

Humanitarian Education as a Basis for Intercultural Communication in the Field of Tourism Business

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Abstract—The article discusses the importance of humanitarian education in the training of experts in the field of the tourism industry. Special attention is paid to the analysis of modern trends in the development of tourism, which require future professionals to master general cultural competencies, intercultural communication skills, to develop a broad outlook and a socio-cultural picture of the world. The author examines the current problems and shortcomings of humanitarian training of experts in tourism, which should become a necessary component of their professionalism.

Keywords—humanitarian education; tourism; intercultural communication; globalization; cultural competencies

I. INTRODUCTION

The process of globalization, embracing all social spheres of the human community, is manifested in two ways. On the one hand, economic, political and cultural integration is observed, which leads to some unification and standardization of the norms and values of various societies' activities. This facilitates interethnic and intercultural cooperation at different levels, leading to a comprehensive expansion of international relations. Until recently, the path of internationalization of modern societies was considered by researchers and practicing politicians to be an objective need and, accordingly, the most productive perspective for the development of mankind. However, such a striving for unity increasingly leads to its compulsory establishment and, as a result, it causes even more active attempts of resistance. Therefore, on the other hand, globalization is accompanied by centripetal processes of cultural and ethnic differentiation, manifested in the desire for isolation, preservation of identity and ethnocentrism.

The identified contradictory trends of a globalizing world create additional problems and difficulties for entrepreneurship related to international cooperation and intercultural communication. This primarily concerns the

sphere of tourism business, which is a participant in interethnic and intercultural contacts at various levels — from personal communication to international meetings.

II. TRENDS IN DEVELOPMENT OF INTERNATIONAL TOURISM

The international tourism industry has come to stay in our lives along with other sectors of the economy, occupying a special honorable place in it. All of us in one way or another have to do with this phenomenon.

In the XX-XXI centuries, the tourist business is undoubtedly experiencing a turning point. This is reflected in the following trends. Firstly, the changes are connected with the processes of industrialization, during which the global tourist "industry" is developed. For example, the tourism sphere is typifying and segmenting, infrastructure is developing, network tourism, relying on information markets, is emerging, interrelations between travel agencies, hotel complexes and transport companies are strengthening and becoming systemic. Secondly, further development of the tourism sector takes place under the influence of globalization. It should be emphasized that the development of transport communication, in particular air, sea transport, contributes to this in every way, thereby increasing the number of tourist trips. The main manifestations of globalization processes in tourism can be considered as follows:

- the expansion of international economic relations in the production of tourist product;
- the internationalization of the tourist product production through investment, transfer of knowledge and technology;
- reduction of migration barriers;

- the emergence and spread of large integrated structures – transnational corporations;
- the introduction of universal standards;
- the expansion of the geographical areas of travel companies' presence due to an increase in tourist flows to the regions of the third world countries, expansion to undeveloped markets;
- the requirement of high adaptability.

It should be noted that already in the second half of the XXth century transnational companies of the first generation tourism industry were characterized by a low share of international tourist exchanges, the European and American (USA and Canada) zones of tourist presence were clearly distinguished, the tourist infrastructure (hotels, roads, transportation hubs) was almost completely absent in developing countries. Since the beginning of the XXI century, the rapid development of new tourist markets and zones began.

The third highly relevant trend in the tourism industry is improving the quality of a product, for example, due to its specialization. At the moment, tourist "trails" with a narrow thematic focus, non-standard content or unusual services are very popular. The modern tourist escaping from the boring steady everyday life craves some surprise. And the subject of this surprise can vary considerably for representatives of different cultures and traditions. Other consumers, on the contrary, want "home" hospitality (to feel a familiar atmosphere, like at home) or personal attention. Business tours are becoming increasingly popular, giving a significant income in this industry. Amid high competition, this is how a struggle for customer loyalty looks like.

Consideration of the above-mentioned trends and the solution of the tasks in modern tourism industry require not only good knowledge of economic processes, financial activities and detailed drafting of a business plan, but also a broad humanitarian outlook, mastering socio-cultural competencies, and cross-cultural communication skills based on ethical principles.

III. PROBLEMS OF HUMANITARIAN AWARENESS OF EXPERTS IN THE SPHERE OF TOURISM

Unfortunately, representatives of the business community, including the tourist community, are often not included in the specific cultural and historical context of their time, its spiritual problems, ethnosocial trends, universal human values, and national traditions. This prevents them from looking broadly, interconnectedly at solving economic problems, comprehending business through cultural and ethical categories. The transition to a narrow professional higher education, in which applied disciplines play an increasingly important role, and the subjects of the social and humanitarian cycle play a secondary role, is to blame.

