specific social life and social relations network.

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A Sociological and Epistemological Reflection in Tourism

The consequences of host-tourist interactions can affect residents' value systems, quality of life, division of labor, family relationships, attitudes, behavioral patterns, ceremonies, and creative expression. The tourism industry is increasing. It represents one of the most dynamic economic industries, as it is the primary income source for many countries. In developing countries, tourism is a preferred option and part of development. Tourism can also have significant economic, environmental, and sociocultural impacts. However, it is essential to note that tourism does not necessarily only lead to positive effects but can also have various drawbacks. Many researchers have expressed concern about uncontrolled tourism development, which causes potential threats to the sociocultural structure of a destination. This article reviews the significant literature relevant to the study, including past theoretical work on the socio-cultural impacts of tourism.

Information arises as a result of mutual interaction and communication of people in the same society at a specific time and space, whose processing, production, and circulation are entirely human-made; again, subject to change by human hands. It is a social reality that knowledge is affected and changed by social changes in the historical process. The reality of everyday life manifests itself in two dimensions: Time and space. Reality is constructed in a specific time and space. Everyday life is experienced at different degrees of proximity and distance, both spatially and temporally. The social reality of everyday life is thus apprehended in a continuum of typification, which are progressively anonymous as they are removed from the "here and now" of the face-to-face situation. "At one pole of the continuum are those others with whom I frequently and intensively interact in face-to-face situations—my "inner circle," as it were. At the other pole are highly anonymous abstractions, which by their very nature can never be available in face-to-face interaction. Social structure is the sum total of these typification and of the recurrent patterns of interaction established by means of them. As such, social structure is an essential element of the reality of everyday life". (Berger and Luckmann, 2011: p, 35).

Considering the historical process, it is seen that paradigm shifts in tourism have emerged in parallel with the development of civilizations and the evolution of social needs. The different paradigms that emerged in the field of tourism depend on the changes in production relations and social structure. As it is known, the level of development in the forms of production is accepted as the determinant of the general level of development of civilizations, countries, and societies. (Roney 2002: p.12-13) Tourism has led to the national and international recognition of the status and culture of local people. The field of tourism is concerned with how they interact with people and other places and people as tourists and how they relate to experiences that can affect their or the host society's attitudes, expectations, views, and lifestyles. The tourist-host encounter, in which one or more visitors interact with one or more hosts, is staged within a nexus of goals and expectations. (Sutton, 1967: p, 218). Tourism revenues are for studies related to cultural assets and studies for protecting these assets. Tourism has also strengthened the continuity of cultural traditions and has been an element of differentiation in promoting nations.

Paradigm definition according to sociology dictionary: A framework, model, or pattern used to formulate generalizations and theories based on shared assumptions, concepts, questions, methods, practices, and values that structure inquiry. Bell, K. (2013). A paradigm comprises these theories; the theoretical pluralism underpinning paradigms often depends on and leads to multi disciplinarity, both within and without the social sciences: paradigms are open-ended and inherently changeable: paradigmatic understanding is naturally emic and based on generalizable, ideal typicality rather than on idiosyncrasy: and such understanding is interpretive and necessarily incomplete; it constitutes less than the absolute knowledge derived from a belief system or metaphysical worldview; instead, it is based on relative (non-absolute) truth and shifting meanings.

Guba (1990) takes the argument one stage further. In terms of dependency, he argues that paradigms are based on coherent theories in terms of purpose rather than ideology. As far as knowledge is concerned, no given paradigm has all the explanatory answers; therefore, a Kuhnian (1962) "paradigm shift" is needed. In the case of values, they engage in research action that is trans-subjective in nature and ultimately dependent on getting rid of paradigms through the sociological imagination rather than the subject of the research. Therefore, all social scientific paradigms are potentially, if not actually, susceptible to paradigm shifts. Such a change, however dramatic, can never be complete because if it were completely different, it would be unrecognizable. Because of this result, it is considered as an example of social scientific evolution rather than a scientific revolution. (Dann, 2016: p,68)

