

ETHNOCULTURAL TOURISM IN THE CONTEXT OF INTERCULTURAL COMMUNICATION

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The concept of "tourism" is a base for a number of phenomena of human existence, directly related to going beyond the boundaries of their everyday life. That is why when we talk about tourism, it is usually not a business trip, but rather a recreational and cognitive journey. The article analyses ethnocultural tourism in the context of intercultural communication. It is justified that ethnocultural tourism, as a collection of tourism practices that demonstrate the most diverse sections of human existence in culture, plays one of the defining roles in the diversity of intercultural communication, familiarity with regional cultures and cognition of traditional ways, values and folk beliefs. Ethnocultural tourism can not only form the historical memory necessary for the formation of civic culture, but also act as a means of aesthetic enjoyment and cognition of forms of culture in their diversity. It has been suggested that ethnocultural tourism requires its participants to be more prepared and willing to learn the specifics of the peoples of Russia and the whole planet, which influences people who choose ethnocultural tourism as a leisure practice and at the same time a spiritual understanding of reality.

Key words: ethnocultural tourism, intercultural communication, historical memory, civic culture, values.

[E.V. Дашкова Этнокультурный туризм в контексте межкультурной коммуникации]

Понятие «туризм» фундирует собой целый ряд феноменов человеческого существования, напрямую связанных с выходом за пределы своей повседневности. Именно поэтому, когда мы говорим о туризме, речь, как правило, идёт не о деловой поездке, а скорее о путешествии рекреационного и познавательного характера. В статье анализируется этнокультурный туризм в контексте межкультурной коммуникации. Обосновано, что этнокультурный туризм как совокупность туристских практик, в которых демонстрируются самые различные срезы бытия человека в культуре, играет одну из определяющих ролей в многообразии межкультурной коммуникации, знакомстве с региональными культурами и познании традиционных укладов, ценностей и народных верований. Этнокультурный туризм не только может формировать историческую память, необходимую для формирования гражданской культуры, но и выступать средством эстетического наслаждения и познания форм культуры в их многообразии. Выказано предположение, что этнокультурный туризм требует от своих участников большей подготовки и желания познавать специфику народов России и всей планеты, что откладывает отпечаток на людей, выбирающих этнокультурный туризм в качестве досуговой практики и одновременно духовного постижения реальности.

Ключевые слова: этнокультурный туризм, межкультурная коммуникация, историческая память, гражданская культура, ценности.

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The concept of "ethnocultural tourism" includes a number of varieties of tourism: ethnic, ethnographic, ecological-ethnographic, anthropological, ethnocultural, jailoo tourism, etc. [4]. These types of ethnocultural tourism can contribute to the development of intercultural communication, communication between peoples and representatives of different regional ethnic communities, which are often at different levels of modernization. In this regard, folk crafts, dishes and drinks of traditional cuisine, ethnographic villages located in locations favorable from an environmental point of view and areas remote from industrial enterprises may be of

particular interest. Thus, ethnocultural tourism should be understood as a set of tourist practices that demonstrate the most diverse sections of human existence in culture. At the same time, in the practices a common core, to one degree or another, associated with the preservation and reconstruction of traditional forms of culture, can be found. Therefore, it is clear that ethnocultural tourism also contributes to the preservation of rural cultures and communities in greater interaction with nature.

Ethnocultural tourism in the system of formation of civic culture and memory policy

Currently, tourism is an important component of modern culture, where respect for the diverse, sometimes less "modernized" (than European and North American) cultures that modern people want to get acquainted with in the process of their own leisure, is of particular value. Perhaps it has already become an anachronism or even bad manners to consider ethnic cultures backward, which is largely due to the overcoming within the framework of the modern philosophy of culture of "Eurocentrism," based on a sense of superiority of representatives (subjects) of Western civilization and, in general, its undeniable technical advantages. Therefore, it is necessary to note the ethical dimension of modern ethnocultural tourism, which contributes to the preservation, adaptation and development of cultures of a number of (e.g., "small") peoples, traditional groups and communities [6].

