PRAGMATICS OF INTERCULTURAL COMMUNICATION IN THE FIELD OF TOURISM

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Abstract: This article examines the links between the notions of culture, tourism, and communication. Tourism is based on core concepts of intercultural interchange and serves as both an expression and an experience of culture. Additionally, the problems of intercultural communication, identifies ways to solve them, and substantiates the role of intercultural communication in tourism, tourism education and science.

Key words: communicative purpose, tourism, intercultural communication, culture, genre pragmalinguistic features.

It is impossible to overestimate the importance of communications in management, especially for enterprises in the service and tourism industries. Almost everything that managers do to achieve a certain goal requires effective information exchange, that is, communication. The term "communication" comes from the Latin *communico*, meaning "common". The sender of the information is trying to establish a "community" with the recipient of the information. Hence, communication can be defined as the transmission of not just information, but meaning or meaning using symbols [1, p. 50].

Cultural contacts have taken place at all times and in all regions of the globe. The interaction between cultures is an integral part and an essential component of the cultural and historical process. But it was only in modern times that the process of their qualitative transformation began, becoming global in the meaning of global interdependence. Cultural contacts, while continuing to be an incentive for original national development, have become a factor in the process of world integration, a means of forming a unified system of world relations.

The existing ideas about communication processes in an organization are based on the following interpretation of communications. Communication (a one-time act) is the process of transmitting a message from a source to a recipient in order to change the behavior of the latter. Communication (communication process) is the exchange of information between the parties. The main purpose of the communication process is to provide an understanding of the information coming to the consumer through messaging. The set of channels through which the interaction of management entities is carried out forms its communication structure, which can be global when it covers the organization as a whole, and local if it refers only to one part

of it, for example, a division. If interaction is carried out only through one central link, this means that the communication structure is centralized, and the link itself acts not only as an intermediary, but also as a source and controller of communications, which mainly take the form of vertical connections. The structure of communications can be polycentric, assuming the presence of several equal actors engaged in the concentration and redistribution of information, or decentralized, when most of it (usually secondary in content) bypasses the central link. The presence of parallel and overlapping channels in the communication structure indicates its complexity, which guarantees that the desired interaction will take place even in the conditions of various failures and malfunctions. At the same time, the complex structure contains the potential for distortion of the exchanged information[1].
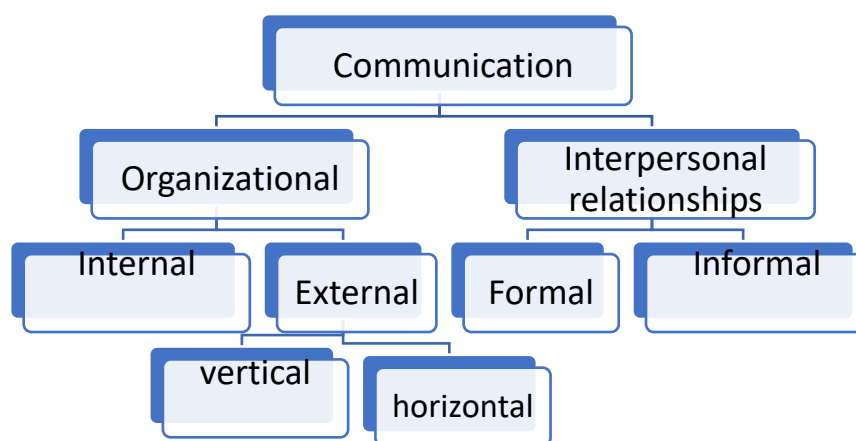
The ability to communicate is the most important human quality. We treat people who come into contact easily and who are able to win over ourselves with sympathy, and we try not to communicate with the closed ones at all or contact them only if absolutely necessary. Communication serves a vital purpose - the establishment of relationships and cooperation of people. Almost all business problems are related to communication in one way or another, because communication is the process of transferring ideas, thoughts and feelings, bringing them to the understanding of other people. This process dominates our lives. Many people believe that communication is a universal element of human experience, and therefore take it for granted. It is widely believed that communication is a simple instinctive process that is given to people naturally from birth. In fact, research shows that communication is an incredibly subtle and complex activity. And a lot depends on how skillfully communication is built: the effectiveness of negotiations, the degree of mutual understanding with partners, clients and employees, the satisfaction of the company's employees with their work, the moral and psychological climate in the team, relationships with other enterprises and organizations,

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[1] Лызин, А. Межкультурная коммуникация в туризме и ее особенности/А.Лызин//Туризм: практика, проблемы, перспективы. - 2005. - №5. - С.26-27.

as well as with government agencies. Intercultural communication not only unites participants in the communication process, it indirectly introduces them to the peculiarities of various public institutions of different micro-cultures (including micro-business cultures) to which communicators belong. The components of the external environment affecting communication are socio-cultural interactions between individuals, that is, the intertwining and interpenetration of socio-cultural actions of different individuals. Sociocultural interactions (they are also called interactions) occur on a symbolic level, causing interconnected behavior of people, that is, they form this behavior. An important conclusion for us is that in order to successfully understand the actions of another person, it is necessary to know and understand the meaning that he gives his own and not his own actions On the basis of his own interpretation, a person determines for himself the significance of expressions and definitions of one kind or another. In addition, cooperation between cultures in the 21st century should be based on a policy of cooperation. It implies the voluntary acquisition by representatives of one culture (or microculture, micro business culture) of useful skills, terminology, traditions of relations, corporate culture and ethics of another, thereby enriching interacting micro-communities. There is an adaptation and assimilation of language, terms, concepts, and features of professional and colloquial slang. When adapting a person to another business culture, you do not need to give up the values of your own culture. Moreover, there are situations when it is not possible to do this.

