

# Interethnic communication in tourism as a factor of regional development

*Ekaterina Davidova*<sup>1\*</sup> and *Olga Dudkina*<sup>1</sup>

<sup>1</sup>Don State Technical University, Gagarina sq., 1, Rostov-on-Don, 344003, Russia

**Abstract.** The article deals with the problem of interethnic communication in tourism in the context of globalization. The need to get to know other cultures as closely as possible in their current state is one of the defining ones for a modern tourist. The practice of recent decades shows that countries that pay special attention to interethnic communication in tourism are developing quite dynamically. At the same time, there is not only an economic recovery and improvement of the infrastructure of the region, but also mutual cultural enrichment of all parties entering into communication. **Keywords:** The end of globalization, cultural shock, interethnic communication, culture of everyday life, popularization of ethnic culture, ethnographic tourism, cultural enrichment.

## 1 Introduction

Even 10-15 years ago, it was customary in the scientific community to talk about the trends of globalization and localization, which allegedly have the opposite direction, and the second is a consequence and a form of counteraction to the first. Both experts and ordinary people looked cautiously into the future, predicted the complete erasure of the cultural identity of numerous nations and ethnic groups of the planet in the near future. Imagination painted faceless human masses with monotonous interests, values, attitudes, moral norms, everyday habits and behaviors. Such a prospect gave rise to the anti-globalism movement. The growth of terrorist activity in the new millennium is also seen by many as a response to the globalization expansion of the West.

Today, voices are being heard more and more clearly about the end of globalization, understood as a crisis of integration processes in the sphere of politics and the world economy. However, cultural globalization as such took place, turning the entire civilized world into a single information and socio-cultural space, held together and supported by economic ties at the micro level [1]. Nevertheless, there are many extremely diverse national and ethnic cultures in the world, the differences between which have not only not been erased, but, on the contrary, have only been emphasized by globalization. Today it is obvious that the trends of globalization and localization were not multidirectional and opposing. They represented a dialectical unity and as a result resulted in a fairly organic integrity of the original cultures connected by close intercultural relations. Experience has shown that

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\*Corresponding author: [katrindavidova@mail.ru](mailto:katrindavidova@mail.ru)

cultural identity is not a whim of chance, but a consequence of objective prerequisites and laws of the development of culture and society, which cannot be replaced by some universal forms convenient for one or more actors of the world market. Moreover, as it becomes clear today, the world market functions more effectively precisely while preserving and maintaining the natural uniqueness of the cultures of the peoples of the world.

## 2 Materials and methods

In the last few years, there have been many publications devoted to the study of the tourism industry and its potential, existing tourist practices, problems and prospects for the development of tourism in the region.

The whole direction was the study of ethnographic tourism as a factor in the development of the region's economy, tourism in the region, support of the region and preservation of its cultural identity E.I. Okhrimenko [2], I.V. Sohan [3], E.A. Cooper, M. Spinei, A. Varnajot [4], M. F. Fontefrancesco, D. M. Zocchi [5], M., Zibert, S. Rozman, M. Rangus [6]. Considerable attention is paid by researchers to the problems of the gastronomic originality of the regions: what exactly attracts tourists in the cuisines of different places and peoples, how they differ, what are similar M. Heldak, S. S. K. Konakoglu, Kurtyka-Marcak I. et al. [7], R. C. Jubilado [8]. It is possible to single out works devoted to individual ethnographic events, the study of their role, cultural and leisure significance G.A. Gomilevskaya, V.G. Den [9], E.G. Gordin, L.M. Alushkin [10].

It is possible to single out a layer of publications devoted to the study of cultural heritage and its significance as a resource for the development of tourist destinations by A.A. Abasov. [11], F.A. Gadzhalova [12], A.M. Kurbanova [13].

In general, researchers positively assess the public's interest in the tourist theme. Such interest stimulates the development of tourism, supports the economy, and allows local producers to preserve and maintain farms and production facilities. At the same time, familiarity with the customs and traditions of peoples through tourism allows a deeper understanding of the culture of the people, including the representatives of the ethnic group themselves, G.V. Kulichkina, N.S. Melnikova [14], M.S. Lyubchenkov [15].

Also, the main materials of the study are a questionnaire aimed at collecting socio-demographic data of respondents and information about their interest in other cultures, the possibility of immersion in them, visiting and participating in ethnographic events for the purpose of intercultural communication. The survey was conducted among people currently living in the Rostov region (including temporarily, due to work or study). The study involved 165 people aged 18 to 65 years. Participation was voluntary and anonymous. The objectivity and impartiality of data collection was ensured using a double-blind method.

