

—— 一本被誉为旅游界“圣经”的书 ——

A book praised *the Bible* of the tourism circle

The force of politics always brings about a regional barrier,
and the force of religion also makes an estrangement of heart.
So it is just tourism that can make the people coming from different nations,
who have the different religions and cultures get together
for embracing the achievement of human being's civilization.



TOURISM UNIFIES THE WORLD 旅游整合世界

◎伍飞 著

政治的力量常常产生地域的壁垒，
宗教的力量又往往导致心灵的隔阂，
只有旅游，才能使不同种族、不同信仰、不同文化的人们走到一起，
共同分享人类文明的成果。



北京大学出版社
PEKING UNIVERSITY PRESS

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内容简介

本书通过对旅游的历史、现状及未来的阐述和分析,展示了旅游发展的宏观脉络,并揭示了旅游在不同历史阶段对人类文明整合所产生的作用,从而对人类认识旅游和人类文明的发展有着深远的历史意义和现实意义。

本书适合旅游专业人士、旅游院校师生以及热爱旅游、关心人类文明健康发展的社会各界人士阅读。尤其适合大中专院校旅游、社会、哲学等专业作教材之用。

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[作者简介]

THE BRIEF INTRODUCTION ABOUT THE AUTHOR

《环球游报》执行总编

90年代初毕业于复旦大学新闻系。主任记者。曾任职多家新闻媒体。中国新闻奖、全国都市类报纸新闻评比一等奖获得者。历任新闻部主任、副总编、执行总编等职。2005年7月参与创办《环球游报》，提出“旅游整合世界、人类共享文明”的新理念，得到国内外众多专家和驻华大使的赞同，被媒体誉为旅游界的“地标性”格言。2007年度被评为“东亚旅游十大知名人物”。出版有《与50位大使谈旅游》等三部作品。

Wu Fei — Executive Editor-in-chief of Global Travel, Associate Senior Reporter. He graduated from the department of news, Fudan University of Shanghai in early 1990s, and once won China News Award and the first prize for news from metropolitan newspapers nationwide. He successively held the posts of Director of News Department, Deputy Editor-in-chief and Executive Editor-in-chief, etc. He attended to set up Global Travel in July, 2005 and advanced a new motto of "Tourism Unifies the World and Embraces Civilization" for the Newspaper. The motto has gained a comprehensive recognition from various circles of the society, and has been praised as a "symbolic motto" in the tourism sector by media. In 2007, He was selected into the "Top 10 Celebrities for East Asia Travel" His three books, such as Talk with 50 Ambassadors, already were published.

谨以此书献给全世界所有热爱旅游的人。

——伍飞

To the people all of the world who love tourism.

— Wu Fei

前言

当人类迈入 21 世纪门槛时,旅游的浪潮已撞击地球每一个角落。随着科学技术的进步,交通和通讯的发达,人们的生活质量和生活方式,都在发生日新月异的变化。而旅游因其包容的广泛性,往往是这种变化的最重要的标杆之一。旅游业作为 21 世纪最大产业,越来越受到世界各国和地区的重视与推行。

随着全球旅游、全民旅游时代的蓬勃展开,关注人类发展的诸多有识之士,也开始重新对旅游在世界文明进程中的定位作出评估和调整。人们越来越清晰地看到,在世界范围内,各国发展旅游业的目,不仅仅是对旅游产业本身的提升,而且是促进人类多样文明的交流与共享。

近几年来,笔者借工作之机,有幸与包括各国旅游部长、外交部长和驻华大使在内的 80 余位重量级人物,就旅游的相关话题,进行了交谈。笔者深深感受到,文化全球化使得全球公民不再局限以一个国家或一个地区的狭小范围来考虑问题,而是用一种新的眼光和视角来环顾世界、审视自己的文化。旅游最广泛地促进了不同文明的接触、对话和交流,使全人类能够分享世界文化的资源和人类文明的成果。

正因为此,2005 年 8 月《环球游报》创刊时,笔者就提出了“旅游整合世界人类共享文明”这一理念。这句话的关键词“整合”,笔者认为主要有两层含义:一是指使原本分散的人或物联系在一起;二是指一个“优化”的过程,“整合世界”自然就是“优化”世界,以达到“共享”的目的。

“旅游整合世界”理念的提出,迅即在产业界和社会上产生的反响,是笔者始料不及的。

中国社会科学院旅游研究中心主任张广瑞先生率先撰文呼应,他在《旅游,从中国到世界》一文中,针对旅游在不同时代的“称呼”如“民间外交”、“创汇产业”、“无烟工业”、“无形贸易”、“先导产业”、“强势产业”、“支柱产业”、“环保产业”、“学习产业”、“文化产业”和“动力产业”……说明了旅游内涵和影响力的变化;中国著名旅游专家李庚先生认为这一理念“站到了理论的最前沿”;《江西日报》高级记者、著名作家朱昌勤先生更是在其所撰《很有思想力的报纸格言》一文中称“这是提升整个旅游行业价值的‘地标性’格言”。