The phenomena that cause social change with the increase in the size of social groups; Social transformation reasons such as changing or diversifying the economic structure, transition from nomadic life to settled lifestyle, changing the social structure, innovation in religious beliefs and practices, scientific progress, new philosophical understandings, war, and famine are the basic facts. For example, the tools people use, customs and traditions, and almost every aspect of literature and culture change. Paralleling these innovations have been some changes in the perceived relationship between society and nature. Sociology, as the study of society, was premised upon the radical distinction between society and nature. This reflected the transformation of nature and its conceptualisation as a realm of unfreedom to be tamed or mastered by humankind, by society. But in recent years this sense of nature as 'out there' and subject to control and mastery has been subject to both intellectual and practical critique (again see Lash and Urry 1994: Ch. 11). The environmental movement in particular has transformed our comprehension of nature, which in many recent formulations is to be regarded as embracing both society and the physical environment, what can be characterised as an 'integral nature'. (Urry, 2002: p.i)

Modern tourism developed largely because of urbanization in Western Europe after the industrial revolution. In previous periods, a significant majority of people lived in small communities and cultivated the land. The responsibilities of these people, who had no free time, were usually their families. Modernity and modernization entailed first of all the emergence of a world of nation states. These came together during the life of Thomas Cook, mainly in the nineteenth century. According to Gellner (1983), James (1996) and others, the nation states were not based upon primordial or ancient social ties but upon entirely new ones, organized by new institutions of learning and culture and made possible by transformations in transport and communications. The institutions and personnel who maintained high culture (universities, monasteries and so on) in agrarian states were authoritative, holding some insurance over, or supporting the centralized state, but they were autonomous and separate, and remained 'mysterious' and 'inaccessible'. At this stage, high culture espoused literacy, over-arching philosophical, scientific and moral concerns and spatially extended forms of communication. (Franklin, 2003: 40) Cooperation between high cultural institutions and the state has given birth to the discourse of the borders and culturally defined nation. National interests and discourses; these groups also contributed to the production of nationalized knowledge, as they influenced academics, teachers and writers. Nationalism started to create enthusiasm in people with whom it connected. These people left their homes and went to see the national parks, national museums and monuments that commemorate the achievements of their nation, which had an important place in the 19th century. One of the odd things about the arrival of the era of the modern nation-state was that for a state to prove it was modern, it helped if it could also prove it was ancient. A nation that wanted to show it was up to date and deserved a place among the company of modern states needed, among other things, to produce a past (Mitchell, 2001: 212).

It was out of the question for people who did not have the will and ability to leave their birthplace to participate in tourism activities. Despite the deficiencies in the leisure and travel understanding of the lower and middle class; Travel was strictly limited to the elite classes, such as landowners, church leaders, and head of state. However, as a result of the changing human life with the shift of settlements to city centers, many people left their birth place and moved to these rapidly growing settlements.

By the 1800s, the era began when workers first received a salary through employment opportunities and had both the time and money to engage in leisure activities despite the long working hours. Especially with the change in working relations, people's view of life has also changed. Participation in recreational activities, including physical and mental activities, is increasingly seen as an essential part of life. Until the industrial revolution, and especially after 1800, travel became much easier for a significant part of the population. Greater access to travel has accompanied many other developments that have contributed to increasing or creating the demand for tourism experiences in society. The industrial revolution, which led to an increase in production, developments in transportation technology and the right to paid leave, caused the increase in living standards, and also caused a change in perceptions towards the environment. Post-war problems, developments in education, and increased interest in traveling abroad are the most specific causation.

The cultural systems at the root of Anderson's nationalism are to be found in the sixteenth and seventeenth centuries, the religious community and the dynastic realm. The former existed and was communicated through the medium of sacred languages and scripts, with Latin being the main language of expression. While the latter was sustained as a result of its association with the sacred, in other words the 'divine right of kings'. Both these systems declined in importance for a variety of reasons about the time of the eighteenth century and '...the search was on, so to speak, for a new way of linking fraternity, power and time meaningfully together' (Anderson, 2016: 36).