## 3 Results

The unified global information space has made almost all national cultures of the world more or less open to the outside eye and at the same time allowed, as never before, any active user to feel acutely the differences that exist, to this day, between the cultures of different peoples. The availability of this kind of information and the possibilities of remote communication contribute to the constant growth of interest in other cultures among the population of developed and developing countries.

The primary dissemination of information about the cultural identity of the regions of the planet in the global world was facilitated by the availability on the Internet of various kinds of texts of mass culture, such as music, literature, cinema, animation. This gave rise to a certain interest in the forms of everyday culture. It became possible to get to know them more

closely thanks to the development of social networks and various forms of blogging: from Twitter to Youtube. The more an ordinary user learned about other peoples, the stronger his desire to get to know them directly became. In the last 10 years, the movement of amateur learning of foreign languages has been constantly growing, and the priority is not the usual European languages, but "exotic" ones: Japanese, Korean, Hindi, Urdu, Turkish, Arabic and others [16]. People want to watch their favorite series in the original language, read original articles, watch video blogs so that there is no intermediary translator between the consumer and the author. Direct communication on the Internet between representatives of different countries is gaining more and more popularity, the main goals of which are deeper mastery of the language and acquaintance with the national culture. The next natural stage in the development of interest is the desire to see all this with your own eyes in real life. Hence the huge demand for tourist trips to all regions of the world.

The understanding of this simple truth gradually coming to the ordinary man in the street generates interest in other cultures: I want to look closer, literally under a microscope, to make sure that they are really Different. There is a desire to understand why and how this is possible, why people, being so similar, still differ so much. There is a need to figure out how a system that is so different from the one we are used to can function stably and not fall apart. After all, most of us have been taught since childhood that the forms of culture in which it exists are the only correct and true ones, and if they are destroyed, the whole system of culture will fall. But it turns out that this is not quite true. Culture can be different and function differently. In fact, today an active Internet user is experiencing a culture shock every day and constantly.

Moreover, having made acquaintance with the cultures of different peoples indirectly, the modern man in the street seeks to enhance the cultural shock by meeting with representatives of these cultures directly. If the founders of the theory of cultural shock considered it as basically a negative emotional phenomenon that requires overcoming and some mental efforts on the part of the individual, then modern tourists, on the contrary, tend to experience cultural shock. This is something like extreme leisure in search of thrills. It is unlikely that here we are talking just about entertainment. Perhaps such an active desire of a modern person to get acquainted with other cultures at the level of everyday life is connected with the problem of identity. A collision with a living otherness, tangible and effective, rather than abstract and formal, makes a modern person think more deeply about who he is. It is difficult for him to build an identity simply by contrasting himself with his neighbors, because today the whole world is becoming close neighbors. There is an urgent need to search for the essential foundations of one's own identity as a representative of a particular ethnic group, people, nation.

On the other hand, in conditions when borders are gradually erased, a person discovers that he is already in fact a citizen of the world. But such an identity, despite more than a century of discourse, has not yet been developed. Therefore, at the individual level, there is still no other way but to be subjected to extreme stress, plunging into other cultures, consciously condemning oneself to cultural shock.

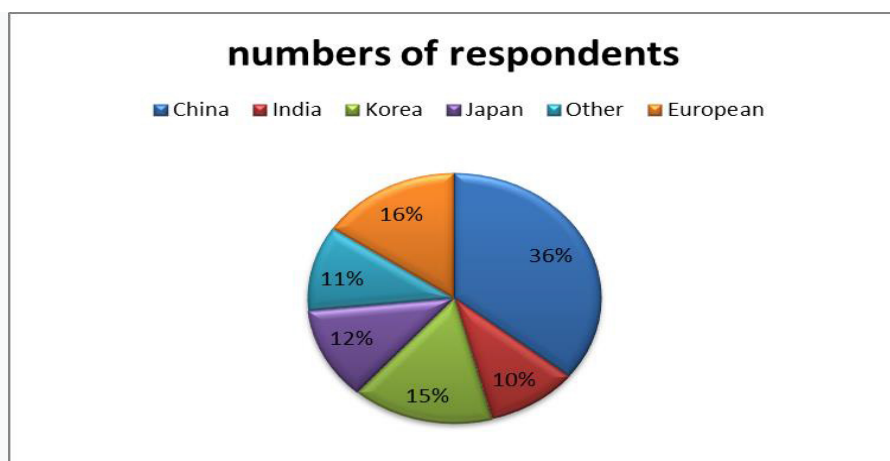
Thus, it can be stated that at present there is a change in the nature of tourism in general. If earlier it was possible to talk about recreational tourism, educational tourism, contemplative tourism (aesthetic and/or historical), today ethnographic tourism is gaining relevance and popularity. Coming to another country or another region, the layman himself becomes an ethnographer who seeks to penetrate deeply into the peculiarities of the way of life of the local population, to understand their morality and the structure of the regulatory system, to feel the axiological content and motivational component of culture. And the methods used are appropriate: this may be a detached observation that is not included. But many years of experience have shown that it is ineffective and gives only general ideas about the form, but not about the content. Enabled surveillance is much more effective. This is

