Cloud Tourism Analysis based on Cultural Sociology Perspective

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Abstract

With the trend and development of industry digitalization, the traditional tourism industry has also emerged a new form of tourism, cloud tourism.Cloud tourism is essentially a diversified expansion of tourism activities online, a breakthrough and innovation of various inherent approaches and processes of offline tourism in the past, as well as the state of tourism objects.In this context, this paper analyzes the cultural value and intrinsic sociological function of cloud tourism from the perspective of cultural sociology, and deeply understands the cultural sociological significance of cloud tourism in the new era.

Keywords

Cultural Sociology; Cloud Travel; Cultural Capital; Online Travel.

1. Introduction

Cloud tourism is based on information technology, cloud technology and virtual reality technology, etc., to build online tourism scenes, through panoramic viewing, spot live broadcasting, VR wearable experience, etc., to meet the travel needs of tourism consumers at home.Cloud tourism mainly includes the "wisdom tourism", "virtual tour", and "online travel", etc., is a kind of can meet the demand of tourism consumers personalized travel, construction more efficient and more diverse personality intelligence platform, tourism resources and tourism breakthrough the original constraints of time and space tourism action.

2. Sociological Connotation of Modern Tourism

Tourism, has the meaning of sojourn parade.In terms of space, it is a kind of environment experience where the subject flows to other places and is relatively unfamiliar.In terms of time, it is not only the alternative extension of self-feeling attached to the foreign land at the same time, but also the questioning of the foreign land of why to return to in the future through the retrospection of the historical experience of other places. Therefore, the history of tourism is a history of spiritual integration from the inside out, and a history of pursuing the other shore in the aesthetic sense.

In modern society, human society, as a community of behavior subjects, has dual modernity characteristics of highly aggregation in material structure and highly discrete in spiritual structure.On the one hand, as Durkheim said, the social solidarity brought by industrialization has realized the leap from mechanical solidarity to organic solidarity, and the bond that holds social members together has changed into the unsurmountable interdependence between members formed by social division of labor and social specialization.Collective consciousness has changed, people are relatively closely linked together, but there is differentiation in specific living norms, opening up a richer life and production fields.On the other hand, the discrete state brought by differentiation is making modern people face the difficult cultural tragedy dilemma. Because division caused by the development of specialization, with comprehensive and rapid expansion of objective culture, people in social historical process of opening up, construction

of an increasingly large scale of various cultural factors, but the subject of a variety of objective cultural factors in the production, the ability to absorb and control is difficult to keep up with the pace of the former, make people as the creator of the culture, The creation is hard to grasp.Inherits the original cultural achievements and internalization of the existing cultural form as the premise of cultural innovation, the large objective culture created by the original product, has become a cultural creator of heavy tired negative, cultural creation into the creation and the creator contradictory social process of alienation, inspiration and seconds are suppressed, culture has become a modern tragedy destiny of society.With the differentiation of modern society comes multiple social roles and complex social situations of individuals. People live in an aggregate community, but they are filled with heterogeneous life experience, and the understanding of integrity becomes an illusion.The "defamiliarization" social environment is difficult to provide interpersonal trust, and individuals' living conditions tend to be atomized. People feel that they are in isolation all the time, and their social life is embedded with too much sense of foreign land. [3]

In this sociological perspective, tourism provides a temporary and unusual opportunity for modern society members to escape.People can relieve the spiritual confinement imposed on them by urban industry and modern society by temporarily separating themselves from the background of daily life in space and time, from work units, study schedules and daily transportation routes.People travel action, itself is a kind of consciously or unconsciously to the abstract fuzzy heart habitats to explore social retrospection and pre-modern pimitive type, which USES in the outward journey itself the gained new experience, to fill up in the high speed of modern society rhythm caused by the depletion of energy, Gain a real revival of self-awareness and humanistic concern for oneself and the living environment.Modern tourism is the spiritual escape of modern people trapped in the repetitive and monotonous, strange and alien industrial life. It is a temporary, intermittent night run of the soul.