Tourism is one of the fields that shows itself deeply in human relations, which is a social phenomenon. Tourism, which has been at the forefront with its economic features when it started to be the subject of scientific research, has been evaluated sociologically for decades because it is a social and cultural phenomenon. Tourism is a field that needs to be interpreted intertwined with many disciplines such as economy, business, marketing, environment, and psychology. However, it is not possible to increase the benefits obtained from tourism without evaluating it in terms of human relations and social dimensions. Considering the economic consequences of the socio-cultural change caused by tourism, the importance of sociology in the field of tourism will also be understood. In this context, it is vital for tourism regions to understand how tourism-related interactions affect and change the sociocultural environment. Just as social changes affect the development of tourism, tourism itself has the power to change the social and cultural characteristics of societies. Tourism, as the greatest displacement movement of times of peace, is the meeting moment of groups of people with very different social and cultural characteristics. As a result of such great human mobility, the coming together of the masses has various social and cultural effects.

A differentiation that occurs in the form, units and functions of a structure and the formation of a new structure is called change. Change can be classified as large-scale or small-scale change in terms of quantity, and long-term or short-term changes in time. While social change is a phenomenon observed in every age and society, social change is the qualitative and quantitative differentiations that occur in social structure elements in different time periods. When the historical process is examined, it is seen that societies are constantly changing. Civilizations, regimes, commercial procedures, ideal types of people, even cultures undergo slow or rapid change. Every society undergoes some changes due to internal and external influences. When a new understanding and a new technique is adopted, the lifestyle needs to be rearranged accordingly. (Turkkahraman,

2009) Values are elements in any cultural complex. During our lifetime it may change, but not usually in direct correlation with our individual physiological or organic changes. Culture has an existence of its own, independent of the lives of particular individuals. Actually, the matter is relatively simple if we remember that mental and overt behavior patterns are learned by successive generations of individuals, while from time to time new increments are added which in turn become part of the social heritage. Not only does a culture tend to exist beyond the life span of individuals, but it tends to accumulate and grow. (Gillin and Gillin, 1948: p, 165,174)

The very nature of the person or the personal is transformed in modernity. This can be seen in a number of ways: that trust is not something simply given but has to be worked at and continually negotiated and contested; that in modernity people have to learn to 'open' out to others who are often geographically very distant— to develop something of a cosmopolitan attitude; and that the self participates in the collective forms of reflexive knowledge that modern societies have about themselves. Giddens concludes: 'We can live "in" the world of modernity much more comprehensively than was ever possible before the advent of modern systems of representation, transportation and communication'. (Giddens, 1991: p, 211) Tourism has a transformative power on the social structure as it is an economic phenomenon that creates important socio-cultural effects especially after the industrial revolution. In other words, tourism; In addition to providing economic input to many sectors such as transportation, accommodation, food and beverage, communication and distribution, it also causes a change in the social structure.

Although there are debates about the origins of tourism, tourism is a modern phenomenon that started with the industrial age. Academic studies in this field have started much more recently. Academic studies in the field of tourism started in the 1930s. (Dann, 2000). However, academic studies in this field gained momentum when well-known names such as Baudrillard, Enzensberger, Knebel, Krapf, Morin, and Riesman. Dann (2009) attributes this initial lack of improvement to four main reasons. Preferably, the sociology of tourism an idea of which area to connect with that unity has not been reached. Although some academics argue that leisure studies are an appropriate field, others have pointed out that the travel dimension of tourism is related to the migration field of sociology. On the other hand, others have tried to establish a relationship by considering areas such as religion. In this direction, many people realized that an approach based on the scientific field in this way did not have to impose limitations on both fields and thought about whether tourism could borrow some concepts in a way that would determine its dependency and autonomy limits. Secondly, the multidimensional nature of tourism necessitates benefiting from different disciplines. For this reason, there have been common topics between areas such as economics, anthropology, psychology, history, human geography, political science, and sociology, and this has made it challenging for a holistic area to emerge. Third, there were too many approaches on which sociologists could base their work. Some have taken the evolutionary approach. Others shifted to Marxism, social action theory, symbolic interactionism, functionalism, phenomenology, postmodernism, and ethnomethodology. However, tourism sociologists realized that adopting an eclectic approach rather than a single perspective provided a more productive perspective. Fourth, early tourism studies had an ideological rather than a theoretical approach.

In the second period that followed, the focus was on the adverse socio-cultural effects of tourism. On the other hand, the third period sought ways to both benefit from the positive features of tourism and eliminate its negative aspects by taking advantage of the developments of these two periods. This alternative perspective does not harm the environment and minimizes tourism costs. However, after this period, a knowledge-based period formed, and a consistent field of tourism sociology began to emerge when the intellectual infrastructure of tourism was complete. (Dann, 2009).