exactly the trend that can be observed in modern tourism: the consumer wants not just to see, but to participate in everything, to integrate, as far as possible in the conditions of limited travel time, into the everyday forms of culture of the local population.

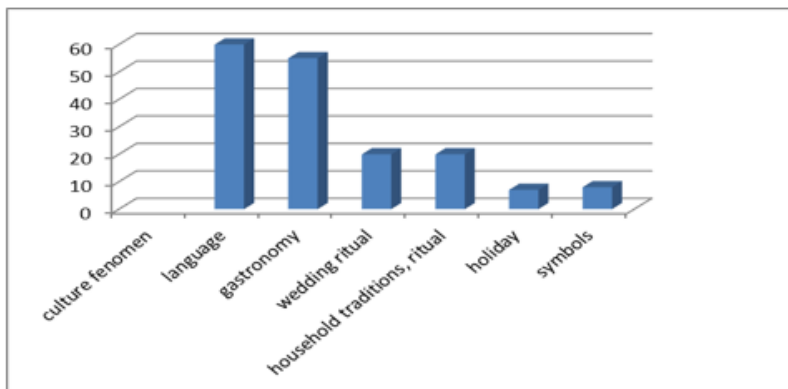
Interethnic communication in tourism can take various forms. These include traditional visits to museums, historical sites, and concert programs dedicated to traditional folk culture. Today, especially among young people, thematic ethnographic parks or individual attractions organized in park zones, museum cities, nature reserves are quite popular (examples of such parks and attractions can be found in the Rostov region in Tanais, in the village of Abrau on the Black Sea coast, in the reserve in the village of Vozrozhdenie in Gelendzhik). In such parks, local residents organize exhibitions and fairs of traditional cultural objects, create reconstructions of everyday situations. Visitors can participate in traditional technological household processes or rituals.

However, all these forms are quite superficial. They can be designated as simply an exchange (at best) or the absorption of information by the consumer of leisure and tourist services, that is, in this case we are talking about communication itself as an exchange of information. But for modern tourists, this is not enough. For them, the forms of communication that develop into communication are more in demand, that is, the process of information exchange, accompanied by understanding and based on this understanding, some productivity. This is due to the awareness of the fact that ethnic, national, local culture is not a simple set of material forms that you can look at, touch, buy, or even create. The culture of a people, an ethnos, a nation is a living process of people interacting with each other. Only in direct communication with the bearers of culture in ordinary everyday conditions is it possible to fully get acquainted with another culture, assuming an understanding of its essence and deep foundations.

The study involved 165 people aged 18 to 65 years. Including 80 respondents live in Rostov and the Rostov region. Of these, 80 people are full-time and part-time students of DSTU. 30 people – residents of the Rostov region of different ages attracted via the Internet. The survey revealed the following main directions of intercultural communication in the field of tourism.



**Fig. 1.** Distribution of respondents' preferences for acquaintance with the following cultures



**Fig. 2.** Distribution of the main cultural phenomena that are of interest to respondents for inclusion in intercultural communication.

Interethnic communication in tourism at a deeper and meaningful level can be carried out in the following forms: communication with a guide / translator-a carrier of ethnic culture, communication with the local population in the process of everyday activities (for example, visiting public catering places, shopping), communication with carriers of ethnic culture during cultural, sports, scientific, educational events (festivals, competitions, scientific conferences, training camps), living in an environment of cultural carriers (for example, renting housing from the local population), cultural exchange programs (living with local families for a fairly long period – from several weeks to several months), leisure communication with friends-carriers of local culture.

Currently, the types of tourism aimed directly at creating conditions for interethnic communication are dynamically developing. The market for such services is actively growing at the macro level, that is, when it comes to interethnic communication between representatives of ethnic groups living in different countries. In this regard, South Korea and India stand out especially today.

Both of these countries have intensively popularized their own culture over the past 20 years thanks to the spread of national cinema, especially TV series, and pop culture via the Internet: in South Korea, there is even such a thing as Hallyu - the "Korean Wave" is a wave of popularity of Korean culture abroad. This made it possible to form a steady interest in the cultures of these two countries in broad segments of the world's population. Moreover, we are talking about an interest in modern living culture, and not in traditional culture, represented by historical monuments, classical art and museum exhibits.