3. Analysis of Cloud Tourism Function from the Perspective of Cultural Sociology

3.1. Reproduction of Cultural Capital in the Digital Era

Bourdieu argues that real-world practices are, in fact, constantly subject to economic logic. He advocated abandoning the dualistic opposition between economy and non-economy and establishing the economics of practical activities.Among them, capital is the core concept of its practical activity economics. He put forward four main types of capital, which are economic capital, cultural capital, social capital and symbolic capital. Different capital has its own unique operating rules, and can be transformed between each other. Among them, cultural capital refers to the cultural resources possessed and inherited by various educational actions in the social world. There are three existing forms of cultural capital: one is the physical form, which is reflected in the disposition tendencies deeply rooted in people's mind and body;Second, the form of objectification, reflected in those cultural objects (such as books, dictionaries, machines, etc.); The third is the form of institutionalization, reflected in those specific institutional arrangements (such as the provisions of education qualification identification).[4]Under certain conditions, these cultural capital and economic capital can be transformed into each other, for example, external economic wealth can be transformed by people through various ways in the form of cultural capital, so as to form cultural habitus.

Tourism is different from typical geographical migration, which often begins with a series of external social pressures such as wars, land distribution saturation, natural disasters and productivity mobility.Tourism is a kind of self-conscious spiritual expansion and seclusion, and it is a kind of active transcendence and alienation to the current reality world.The main body of tourism, in the pre-modern period, has been limited to the real life of the relatively better

class.The travel notes of ancient scholar-officials showed their cultural ability and interest.The idyllic leisure of "picking chrysanthemum under the East hedger" is more like the charm of the intellectual class to the countryside compared with the low-level work of "getting the earth out of the summer heat and burning the sky behind", which shows the huge difference of cultural resources and abilities of the subjects behind similar social actions. The structure of social field is the result of two basic differentiation principles: economic capital and cultural capital. Therefore, the reproduction of cultural capital distribution often plays a decisive role in the reproduction of social field structure. In the pre-modern period, the dominant participants in the tourism field have been limited and lack of representation of the whole society, history and culture in a certain period.Until today, tourism remains essentially is action which has the function of the social segregation culture, and a cultural journeyed loss, on the characterization of the degree of investment in the capital of culture and tourist culture ability, corresponding, has the enough cultural capital travel agent, than in the other more benefit in the reproduction of cultural tourism field, have been constructed out of a habit, To obtain affinity for a particular culture, thus producing a differentiated cultural advantage, and strengthening his dominance or dominant position in the cultural field.The classical tourism action in the pre-modern period is essentially a manifestation of unbalanced distribution of cultural capital and a differentiated mechanism of cultural reproduction.

Cloud tourism in the digital era, to some extent, can weaken the original social segregation of tourism activities. Tourism is not only an individual's travel, but also means the actor's investment of time, energy, money and other costs and the acquisition of tourism cultural objects.The ability of individuals to bear costs and acquire tourism cultural objects directly points to the possibility of carrying out tourism actions. The development and construction of cloud tourism, objectively, can greatly expand the scale of tourism cultural objects, reduce the actual cost of tourism activities, so that members of modern society can take cloud as the media, easily participate in tourism activities, and have a wide range of experience and experience with the previously difficult to connect with many tourism scenes. Under the mechanism of cloud tourism, not only the cultural capital is evenly distributed and easily accessible, but also the production of specific tourism cultural products can effectively break the cultural tourism monopoly of the previously recognized institutionalized cultural capital in a self-expanding way through the strong individuation of smart tourism.On this basis, the individual is the authority of the individual, and the aesthetic of the individual penetrates into the whole production process of cultural tourism products, making the tourism subject gradually gain the dominant position.

3.2. Cultural Construction of Self-identity under the Separation of Time and Space

According to sociologist Giddens, there are three dynamic mechanisms in the development of modernity: (1) separation of time and space: the condition for the occurrence and connection of social relations across a broad space and time domain (even the global system).(2) Delocalization mechanism: it is composed of symbolic identification and expert system (the two together are abstract system), which makes the interaction get rid of the particularity of the place.(3) Institutionalized reflexivity: the regular application of knowledge to the context of social life, and becomes a constructive element of the composition and transformation of social life. [5] Since the mechanical clocks were invented in the eighteenth century, in time to get rid of the original space to experience the phenomenon such as sunrise and sunset identified mark, become the anytime and anywhere can independently, accurate measurement and calculation of objective indicators, thus flexibly and separation in the space, and space also away from the place, the original social interaction through the routine and regionalization is able to reproduce. There are two kinds of dissociation mechanism of social system, namely symbol and