Narrow professional, including economic, education does not have as its goal the development of the axiological component of the future profession, the humanitarian picture of the world, its task is to instrumentally teach how to get the

maximum benefit and profit. For example, Henry Ford, a famous car magnate who had achieved tremendous success, opposed such an approach to the economy. In his book *My life and Work* [1] (which is actually philosophical in many ways), he reveals the secrets of his success. He is confident that he owes his business achievements to spiritual guidelines. A person, according to him, should develop a certain philosophy of attitude towards reality, if he sees himself as successful in modern society. The successful entrepreneur called on to adopt a professional principle — to work for the common advantage, not profit. Profitability should come as a result of useful work, and not lie in its basis. His call to see other broad horizons behind a specific economic activity, to keep in mind and take into account in perspective the whole picture of the human community development, its features and interests is more relevant than ever for the modern tourist business. In today's higher education, very little attention is paid to the development of such an attitude to reality. Perhaps, only social and humanitarian disciplines — philosophy, ethics, sociology, cultural studies, history, etc. — make their significant contribution to this. Today, in the field of tourism, great attention is paid to the consideration of the phenomenon of hospitality as a universal value and its philosophical meaning. Particular attention is paid to the introduction of the concept of hospitality in the business [2].

The underestimation of the spiritual factor was a big mistake of the perestroika era in Russia. Many Russian scientists, businessmen in the late 80s and 90s, proving the possibility of rapid economic growth in Russia, listed its resources: mineral resources and geographical location, science as a productive force and new technologies, mentioned the need for a high level of professional education, qualification of the labor force and "intellectual potential". But it turned out that these types of capital can lie without movement, collapse or enrich other countries, if another resource lacks — the spiritual one, which has a real economic price, especially in the tourism industry. This is a resource of spiritual guidelines, a mature outlook and sociocultural competences of those involved in tourism, who "pass through" themselves the history and culture of other countries daily, deeply penetrate into the essence of other religious and ethnic traditions and national mentality, know and know how to evaluate achievements and cultural treasures of other countries, feel themselves and make others feel the unique atmosphere and unique rhythm of life in another society. This is achieved only with the help of deep, versatile humanitarian education.

In the modern era, the inability to speak the language of universally valid cultural universals, universal human values, the inability to dialectically subtly detect interconnections and contradictions in a constantly changing world, to think systematically and isolate the crucially important, led, unfortunately, to the development of globalization processes following a narrow economic scheme. When making decisions, economic efficiency is of paramount importance, and not harmonization of relations in various systems — "Man-Nature", "Ethnos-Ethnos", "Man-Society", "State-Culture", etc. High professionalism in the tourism sector

helps achieve such harmonization, moreover, such harmonization contributes to the development of customer loyalty and, consequently, increase in profits.

Today, the globalizing, changing world is in a highly unstable state — economic crises, migration processes, the conceptual reassessment of historical processes, religious radicalism, clash of civilizations, the decline of morality, etc. Amid modern conditions of complex and uncertain social dynamic systems, the moral responsibility of active subjects of the tourist business for their actions and their sociohistorical consequences increases manifold. An entrepreneur is required to think no longer in "causal chains", but in "causal networks", to predict exponential processes, to take into account the diverse interests, features and interdependencies of the surrounding socio-cultural environment.

The Russian society is gradually moving from one state to another, and this process is quite painful. But the same can be said about the whole humanity. S. Huntington in his well-known geopolitical treatise *The Clash of Civilizations* rightly noted: "In the world after the Cold War, the most important among people were no longer ideological, political or economic differences, but cultural ones ... Culture is both a force that unites and causes discord ..." [3] The modern specialist of the tourist business should not only take into account all these trends in their professional activities, but also predict them.

IV. THE NEED FOR HUMANITARIZATION OF HIGHER EDUCATION AND TOURISM

The ideas of humanitarization and humanization of education proclaimed by the Russian state rightly reflected the needs of the 21st century human community in specialists of a new type — not only informed, competent in IT and other technologies, active, creative individuals who make independent decisions, but also able to bear social responsibility for their actions and deeds, forecasting not only the immediate, but also remote consequences of them, not only for themselves, but also for the surrounding world. This should have been promoted by the transition of higher education from the knowledge paradigm to the competence-based one, which presupposes that students have both narrow professional knowledge and skills and general cultural competences: "the ability for intellectual, cultural, moral, physical and professional self-development and self-improvement", "the ability to understand and analyze ideological, socially and personally significant philosophical problems...", "mastering the culture of thinking..., perception of information, setting goals and choosing ways to achieve it ...", "readiness to comply with ethical and legal norms regulating, considering the state social policy, the relationship of a person with a person, society, environment...", "readiness to perceive the culture and customs of other countries and peoples, tolerance towards national, racial, confessional differences, the ability to intercultural communications in the tourism organization", "the ability to have professional activities in the tourism industry without a conflict, "the ability to understand social significance of their future profession in the tourism