As a result of such popularization, there is currently a huge interest in Korean and Hindi, which now crowd Japanese into the top of the most popular languages among non-specialists. Various national and ethnic goods of wide demand were also in demand: from jewelry and clothing to food. There are a huge number of sites that specialize in the sale of goods from doramas, Asian products, Indian spices and costume jewelry, etc. Users from different countries follow with interest the novelties of cinema in South Korea and India, the fate of the stars of the screen and stage.

The popularization of the national culture of these countries also affects the tourist flow. Over the past 15-20 years, the indicators have increased significantly (from 5 million people per year to 18 in South Korea, from 2.5 million people per year to 15-16 in India) [17]. Many fans of Korean popular culture want to get to know the everyday life of the country's residents better. Demand generates supply: today there are numerous tours in South Korea, including visits to holidays and festivals, not only museums and historical sites, language training

camps, camps where tourists will relax together with local residents. India is characterized by a demand for tourist trips related to Indian cults and religious practices. Festivals of colors (Holi) and lights (Diwali) are very popular. Many people come to the country to spend some time in Ashrams, in specialized centers where yoga and meditation practices are taught. For several decades, interest in Indian dances has not subsided.

Locals are keenly interested in tourists and are happy to welcome them, include them in their temporary social circle. Of course, like any hosts, they build interaction with guests somewhat differently than in their own environment. But, nevertheless, a visitor has the opportunity to get acquainted with quite authentic manifestations of local culture.

Popular tourist destinations such as Turkey, Egypt, and the Arab Emirates look contrasting. Tourists traveling to these countries are constantly warned about the dangers and urged to minimize communication with the local population, which perceives tourists at best as a source of not always honest enrichment, and at worst as enemies and a threat to local culture. In this case, interethnic communication does not add up, although there is a request for it.

As for the regions of the Russian Federation, as a rule, interethnic communication is understood very narrowly here and is limited to familiarizing tourists with traditional folk culture: folk art concerts, demonstrations of traditional costumes, exhibitions and fairs of traditional already unclaimed crafts. As a result, returning home, a person has only scattered more or less vivid memories, but no idea about the current state of the local ethnic culture and its deep essence. When getting acquainted with traditional folk culture, only external formal manifestations are always grasped, behind which there is no content. It's like introducing foreigners to Russian culture by buying a hat with earflaps or a matryoshka doll.

In general, it can be argued that the focus on meeting the needs of the modern consumer in ethnographic tourism based on interethnic communication, and not just superficial interaction, is an important factor in the comprehensive development of the region today. There are several directions of such development, some of which are a condition for the formation of ethnographic tourism in the region, and some are a consequence. But both of them in total have a positive impact on the condition of the area under consideration.

## **4 Discussion**

For the development of tourism, which includes the demanded fruitful interethnic communication, it is necessary to fulfill a number of conditions, which implies the preliminary development of the region.

First, infrastructure development is necessary. In Russia, even in resort areas today there are serious problems in this area. Thus, there is clearly insufficient transport provision on the Black Sea coast. In the summer, when there is the most dense tourist flow, only a few buses are added on regular routes. Transport is constantly overcrowded, that is, the transport infrastructure cannot cope with passenger traffic. Also, the disadvantage of the system is that there are no routes at all that would take those who wish directly to the most interesting tourist places.

The next important point necessary for the development of tourism aimed at interethnic communication is the popularization of ethnic culture. As practice has shown, the most effective means of popularization today is mass culture, distributed via the Internet. For effective popularization, the versatile development of the cultural industry in the region is necessary.

But in order for the advertised aspects of culture to become available to tourists, so that tourists do not leave disappointed, having become acquainted only with bored samples of material culture, it is necessary to develop special programs and create appropriate conditions for their implementation. For example, programs of festivals with the participation of the



local population, programs of accommodation of individual tourists or tourist groups in local families, training programs for relevant local crafts. This is another direction in the development of ethnographic tourism, which implies improving the communication skills of the local population and openness to contacts with tourists.

## 5 Conclusions

So, in the modern conditions of cultural globalization, interethnic communication is one of the most popular components of tourism. Moreover, this communication should be based on the principles of content and relevance, developing into a full-fledged communication between the local population and tourists. In this case, an effective and diverse development of the region is possible, including the improvement of infrastructure, popularization of modern local ethnic culture, strengthening and expansion of the cultural industry, raising the level of communication culture of the local population, economic recovery, enrichment of the culture of both sides due to useful borrowings in the communication process.

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