expert system. Symbol refers to the intermediary system of universal exchange in social interaction, and currency is a typical form. The expert system refers to the expert evaluation system of professional skills or occupation. The diversified division of labor in the society makes it impossible for people to be familiar with every field, so they can only maintain the operation of modern life by trusting the expert system.The delocalization process establishes a security and trust system different from pre-modern society, but it is based on human ignorance, so it will bring huge risks and form a series of modern consequences.However, the original content that seems to be unspoken and clear has exposed its imaginary side under the prosperity of rationality. Therefore, individual actors in modern society go beyond local experience and tradition and tend to carry out reflective monitoring of social activities with the knowledge of absent expert system as the intermediary.

In the pre-modern period, people's self-identification mainly depended on limited information and knowledge within a narrow space and time range.The cultural information needed for the formation of self-identity is more limited by the availability of the site. When people rely on face-to-face interaction to obtain cultural resources that are difficult to store, self-identity is mainly shaped by the habits and customs of the space they are in.For example, the difference between a social actor born in a coastal fishing village and a social actor raised in an inland forestry village is not only in the mode of production and occupation, but also in the spiritual and cultural core of self-identity, and the difference between "Who am I?From where?And where?"And other questions of different answers.Under the background of physical partition objectively existing in time and space, the ability and opportunity of ordinary actors to acquire and utilize cultural resources are very limited and lacking.Most people build their cultural identity on the basis of isolated information systems and very unique group experiences.

The late modernity brings about the sealing up of the original experience, the end of tradition and nature, and the active construction of self-identity.With the separation of time and space comes a comprehensive extension of the field of personal life.Social actors are no longer confined to their previously narrow and monotonous situations, but can obtain a new experience that transcends classical history.Diversity and individuality is the belief of modern life and themes, self-identity also became the subject of action actively construct process, on the basis of a large number of people from abstract knowledge to plan the ideal self, in the system can be stored by learning the cultural information, to construct their own idea, value, and even the body, the choice of "go" have a certain power.Cloud tourism is the product of this era, but also the product of modernity.In the current historical stage of time and space separation, people who have lived in the south for a long time can also have the memory of "snow floating clouds", and people who rely on mountains can go beyond geography to experience a different life relying on the sea.In this mechanism of the separation of the original experience, people achieve a breakthrough in the aesthetic cocoon, which always exists in the inherent boundaries of life, but also keeps hovering, and finally disperses silently, diffusing into the boundless wasteland of original memory.

However, this seemingly endless withdrawal obviously makes people worry that it will lead to the split and fragmentation of the self, because with the original background of time and space, it may be the ontological security to maintain the order of personal life.Mu Xin once said, "In the past, the sun has become slow, cars, horses and mail are all slow, and there is only enough love for one person in one's life." Both the slow life and the small life world in the past correspond to the slow past, which is constantly expanding and overwhelming labels and symbols.However, as Giddens said in Modernity and Self-Identity, "We still can't think that scene diversification is simple and inevitably leads to the fragmentation of the self, let alone that such diversification will split into multiple 'self'.In at least some environments, this situational diversity also promotes self-integration."Giddens argues that diversity can be cleverly used to create a unique self-identity, reconstructing elements of diverse scenarios into

a holistic narrative in a positive way.Therefore, the subject of action still has sufficient opportunities to take the initiative and actively run through the main line of life to construct a holistic self in the process of its own growth.