industry", "the ability to understand the nature and significance of information in the development of modern information society, realize the dangers and threats in tourism ...", etc. These competences are very general, not systemic. Nevertheless, they imply the socialization of students' personality amid the new rapidly changing conditions and the enrichment of their spiritual baggage. After all, education as an element of culture is not the acquisition of special knowledge about nature, society, country or oneself, but the development of a system of human relations to nature, society, country and one's place in the world based on the gained knowledge. This is the most important mission of education in the field of tourism.

Thus, the humanitarization of higher vocational education is a real demand of the time. The new educational paradigm should focus on the humanities, regardless of the qualifications obtained and the humanitarian content of special narrow professional disciplines. It is most relevant for future experts in the field of tourism, directly involved in the processes of ethnocultural communication. Communication is a culturally conditioned process of circular interaction, which includes the sender of information, its recipient and the message itself. Both the sender and the recipient of the message have their own unique individual life, cultural and historical experience, which is influenced by family, education, spiritual, religious and social environment, etc. On the basis of these factors, a certain world perception arises, and the overall picture of the world will later develop. When two people or communities get the same information, they always perceive and understand it differently, extracting different meanings from it. The thinker Derrida noted the paradox and controversy of such a phenomenon necessary for tourism as hospitality. [4]. A person who communicates and acts in a multicultural environment should always remember that only the message that was received (adequately perceived and understood) is significant, and not the message that was sent. Ethnocentrism, negative cultural stereotypes, lack of knowledge in the history and culture of a country, the desire to uniform the world, pushing it under their standards, can cause serious damage to intercultural communication and have very negative consequences for business. Experts in tourism could take the words of Academician D.S. Likhachev as their motto: "To deny the existence of a national character, national individuality, is to make the world of nations very boring and gray" [5]. The objective of higher professional education is to prepare the future specialist for interesting communication, for efficient activity in a multicultural inter-ethnic space.

But, alas, education today does not fully fulfill this function. Despite the transition of the modern paradigm of education from knowledge (epistemological) to competence-based one, the latter is in fact an instrumental-technological, scientific-rationalized and objectified, utilitarian and doesn't almost take into account social-informational, affective-emotional, cultural-humanitarian and ideological components.

For the first time such a utilitarian-technological approach showed its inconsistency in the 2nd half of the 20th

century in the USA. Due to the spread and priority of information technologies in education and business, they faced such a phenomenon as "false professionalism": a person masters computer equipment brilliantly, quickly extracts any information, but the narrowness of his outlook, general underdevelopment, and lack of humanitarian principles prevent him from working effectively with this information. Such "experts" were not able to separate the main from the secondary and superficial, creatively process and classify information to solve specific problems, link them with facts and real life trends. And they demonstrated "the opposite" amateurism — an in-depth study of narrow professional issues in isolation from the socio-cultural context and the totality of the real life facts, broader humanitarian problems.

Advanced study of English and other foreign languages in Russian universities, the ever-wider introduction of educational methods and techniques of interactive learning in the educational process — business games, case studies from the tourist industry, etc. — with all their necessity and importance will not bring the desired results, if not based on certain premises — students' assimilation of philosophical ideas as carriers of genuine cultural and historical values and general human universals, a holistic systemic vision of problems, implying the development of fundamental socio-humanitarian picture of the world, the assimilation of the traditions and standards of life of various societies, understanding their importance and uniqueness. After all, higher education is, above all, the assimilation of the world's supreme intellectual and cultural values.

V. CONCLUSION

Thus, the global situation in the 21st century urgently requires experts in the tourism industry, endowed with certain social characteristics — general culture, moral principles, civic activity, ability to engage in a dialogue in the broad sense of the word, tolerance. And a special mission in the development of such new type of experts belongs to the humanities. Values of cultural diversity, familiarity with various ethnocultural traditions and philosophical pictures of the world, specific features of world religions, mutual enrichment of ethnic groups, openness and dynamic intercultural interaction, ideology of coordination and mutual understanding become the most important resources of stable social development and overcoming of modern crises [6].

The objective of humanitarian, social and philosophical education in the field of tourism is to convincingly show students that cultural enrichment, humanitarian awareness, adherence to ethical principles, breadth of thinking are the same components of their professionalism as the ability to calculate profits and draft a business plan.

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