The positive effect of ethnocultural tourism, aimed at the formation of a civic identity acceptable for intercultural communication, carried out at a high level of understanding of representatives of other cultures, can be assumed. Obviously, Russia has a significant and not at all exhausted potential for the development of ethnocultural tourism. The ethnocultural potential found in our country is mainly associated with two factors: the presence of many ethnic groups and uninhabited territories with a wide variety of climates. The beauty of nature, the unusual nature of landscapes act as an important driver for the creation of ethno-tourist infrastructure.

In the modern world, in the philosophy of culture the most pressing problem is the relationship with the "other," not as a carrier of biological differences, but as a carrier (agent) of another culture. It turns out that at the personal level of communication, people can get on well with each other, but the communicative situation can become sharply complicated when cultural differences intervene in this process. Bauman Z. in the work "Globalization. Consequences for Man and Society" notes: "A collision with the "other" is an experience that puts us to the test: it gives rise to the temptation to eliminate differences by force, but can call for life and desire for contact as a continuously renewable action" [3, p. 22]. In this regard, it must be assumed that even a seemingly hostile culture, certain customs and traditions, despite rejection, can nevertheless arouse interest. In addition, the organization of ethnocultural tourism should provoke interest in various cultures, moreover, in those of them that were previously invisible or unknown. Ethnocultural tourism, therefore, also serves as a means of overcoming prejudices against the "other." But at the same time, it helps to find out this very "other" in everyday life.

At the same time, in modern conditions, acquaintance with various ethnic cultures can occur very quickly, and often by transferring negative (for example, criminal) experience. Toffler A. in the work "Shock of the Future" said: "The specificity of modernity is that it does not leave enough time for those who choose, to understand the situation of choice in which they are located" [13, p. 148]. Therefore, it can be quite said that many traditional and ethnic cultures scare many modern Europeans and can provoke outbreaks of xenophobia.

Undoubtedly, ethnocultural tourism can be easily integrated into the practice of military-patriotic education or act in the form of a "soft power" of spreading various forms of civic solidarity. The formation of a civic identity presupposes mainly friendly acquaintance and practices of hospitality carried out in relation to other ethnic groups, especially those in constant interaction within the same state. Semenenko I.S. in the article "Politics of identity and identity in politics: Ethno-National Perspectives, European Context" writes about the formation of

civic identity as follows: "the formation of civic identity includes cultural identity and integrates ethnic components that can become a resource and positive, unanimous, and negative, directed against "others", mobilization. The final vector of such integration is determined by the position of citizens and civic society. The source of a "special feeling" capable of supporting civil consent is the orientation of the community towards social and cultural development as a generally valid that unites value" [10, p.24]. At the same time, a constant cultural exchange is needed between ethnic groups, which should be based on positive emotions and the prevention of prejudice against each other. Civil consent implies the ability to see yourself in another, abandoning cultural ethnocentrism.

It should be borne in mind that ethnocultural tourism can immerse travel participants in a particularly infelt positive myth related to the work of memory and its heroic elements. In a sense, a person receives visual ideas about the life and lifestyle of past generations who lived in the country in previous eras. In this regard, ethnocultural excursions often reveal information that is of great historical importance, especially when local historians, professional historians and ethnographers are involved in tourist events. As the modern researcher J. Assmann notes: "In cultural memory, actual history is transformed into a recreated memory, that is, a myth. Myth is a substantiating story, the story that is told to explain the present from its origin." [1, p. 55] This is particularly true for ethno-cultural tourism with the use of reconstruction resources, since this form of tourism allows us to actively experience the "historical past" of peoples who once inhabited the visited territory or peoples who live on this territory at present.

Tourism can be also seen as a means of acquiring memories that will generally be pleasant to remember throughout life. People need to develop their own memory, saturating it with appropriate images. So, a person seeks to gain positive memories of those places, countries and people with whom he managed to communicate. In this regard, Aristotle in his work "On Memory" noted that it is memory, including about the conceivable one, that cannot do without representation, the representation is a state of general feeling, so that memory will be characteristic of the mind coincidentally... memory belongs to that part of the soul to which the imagination belongs. And objects of memory in the proper sense are those that can be imagined, and already coincidentally those that are not related to imagination" [2, p. 162].