2006 年 4 月,“中国最值得外国人去的 50 个地方”颁奖活动在北京人民大会堂举行,许多参与此盛况的国内外嘉宾、专家学者、产业人士在听完笔者所做“旅

游整合世界”的演讲后，非常激动，希望笔者能够尽快“著书立说”，让更多的人了解此一思想。津巴布韦驻华大使 K·H·穆茨万格瓦先生还特地走到笔者面前说：“你的演讲很精彩！”

2006年9月，中国国庆“黄金周”即将到来，新华社记者曾曦先生来采访笔者，希望笔者阐述这一理念的精髓。专稿发表后，国内外近千家平面、网络媒体予以转载，让笔者感受到一种前所未有的思想震撼。

而每一次参加各种“国际旅博会”，与各种肤色的外国朋友就这一理念进行交流时，每当看到他们会心的理解，听到他们首肯的和声，都产生了我写作的冲动。

所以，从某种程度来说，这本书得以迅速出版，本身就是各种力量“整合”的结果。没有国内外朋友的鼓励和支持，此书恐难以面世。

在此，笔者向所有为“旅游整合世界 人类共享文明”这一崇高理念添砖加瓦的国内外友人表示最诚挚的谢意！

为了能让更多外国读者读到拙作和国内大中专院校师生拥有高质量的中英文对照教本，出版社还特邀《中国日报》(China Daily)高级编辑晓光先生为此书作了翻译，在此一并表示真挚感谢！

最后，借拙作出版之机，希望有更多有识之士完善和发展这一理念，为共建人类和谐“地球村”出力！

是为序。

作者

2007年10月

于中国首都北京

Preface

As the human kind strode forward into the threshold of the 21st century, the waves of tourism have stricken every corner of the globe. Along with the advance of science and technology, and the progress of transportation and communication, people are seeing daily rapid changes in their life quality and lifestyle. And tourism, due to its all-inclusive embraces, is always one of the most important symbols of these changes. As the largest industry of the 21st century, tourism industry has received more and more attention and promotion in all countries and regions of the world.

Amid the flourishing unfolding of the global travel and mass tourism epoch, many people of insight, who pay attention to the human development, have begun to reappraise and readjust the position of tourism in the process of world civilization. People have come to see more clearly that in the whole world, the purpose of developing tourism by all nations is not only aimed at elevating tourism industry itself, but also promoting the exchanges and sharing of diversified civilization of the human beings.

Starting from this, I put forward a motto that “Tourism Unifies the World and Embraces Civilization” when the Global Travel newspaper was set up in August 2005. The key word of the motto is “unifies”, because as long as I understand it, it has two main meanings: For one thing, it means that the previously-separated people or things have been linked with each other. And for the other, it refers to a process of “optimization”. Thus the process of unifying the world is naturally a process of “optimizing” the world, so as to make people to “embrace” civilizations.

During the past few years, I have been lucky enough to hold conversations with 80-odd VIPs, including tourism ministers and foreign ministers of foreign countries and China-based diplomatic envoys, on related topics of tourism while doing my beat as an executive editor-in-chief of a newspaper. I deeply felt that the globalization of cultures has made people to use a new eyesight and a new angle to look all around the world and closely examine their own culture while considering problems, instead of being limited by the confined scope of one country or one region. Tourism has promoted the contacts, dialogues and exchanges of different civilization in the

maximum degree, and made all the human kind to be able to share the global cultural resources and the achievement of human civilization.

Since it was put forward, the concept that “Tourism Unifies the World” has evoked rapid resounding responses among the tourism circle and the society, running counter to all my expectations.

Mr. Zhang Guangrui, director of the Tourism Research Centre of the Chinese Academy of Social Sciences, first wrote an article to offer his approval of this concept. By touching on the various “names” of tourism in different times, such as “people-to-people diplomacy”, “foreign-exchange-earning industry”, “smokeless industry”, “invisible trade”, “forerunning industry”, “powerful industry”, “pillar industry”, “environmental-friendly industry”, “learning industry”, “cultural industry” and “motivating industry”, he explained the changes of the connotation and influences of tourism in his thesis entitled “Tourism: From China to the World”.

Mr. Li Geng, a noted Chinese tourism expert, said he thought the motto has “stood in the very forefront of theory”.

And Mr. Zhu Changqin, a senior reporter of *Jiangxi Daily* and famous writer, commented in his article “*A Newspaper Motto with Deep Ideological Insight*” that “this is a ‘symbolic motto’ that has elevated the value of the whole tourism industry.”

