

Impact of Mass Culture on Personnel Potential in Ecotourism Sphere

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ABSTRACT

This article is devoted to one of the functions of mass culture as a form of social relations, which consists in ensuring the socialization of a person, helping him to master new social roles and values, to teach him how to regulate behavior in various non-standard situations so inherent to modern society. This by modeling different life situations, it gives people an idea of how to act in certain conditions, gives guidelines for the way of life. The article reveals the meaning of the concept “human potential”. In the article much attention is focused on the idea that in the modern sphere of ecotourism, no society can see its own perspective without strengthening of cultural and spiritual potential, ecclesiastical and moral values in the minds of people. Therefore the problem of spirituality, the problem of spiritual and moral education is becoming especially important today. The analysis of the research is provided.

KEYWORDS: *modern ecotourism, human potential, civilization, mass culture, consciousness, functional qualities, to participate in society life, moral values, spiritual basis, significance, mentality, folk culture, intersocial diffusion.*

In modern scientific literature of foreign countries, there are various definitions of the concept “human potential”. In particular, the UN Human Development Report 2021 notes that “Human potential is the various combinations of functional qualities that a person can provide, and reflects the freedom to acquire these functional qualities”. At the same time, “...the functional qualities of a person reflect what is useful that this person can do or provide for himself, for example, eat well, live a long time and participate in the life of society” [1,32].

In the past, with the transition of developed countries to the stage of post-industrial development, the beginning of the transformation processes of independent states, the civilization shifts of the globalizing world, in modern conditions the question of finding new development guidelines, that is human development. If we recall the recent past, then the main issue for society has always been to make a profit, and only recently the priorities of society have begun to change. And the true history of human development begins from the moment when society

directs its resources and efforts to human development in the tourist sector.

In the modern sphere of tourism, no society can see its own perspective without strengthening of cultural and spiritual potential, ecclesiastical and moral values in the minds of people. Therefore the problem of spirituality, the problem of spiritual and moral education is becoming especially important today. The future of each nation, first of all depends on itself, on spiritual energy and creative force of its national consciousness. Thus, for example scientist T. I. Zaslavskaya, describing human potential, writes that it “it is enshrined in such physical and spiritual qualities of citizens, a significant part of which depends on the gene pool of the country, the conditions for the socialization of new generations and the characteristics of the national culture. The nature of the mentality, the structure of values, the types of individuals change relatively little over the life of people, to a large extent are passed from generation to generation” [2, 12]. Scientist Soboleva I.V. defining this category, notes that human potential

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is the stock of physical and moral health accumulated by the population, general cultural and professional competence, creative, entrepreneurial and civic activity, implemented in various fields of activity, as well as in the level and structure of needs" [3,12].

In tourism, folk culture is the culture inherent in particular people. Its constituent parts are language, writing, beliefs, customs, traditions, folklore, symbolism, and everyday life. It originates in the depths of centuries, bears the stamp of centuries. It is characterized by intersocial diffusion. Folk culture penetrates into aristocratic, urban-into rural, settled-into nomadic, capital-into provincial, and vice versa [4,26].

Popular culture is a product of an industrial society. It could not have appeared without the development of cinematography, gramophone recording, radio and television. The concept of "mass culture" was first substantiated in the collection "Mass Culture" edited by R. Rosenberg and D. White, published in the USA in 1957. It has incorporated elements of such terms as "mass communication", "mass society", "folk culture", "mass spirituality", "mass consciousness". Back in 1960, one of the authors of the doctrine of mass society, American sociologist E. Shils argued that industrialization provides an intensive development of the mass media, which, in turn, contribute to the unification of individuals into a social and cultural whole-mass society [5,12].

It can be supplemented-a controlled society. Controlled because the media unites people into a social and cultural whole through the values of mass culture. Similar tastes and forms of "cultural consumption" are spreading in both the privileged and the low-income strata of society. The media become not only carriers of culture, but also a means of manipulating the consciousness and moods of people with the help of objects of this culture – films, books, musical works, computer games. Popular culture is a culture of large audiences. Spread through mass communications, this culture is expansionist and aggressive. Its products easily find an echo in the minds and souls of millions, it does not require tension of mind and feelings for its perception, but at the same time it is able to create positive and negative emotions, evoke empathy, a sense of pleasure.

The primary function of mass culture as a form of social relations follows from the statement of the French researcher M. Dufrein: mass art exists... due to the fact that mass culture can form a state of aesthetic, mental and psychological pleasure in a huge number of people, it becomes, according to Dufrein, an ideal tool for influencing human consciousness.

"Commercial art", he wrote, "can be as effective as the police apparatus"[6,9].

Another function of mass culture as a form of social relations is to ensure the socialization of a person, to help him master new social roles and values, to teach him how to regulate behavior in various non-standard situations so inherent to modern society. Popular culture achieves this by modeling different life situations, it gives people an idea of how to act in certain conditions, gives guidelines for the style of life.

Especially in XXI century, mass culture plays a colossal role both in society, providing the necessary propaganda for the customer, and in any area, including ecotourism. Ultimately, the products of mass culture are expressed in the quantity and quality of artistic myths embodied in books, films, music, theater and concert performances. Popular culture has become a myth-making industry. Social order and artistic method, combined with mythological units and a general mythological concept, are tools for creating myths in any field of activity, as well as in ecotourism.

Popular culture is governed by the public relations system through social order. The social order for mass culture comes from the management of companies producing cultural products – from publishing concerns, film and television corporations, music firms. And this, in turn, pushes to the appearance of such guidelines as material consumption, standards for housing, household items, food, for certain clothes and shoes, which set high ? for people seeking to join the values of Western civilization, "imposed" political direction, etc. To overcome such "barriers" it is necessary to pay special attention to the development of culture and high values, upbringing and educating younger generation, since it is the young people who are and will be the successors and bearers of culture.

In conclusion, it must be said that it is the culture inherent in each nation, being the most powerful means of forming national self-consciousness, national pride, that is the universal spiritual basis for the development of human potential for the country.

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