3.3. The Elimination of the Inherent Stereotypes of Cultural Categories and the Remodeling and Strengthening of the Affinity for Excellent Traditional Culture

Traditional typical tourism culture, most forms of cultural relics, art and sites as the main content of the museum exhibition.To a large extent, this form of typical tourism culture reflects the inherent division between high culture and popular culture maintained as a shelved high culture.As Diana Crane puts it: "In an urban setting, social class remains an important predictor of cultural choice, although that is changing.Recreates the different way of life, the suburbs of loosely connected community is replacing with class, on the basis of the boundary of urban or residential areas around the city schools, cultural activities focused on the inside, from the museum to the settlement of the bar, the cultural scene here generally subject to a particular social class members of the control, give priority to with them."[6] In many tourism places represented by famous scenic spots and museums, all the tickets, explanations and exhibitions mean an indirect connection with cultural taste and cultural ability. Among them, the selection of cultural tourism product display and display form often does not depend on the audience itself. Rather, it is determined by an established standard of evaluation that supposedly fits in with the prevailing cultural aesthetic. The number arrangement of tourist objects, the schedule selection of open exhibitions and the orderly arrangement of cultural relics in the cultural tourism market embody a microscopic power of the cultural tourism market and an imperceptible established aesthetic discipline.In a typical cultural tourism market, travel consumers have very limited choices for their own experience, because within a certain time and place, the cultural travel experience they are able to experience has been limited, and their own aesthetic journey is a planned journey bound to the mainstream planning.In this context, the mainstream control of cultural travelers and aesthetic discipline of cultural travelers will only lead to the evacuation of aesthetic process itself.Because when both text brigade is a kind of form before the content the inherent process of space and time, the initial starting point of aesthetic escape impossible, after multiple exposures and repeated experience, cultural tourism content, lost its original spirit rhyme ", "the effectiveness of the aesthetic experience has been, has finally been emptying the meaning of this has a sense of self recovery.

Cloud tourism can be seen as an opportunity to save meaning.Cloud tourism is not only an "online" move and copy of the original form of tourism, but also a new journey of cultural tourism construction. The efficient digital network system means that cloud tourism can build an intelligent mechanism for rapid feedback and sorting of consumer information.In productivity growing modern society, the public education level, level of consumption, and cultural ability, maintained a sustained rise, based on this background, the mass culture of modern society is increasingly of refinement, began to form the culture of the scale, a system of cultural purport of the kernel and worth exploring, often with the original elite culture presents part of the fuzzy boundary. The intelligent mechanism of cloud tourism can take virtual reality technology and big data technology as media to break through the original cultural product planning scheme and realize the individualization and diversification of cultural travel services. Modern forms of cultural travel, such as film travel, role playing, personal documentaries, and immersive cinematic experiences, can help modern cultural travel transcend the outdated division between high and pop culture and break away from the stereotype of tourism culture as something that has been put on the shelf.And in the process of tourism for the excellent traditional culture, is no longer limited to the museum, the renowned attractions such as sense of time and space distribution typical of traditional, both can be extended to the field and the

original cultural background is relatively blank place, also can realize the double coupling of online and offline, make tourism subject more facilitate to choreography of self experience, Thus usher in the original aesthetic significance and their own humanistic care of the full return.

4. Endnotes

In modern society, the all-round expansion of media and digital network makes tourism action get rid of the constraints of the original time and space conditions. In the endless information flow of foreign land, it has become a normal content of people's life to grasp and capture the places outside the body anytime and anywhere.With information technology, cloud technology and virtual reality technology, modern people have realized the extension of their senses, and the means of acquiring tourism experience have been constantly enriched and differentiated.In this context, from the perspective of Bourdieu's capital theory, cloud tourism breaks away from the original inherent cultural partition of tourism action, promotes the reproduction of tourism cultural capital, and at the same time realizes a fair and people-oriented cultural tourism resources redistribution.At the same time, cloud tourism can coordinate and change the construction basis of modern subject self-identity to a certain extent, so that individuals can go deep into multiple scenes and obtain brand new cultural and aesthetic experience.Finally, the popularity, diversity and democracy of cloud tourism make it get rid of the inherent delicate cultural regulations to a large extent at the beginning, and integrate and reconstruct the original cultural travel market elements through the bottom-up approach, so as to better meet the specific needs of modern tourism. And because of excessive marketization, the core of the homogenization of nihilism caused by the literary travel to carry on the powerful confrontation.Therefore, compared with only from the perspective of economic benefit, to analyze the connotation and function of cloud tourism from the perspective of cultural sociology and social value of cloud tourism mining reunderstanding, is more advantageous to establish the long-term value of cultural tourism market leading mechanism, make its echo the subject of the era of co-construction and sharing, and corresponds to the goal of building common prosperity of the nation.

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