At the same time, the historical memory of residents of such a multi-ethnic country as Russia can be quite stimulated by ethnocultural tourism, which helps to survive the events of the past, especially when it comes to historical holidays and reconstructions. Yezhov M.V. in the article "Where does the Motherland begin, or the Formation of Historical Memory" argues: "Historical memory is a multidimensional, multilevel phenomenon that develops over time and experiences the constant influence of objective and subjective factors... in the form of transmitted from generation to generation historical messages, myths, subjectively refracted reflexions about the events of the past" [5, p.8]. In this regard, tourists come into contact with "living history," real carriers of traditions, ready to convey to guests the experience of their fellow countrymen and ancestors.

Ethnocultural tourism and aesthetic education of a personality

Tourism inspires, generates a range of a wide variety of emotions in a person, not least awakens in him a sense of belonging to the treasures of the world culture. Of course, the above mentioned more characterizes tourism in its both cognitive and cultural-aesthetic dimension. Solopov O.V. in the article "Philosophical significance of cultural tourism" emphasizes: "The important feature of sensual perception in its connection with cultural tourism is being in a completely unusual atmosphere of life of another people (for example, attending the celebration of a certain event accompanied by interesting rites), which is surprising (another property of travel), followed by the desire to know another culture" [12, pp. 82-83]. As a result of acquaintance with unusual rites that go beyond everyday life, the tourist assimilates elements of another culture, gaining a specific experience of communication.

At the same time, it cannot be ruled out that it is ethnocultural tourism that reveals gaming aspects that have very important spiritual content. Therefore, we should not be embarrassed that ethnocultural tourism is a game, in its "highest" (Schiller) sense, in which a person directly contacts freedom. So, for example, the game, according to the Netherlandish philosopher and cultural theorist J. Huizinga has: "in terms of the form of some free activity, which is recognized as not real, unrelated to everyday life and yet capable of completely capturing the player, which is not subject to any immediate material interest or benefit, which takes place in a dedicated space and time, in an orderly manner and in accordance with certain rules, and brings to life public associations, striving to surround themselves with a secret or to emphasize their otherness towards the ordinary world with particular clothing and appearance." [14, p. 18] Therefore, we can say that in the game a person realizes himself free from the conventions of everyday life, and, in addition, the game has significant recreational potential. Undoubtedly, ethnocultural tourism allows the modern individual to relax and restore his own strength, to put thoughts in order, for example, in the atmosphere of village life. Ethnocultural tourism also helps to introduce tourists to customs and traditions of peoples and partly look into their own historical past through artistic reconstruction.

It is obvious that ethnocultural tourism contributes to the spiritual health of the nation, as a result of which people in general become smarter, since this type of travel has pronounced cognitive aspects. Romanova G.M., Sharafutdinov V.N., Onishchenko E.V. in the work "On the economic foundations of tourism as an object of philosophy" write about this as follows: "Special attention should be paid to such a feature of tourist mobility as a change in the volume, structure and nature of human contacts arising during the travelling of people as tourists. In the vast majority, people are involved in tourism flows neither by self-interest, nor the desire to earn or conquer certain territories, but the need to improve their mental balance, strengthen their spiritual and physical health, or just get involved, or find out, see, try out something new and interesting for their development or their loved ones. It is no coincidence that the level of tourism development is increasingly closely linked to the dynamics of health indicators of nations" [9, p.16]. Becoming acquainted with different ethnic cultures, a person as a whole increases his intellectual level. In addition, he can compare and decide what modern people (mainly residents of large cities) lost, and what, on the contrary, they acquired.

It is interesting to note that the tourist himself, considered as a special cultural and anthropological type of person, has leisure features that are generally complementary to local cultures. Thus, the tourist is an "ideal object of hospitality" for the host. At the same time, cultural interaction takes place here in both directions, as a result, both tourists themselves and travel organizers develop (the host, animators of leisure practices, representing ethnic cultures to varying degrees). "At the same time, tourist mobility through the tourist form of contacts removes the inherent mandatory burdens of human behavior characteristic of wars and trade from human contacts. That is, a tourist is, by definition, no longer a warrior, carrying oppression and destruction with his arrival, and this is not a merchant, pressing up local producers on the market." [9, p. 17] The arrival of tourists can significantly improve the well-being of local residents and, in general, boost the regional economy. The tourist himself is not a competitor to local residents, rather, competition unfolds around tourists. This, in turn, "allows a tourist, unlike a warrior or a merchant, to contact people much more widely and more favorably during travel and at the same time to more favorably perceive and relate to what he saw, heard, including to the entire growing variety of tourist products offered to him directly related to people of a different skin colour, nationality, religion, age, culture, country, etc." [9, p. 17] At the same time, ethnocultural tourism also makes it possible to touch the own heritage of those peoples who, due to the development of the historical process, have already lost certain household features.