Communication processes between people differ from purely informational processes in technical devices in that information in communication is not just transmitted from source to recipient or back, but is exchanged. Moreover, people not only exchange known, given information, but they can modify it and create new ones. Communication is a means of getting to know each other by employees of a travel company and customers, during which everyone receives their own assessment. At the same time, all employee reactions are evaluated. As a result of the assessment, an employee can be classified into various categories of people who meet in groups: leader, business, authoritative, principled, sycophant, puppet, etc. In addition, according to their psychological characteristics, each employee and client belongs to one type or another. For example, according to psychogeometric characteristics, people belong to one of five types: either "*squares*", or "*triangles*", or "*rectangles*", or "*circle*", or "*zigzag*", and communication with each of them should be based on its own special logic, determined by the characteristics of one or the other a different type[2, p. 27].

The realization of the identification and communication potential of tourism is largely hindered:

❖) language barriers;

❖) objectively existing intercultural differences, when a person's more explicit awareness of spiritual belonging to their own culture causes at the same time rejection and even hostility towards representatives of other cultures and ethnocultural communities;

❖) the real opposition of interacting cultural phenomena, which at the interpersonal level inevitably leads to increased conflict and increased tension due to the inevitable experience of a *"cultural shock"* of misunderstanding in such a situation;

❖) the policy of a number of countries based on the ideology of national and cultural autonomy, which is intensifying in response to cultural unification;

❖) the absence of a single ideological basis capable of consolidating modern civilizations? for any dialogue is possible only as a communicative interaction of different things on the basis of the common;

❖) ignoring its socio-cultural functions in the process of organizing tourism activities at various levels (state, region, travel agency). This is largely due to the lack of a holistic scientific understanding of the communicative nature of tourism, the undeveloped conditions for the implementation of its socio-cultural functions in the process of implementing tourism policy (at the international, state, regional, organizational levels).

Tourism in this regard can become an essential means of solving the problems outlined above. Travel fosters cultural tolerance, deepens mutual understanding between representatives of different cultures, and contributes to the formation of socio-cultural identity. Tourism can be considered as a dialogical form of meeting cultures by its nature, which, on the one hand, contributes to the deepening of cultural self-awareness and the formation of a traveler's cultural identity, and on the other hand, leads to the mutual enrichment of cultural systems through the exchange of cultural experience. It is no coincidence that at the Manila Conference (1980), the possibilities of tourism in mitigating international tensions, developing cooperation and mutual understanding between all States were highlighted. Tourism was considered as an essential factor in ensuring peace, as a moral and intellectual basis for international cooperation. Taking into account the humanistic potential of tourism, the conference recommended that the participating States build a tourism policy not only taking into account the economic profitability of tourism, but also develop this type of socio-cultural practice in order to strengthen.

Despite the centuries-old experience of intercultural interactions, various kinds of trips and travels, as well as the fixation of verbal tourist communication in the form of texts, the status of tourism as an object of an independent type of discourse began to form from the moment tourism practices were recognized as a specific form of cultural, cognitive and economic human activity. Consideration of the historical and socio-economic conditions of the existence and development of discourse seems appropriate, since, according to V.A. Mityagina, "discourse is both the result of the civilizational process, and the source of its new development" [3, p. 287] and can contribute to identifying the logic of differentiation of speech genres and expanding their repertoire. As A. Sorochan rightly notes, "a change in the world around the traveler entails a change in the traveler himself" [5, p. 20]   therefore, in the process of studying the evolution of the genre system of tourist discourse, it is also necessary to take into account changes in the individual and collective goals of the main participants of tourist discourse, reflected in the functionality of genres and the pragmatic potential of discourse. In communication as a means of self-expression, it is necessary to take into account the fact that an employee, in order to achieve a set goal (for example, to form a favorable impression), can use information about himself that characterizes both the real sides of his being and fictional

ones. When organizing activities, the main function of communication is to achieve mutual understanding and mutual agreement in relation to goals and methods of action, norms of behavior and other issues that ensure high work efficiency. However, in the many interactions that people enter into, there is another side, the essence of which is to "*shake up*" joint activities, creating obstacles in its path (competition, conflicts, opposition, etc.). Influence on another person during communication can be carried out using verbal (verbal), paralinguistic (intonation, pauses, coughing, speech volume, etc.) and non-verbal means (posture, facial expressions, movement, gestures, gaze direction, etc.). It was found that at the first meeting, the influence of various means on the development of attitudes towards a person is as follows: 55% belongs to the non-verbal signals of another person; 38% belongs to the paralinguistic ones and only 7% falls on the content of speech. However, the vast majority of people, when preparing to influence someone's decision or attitude, think first of all about the words they will say[4,p.356]. Influence in professional and business communication is primarily aimed at meeting one's needs with the help of other people or through them. Often this goal is hidden under the guise of benefits for the cause, society, etc. (the head, in order to vent his anger, looks for flaws and scolds "for the cause").

Summarizing the results of the study, it should be noted the main substantive results, which consist in characterizing the trends and problems of intercultural dialogue at the present stage; generalizing the established philosophical and cultural approaches to understanding dialogue (and intercultural communication as one of its forms). The genesis of travel as a form of intercultural communication was traced; the communicative potential of modern tourism was identified; conditions for the realization of the communicative potential of tourism in the system of tourism policy were developed. The study confirmed the initial hypothesis, substantiating the scientific prospects of considering tourism as a form of expression and a way of realizing the dialogical nature of culture. An important conclusion of the study was the position that in the process of intercultural communication, its subjects are carriers of multilevel cultural information. Its content is determined by the types of socio-cultural identity of a person: intersubjective, collective-group and socio-cultural. At the same time, if the subject experiences identity problems at one of the levels in the process of communication, intercultural dialogue becomes ineffective or destructive.

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