On April 2006, when the awarding ceremony of “Top 50 Chinese Destinations for Foreigners” was held at the Great Hall of the People in Beijing, many participants — including domestic and overseas dignitaries, scholars and experts and professionals from the tourism industry — were very excited after listening to my keynote speech that “tourism unifies the world” and expressed their hopes that I could “write a book to expound my theory” as soon as possible, in a bid to let more people come to see this concept. Mr. Christopher H. Mutsvangwa, ambassador of Zimbabwe to China, came specially to me, saying “your speech is excellent”.

In September 2006, when the annual week-long “golden week” of Chinese National Day holiday was to come, Mr. Zeng Xi — a reporter from the Xinhua News Agency — had an interview with me, saying he also hoped I could elaborate on the essence of this concept. When his news story was published, nearly a thousand media at home and abroad carried his article in their newspaper, TV, radio, magazine and website reports. This made me feel an unprecedented ideological shock.

Every time when I attended various kinds of world tourism fairs and conducted discussions with foreign friends of all colors on this concept, I always had an impulse to write a book after hearing their understanding acknowledgement and approving

voices.

Thus, in a certain degree, the quick publishing of this book is in itself a result of “unification” of all forces. I am afraid the book is hard to come out if not for the encouragement and support of friends from home and abroad.

Here, I would like to express my most sincere thanks to all the friends both at home and abroad who have done their efforts on the lofty idea of “tourism unifying the world”.

Moreover, in order to let more overseas can read this book, as well as to offer a high qualified bilingual textbook to Chinese universities, colleges, and institutes, the publishing house invited Mr. Xiao Guang, the senior editors of *China Daily* joined the work of translation on this book, for this, here I send to the special thanks to them.

In addition, I also would like to welcome further discussions on this issue and wish more people with widen horizon to come for help perfect and develop this topic, so that to let us make a joint contribution to the goal of a harmonious “global village” of human beings.

This is the reason of my foreword.

Wu Fei,

Writing in the Chinese capital of Beijing,

In October 2007

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第一章

总 论



万里长城 (The Great Wall)

第一节 旅游是人类本能属性和社会属性 相结合的产物

一、中国古代旅游观

什么是旅游？旅游是什么时候产生的？旅游是人的本能还是社会发展的产物？旅游的内涵包括哪些内容？这些看起来简单的问题，却是一直以来困扰国内外专家学者的学术难题。其实，这也并不值得奇怪。旅游作为一种活动或现象虽然在地球上已存在了成千上万年，但旅游学研究不过是近几十年的事。

据考证，中国最古老的旅游概念，可能出自于《周易》中的“观卦”和“旅卦”。“观卦”中有这样的表示：“观国之光，利用宾于王”，“观国之光，尚宾也”。意思是说，观乎国家之盛态，既有利于成为君王的贵宾，也说明国家正礼尚宾贤。虽然，此处的“观光”与现代意义上的“观光”有相当大的距离，但其为“观光”一词的出典。

“旅游”一词在中国的出现，则为南朝时期的梁代诗人沈约的《悲哉行》诗中所写：“旅游媚年春，年春媚游人，徐光旦垂彩，和露晓凝津，时嚶起稚叶，蕙气动初频。一朝阻旧国，万里隔良辰。”诗中所言之“旅游”，与我们今天的理解，有颇为相近之处，含有愉悦性情、享受美景之内涵。

在南朝之前，汉语中在较长时间内“旅”和“游”是两个独立的字。《礼记·学记》中有“息焉游焉”的字句，古人称“谓闲暇无事之为游”，说明古人所描述的旅游，也是在人的闲暇时候的一种行为，已有旅游活动必须在业余时间的观念；唐朝孔颖达在其《周易正义》中对“旅”作出解释道：“旅者，客寄之名，羁旅之称；失其本居而寄他方，谓之旅”，强调了“旅”是从一个空间到另一个空间的活动。

在中国古代浩繁的典籍中，通过“旅”和“游”的记载，展示了中国古人多方面的生活画卷。如《诗经》：“驾言出游，以忘我忧”；《尚书》：“罔游于逸”；《楚辞·远游》：“悲时俗之迫厄兮，原轻举而远游”；《庄子·逍遥游》：“乘天地之正，而御六气之辩，以游无穷”。其中，《庄子》是古人旅游思想的第一次高峰，在中国旅游文化史上有着划时代的意义。

庄子是我国古代道家的代表人物，像《论语》记载了孔子的言行一样，《庄子》也记载了其一生漫游、远游的丰富经历。《庄子》既是一本哲学著作，也是一本旅游著作。庄子提倡“天地与我并生，万物与我齐一”，实际上是希望达到“物与神游”、“物我两忘”的超然境界。

庄子的“道”，通过旅游，表现得玄之又玄，而其旅游，又通过虚无之“道”，