Tourism sociology has had to put it in context over time. The consensus was that tourism should be handled without being isolated and positioned among broader application areas. Which of these areas remains an issue, but three approaches generally shed light on this issue. Some researchers believe that the sociology of tourism should be located within the sociology of migration. Because the etymological meaning of the word 'tour,' which is the origin of the word tourism, implies a movement from one place to another. In addition, push and pull factors, which are features that abduct and attract individuals, are features that explain migration to greener areas. These features are similarly seen in the field of tourism. However, there are differences between these two concepts. First, emigration is only one part of a more general immigration phenomenon. Secondly, emigration represents a more permanent situation than tourism. It also affects decisions in many areas, such as education and working life. On the other hand, tourism is considered a transitional period in which responsibilities are suspended. Thirdly, although there is an element of imagination in immigration and tourism, this is much more valid for tourism. Finally, some immigrants are described as expatriates and sometimes even permanent tourists. However, some attitudes and behaviors of these people differ from more temporary tourists. Other researchers believe that the sociology of tourism should be located within the sociology of leisure. Although it is tempting to define a tourist as a leisure traveler, this definition needs to be narrower. It is impossible to capture the different qualities between tourists and travelers. Moreover, sociologists define leisure according to political, ideological, and social backgrounds. Finally, another group of researchers emphasizes the travel dimension of tourism.

Cohen's early works treat the tourist as a traveler. In this way, he examines it on a plane of familiarity and unfamiliarity. While one end of this plane is the traditional mass tourist, the other is the adventurous tourists seeking novelty. Since tourists differ in attitude, motivation, and behavior, schemas should be set up to reflect this difference. Such typologies have been seen as heuristics rather than explanatory tools. (Dann and Cohen, 1991). As can be understood from these discussions, it is not possible to discuss a single approach to tourism sociology. Just as the approaches in the sociology of education and family differ, the sociology of tourism also differs within itself. Different theoretical approaches have emerged that try to understand the different characteristics of tourism sociologically. (Dann and Cohen, 1991).

Although sociological perspectives differ, tourism is an increasingly popular social activity. Its scale and implications are growing. Therefore, it is an essential element for sociological analysis. Moreover, sociology has real potential for understanding and explaining many issues within tourism. On the other hand, it is possible to examine tourism within sociology, an inclusive discipline (this way is to consider tourism as another social institution such as family, work, and education). Such a perspective presents the field of study from a broader perspective. In other words, it is possible to examine tourism by exploring the concepts, structures, processes, and features it contains. With the application of a sociological theory that can be related, tourism can be handled based on itself. (Sharpley, 2018).

As Durkheim (1938) states in his book *The Rules of Sociological Method*, the first step in scientifically examining a phenomenon is its classification. One of the most significant sociological contributions in the context of tourism belongs to Erik Cohen. Cohen classified the tourist. Although perspectives beyond this classification have been put forward in the following periods, many early approaches in the tourism system have a very functionalist structure. The fact that functionalism has lost its popularity in the field of tourism and sociology in recent years shows that the works of Butler (1980), Doxey (1976), Jafari (1985) (1995), and Leiper still have an essential place. These approaches address issues such as the evolution of holiday destinations and the attitudes of destination people. These research reveal how the processes that take place from the part where the tourism product and service is created to the part it reaches operate in an

interconnected manner. (Dann, 2000). In this vein, Marie-Francoise Lanfant (in this volume), for instance, has utilized the 1895 insights of Émile Durkheim on social facts (as outlined in his well-known *Règles de la Méthode Sociologique* (Rules of the Sociological Method) to support her 1995 notion of “tourism as an international social fact”—an external agent of constraint and consensus. Her ideas were eclectically reinforced by employing the insights of Mauss (1969, 1980) and Morin (1962), as well as those of Lacan (1975). Durkheim's approach to holiness is one of the functionalist frameworks utilized in tourism. In this context, some leisure activities can relate to the definition of secular rituals and Durkheim's ideas. Durkheim explored the main reason for creating a universal social phenomenon and thought they emerged in response to a real social need. In this direction, collective activities; with a particular emphasis on rituals and beliefs, take the individual out of himself and integrates him with the power of the group. (Georgoulas, 2017)