Perhaps dreams of traveling to distant countries until recently were inaccessible even to the middle class. Thus, segments of the once elitist culture became largely accessible to the wider layers of population. However, it is only recently that tourist flows have been recognized as important sources for the spread of various infections capable of becoming pandemics. "But to the present level of development of productive power, in fact, until the second half of the last century, the bulk of the population of even developed countries did not have either transport, economic, organizational, technological, social, logistical, or other opportunities to travel en masse. Today, all these dream-forecasts have really begun to approach the threshold of implementation already for hundreds of millions of people." [9, p. 23] However, the specifics of ethnocultural tourism and its positive quality lie not only in this (making the dream of traveling to exotic countries come true), on the contrary, it refers to the discovery of rather close regions that recently seemed to the bulk of the population not interesting. In this regard, we are primarily talking about the ethnocultural aspects of domestic tourism and its educational significance for the modern culture.

Returning to the topic of intercultural communication, which we consider in the context of tourism, it is important to recognize the fact that ethnocultural tourism is the most affordable and sought-after way of intensifying intercultural communication. At the same time, it allows the use of leisure and economic human practices that can improve the situation of the regions as a whole. It is currently difficult to "overestimate the importance of tourism in cross-cultural communication processes. Therefore, it is safe to say that the communicative function of culture finds a vivid expression in tourism." [11, p. 16] At the same time, within the framework of ethnocultural tourism, you can imagine a wide variety, including quite complex forms of communication, including, for example, the process of deep immersion in another culture. The very understanding of another person, and therefore the better clarification of the foundations of the own existence, is intensified in the process of ethnocultural tourism, allowing us to overcome not only spatial, but also "temporal" boundaries that separate representatives of different cultures. "The main results of cross-cultural communication between tourists include the deepening of mutual understanding between people, the formation of general cultural values of a civilizational nature." [11, p. 17] However, in the process of ethnocultural tourism, not only cultural differences are understood, but also the identity of their basic elements directly related to the problems of morality.

Travel, therefore, is an important component of the discovery of other cultures that exist away from large cities-megacities and industrial centers. "A traveler can significantly expand his knowledge and even change his views within the framework of, for example, artistic culture in its applied aspect, having familiarized himself with the new cooking, fashion, floristics, hairdressing art, etc. Then, using his acquired skills in his homeland (possibly professionally), he can influence the development of certain directions of culture." [11, p. 17]

Finally, ethnocultural tourism plays a crucial role in intercultural communication practices. It is obvious that ethnocultural tourism provokes the interest of travelers in other cultures, and those that may turn out to be exotic and unknown in unexpected ways, especially when it comes to domestic tourism. Tourism, as well as philosophy as a whole at the existential level of experience, is associated with the *surprise*, and in a certain sense, with the possibility of a spiritual transformation of the human person.

Ethnocultural tourism can not only form the historical memory necessary for the formation of civic culture, but also act as a means of aesthetic enjoyment and learning the forms of culture in their diversity. However, it would be fair to distinguish patriotic tourism as a form of ethnocultural tourism, which would be aimed at discovering the areas and attractions of the own country, and therefore contribute to the development of domestic tourism. Undoubtedly, most of the presented types of ethnocultural tourism contribute to the development in people who practice it, the ability to communicate with people belonging to other cultures. At the same time, tourism is often criticized as a product of mass culture. Therefore, it can be as-

sumed that ethnocultural tourism requires its participants to be more prepared and willing to learn the specifics of the peoples of Russia and the whole planet, which influences people who choose ethnocultural tourism as a leisure practice and at the same time a spiritual understanding of reality.

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