If disorganized capitalism involves the predominance of culture, consumption, the global, the local and concern for the environment, then all these characterize contemporary travel and hospitality. Disorganized capitalism then seems to be the epoch in which, as tourism's specificity dissolves, so tourism comes to take over and organize much contemporary social and cultural experience. Disorganized capitalism then involves the ‘end of tourism’. People are tourists most of the time whether they are literally mobile or only experience simulated mobility through the incredible fluidity of multiple signs and electronic images. (Urry, 2002: p,18)

One of the most important changes brought about by the development of tourism in a region is the demographic changes that occur due to the phenomenon of migration. There are several reasons for migration to tourism regions. The most prominent of these is labor migration. The main factor that attracts this workforce migration to the tourism region is the job opportunities created in tourism regions along with the tourist flow that occurs at certain times of the year. Employment opportunities in tourism regions attract many skilled and unskilled workforces. There are personal-oriented reasons for the migration, especially from underdeveloped regions to tourism regions.

The changes involved include: the attacks on local government expenditure and the efforts to reduce the range of discretionary spending by authorities; the encouragement to privatise leisure provision; the emphasis being placed upon tourist developments in local areas; the increased emphasis upon people as consumers of services rather than as having more general rights by virtue of local residence; the increased perception of culture and the arts as economically justified and part of an area's economic development strategy; the transformation of the visual appearance of an area so as to make it marketable for tourism rather than a site for leisure; and the increased importance of place-marketing so that places come to be transformed into images. These changes might be characterised as a shift from political-citizenship to consumer-citizenship, or from public leisure to private tourism. (Urry, 2002: p,22.)

The most systematic attempt to place these developments within a conceptual framework has been Harvey's notion of ‘time-space compression’ (1989). Like many other analysts he begins with Berman's account of the modern world: (Urry, 2002: p,7) To be modern is to find ourselves in an environment that promises adventure, power, joy, growth, transformation of ourselves and the world.... Modern environments and experiences cut across all boundaries of geography and ethnicity, of class and nationality, of religion and ideology...it pours us all into a maelstrom of perpetual disintegration and renewal. (Berman 1983:15)

Postmodernity by contrast proclaims the end of certainty. There are an unlimited number of models of order, each of which makes sense in terms of the practices which validate it. Validation is particular to a given practice, including modernity's own criteria which can be seen to be historically specific. Systems of knowledge can only be evaluated from

within, from inside a given, local, or specific framework (Bauman 1987). Intellectual work is no longer that of a legislator but an 'interpreter'. It consists of translating statements, facilitating communication, and preventing the distortion of meaning. What remains for intellectuals to do is to interpret meanings for those outside and to mediate communication between different provinces of meaning. (Urry, 2002) Throughout history, people from different social and economic classes have participated in tourism movements for different reasons. Depending on the fundamental dynamics, such as the structure of the society and the relations of production, the people who are members of this society form some common perceptions, and these perceptions directly affect their various activities in their daily lives. Throughout history, various developments that affect the fundamental dynamics of society may occur and cause social transformation. The phenomenon of tourism, which exists in various forms in people's lives, also experiences a change in parallel with social transformations.

Conclusion

Social change, a social phenomenon, and a social event at the same time, is a concept found in every society with a certain speed, direction, and dimension. However, the speed, direction, and size of the change in every society differ. Change is when it is conceptually replacing the old, revealing a different social dimension. Information obtained through a cognitive process that emerges socially also undergoes change and transformation through social change. The knowledge, which is formed, processed, produced, and maintained in the human mind through experiences and then transferred to the society through language, is internalized and made objective by the society in general, finds its existence in the society.

The tourism, hospitality, and travel industry thus transform the modern, postmodern subject. It is caused by new ways of socially organizing travel, the growth of aesthetic reflexivity, the evolution of interpretation in the travel industry, changes like consumption, and a drastic shift in the perception of tourism itself. The contemporary subject is often inevitably preoccupied with what we call tourist practices. In postmodernity, many areas of social and cultural life have differentiated.

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