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ETHICS OF INTERCULTURAL COMMUNICATION IN TOURISM EDUCATION

Globalization has intensified demands on tourism professionals, particularly in intercultural and language competence. English, as the lingua franca, mediates cultural values and norms, while failure to decode signals can cause conflict, reputational loss, and poor service (Piller, 2022).

According to data from the World Tourism Organization, more than 65% of conflict situations in the tourism sector are linked to cultural misunderstandings (UNWTO, 2023). Nguyen et al. (2023) show that tourism students primarily need stronger English-speaking and listening skills in intercultural settings, with common issues including accents, limited vocabulary, and inappropriate word choice. This highlights the urgent need for systematic language training that integrates intercultural competence.

Intercultural communication as an academic discipline emerged at the intersection of linguistics, anthropology, and social psychology. Classical theories of cultural dimensions (Hofstede et al., 2022) and models of intercultural sensitivity (Bennett, 2021) form the theoretical foundation for understanding the mechanisms of intercultural interaction. Deardorff (2020) defines intercultural competence as the ability to interact effectively and appropriately with people of different cultural backgrounds. In the context of tourism education, this concept takes on particular significance: a future professional must not only know the cultural features of others, but also be able to adapt their behavior accordingly.

An important aspect of intercultural ethics is non-verbal communication. Research by Gudykunst and Kim (2023) shows that up to 70% of a communicative message is conveyed non-verbally, and cultural

differences in non-verbal behavior are the most frequent source of misunderstandings in tourism interactions.

Contemporary research by Piller (2022) highlights the language rights of tourists and the need for culturally adapted translations in tourism documentation and service delivery. Matsumoto and Hwang (2022) emphasize the role of emotional intelligence in overcoming intercultural barriers. Sarwari et al. (2024), based on a systematic review of 45 publications, established that language competence is one of the key components of intercultural communicative competence, alongside empathy, flexibility, and intercultural sensitivity.

These theoretical insights are illustrated in Table 1, which summarizes the main components of intercultural competence essential to professionals in international tourism.

Table 1

Structure of Intercultural Competence for International Tourism Professionals [Source: Compiled by the author]

Competence	Content	Source / Example
Cognitive competence	Knowledge of cultural differences, traditions, and hospitality norms	Awareness of biases and stereotypes (Deardorff, 2020)
Affective competence	Empathy, tolerance, openness to otherness	Cultivating respect for cultural diversity (Bennett, 2021)
Behavioural competence	Adaptation of speech strategies and non-verbal behavior	Overcoming communicative barriers (Gudykunst & Kim, 2023)
Digital competence	Online interaction with foreign clients and partners	Digital etiquette in the tourism industry (Hofstede et al., 2022)

As the table demonstrates, intercultural competence is a multidimensional construct that integrates knowledge, attitudes, behaviors, and digital skills. Together, these elements provide a holistic framework for preparing tourism professionals to engage effectively in diverse cultural contexts.

Building intercultural ethics among tourism students poses several systemic problems. The foremost is stereotyping: students tend to perceive

tourists through the lens of simplified national images, which contradicts the principles of respect for the individual and complicates English-language communication through culturally inappropriate word use (Sarwari et al., 2024). Prejudice towards tourists from certain regions negatively affects service quality and fosters discriminatory practices.

The second problem is a lack of understanding of culture-specific norms of interaction: communication distance, eye contact, the acceptability of touch, volume of speech, and time standards. These norms vary substantially across cultures and are rarely the subject of deliberate instruction (Hofstede et al., 2022).

The third problem is the disregard for religious, dietary, and ritual taboos, which frequently leads to offense and conflict in accommodation and catering establishments. Insufficient training on these matters represents a significant limitation of current programs.

Table 2 outlines the most common intercultural barriers in tourism communication along with strategies for overcoming them.

Table 2

Intercultural Barriers in Tourism Communication and Strategies for Overcoming Them [Source: Compiled by the author]

Challenge / Barrier	Strategy for Overcoming It
Stereotyping tourists by nationality	Cultural sensitivity training; reflective practices; development of culturally appropriate vocabulary through ESP (Sarwari et al., 2024; Nguyen et al., 2023)
Violations of non-verbal norms (gestures, distance, eye contact)	Incorporation of a non-verbal code into tourism curricula
Language barriers and inaccurate translation	Use of culturally adapted translations and glossaries (Piller, 2022)
Disregarding religious and dietary taboos	Mandatory training for hotel and restaurant staff
Host – guest power imbalance	Development of a horizontal communication culture (Hofstede et al., 2022)

As the table indicates, effective solutions require not only theoretical knowledge but also practical training measures integrated into tourism education. By addressing these barriers systematically, institutions can better prepare future professionals to engage respectfully and competently with diverse cultural groups.

Developing intercultural competence in tourism students requires combining theory, reflection, and real-life simulations. Research by Bennett (2021) indicates that “immersive” teaching methods, such as case studies, role plays, and cultural simulators, are the most effective.

International academic mobility also plays an important role. Even a brief stay in a culturally different environment significantly increases students’ level of intercultural sensitivity (Matsumoto & Hwang, 2022). Research by Nguyen et al. (2023) confirms that tourism students have positive attitudes towards intercultural communication but require targeted development of discursive and behavioral competencies, primarily through an integrated English for Specific Purposes (ESP) course. Including courses on “Ethics of Intercultural Communication with International Partners”, with a mandatory foreign-language component, in curricula allows for the systematic preparation of future professionals for work in a multicultural tourism environment.

The use of digital technologies shows promise: online simulations of cross-cultural encounters, interaction with foreign students via video conferencing, and analysis of real communicative situations from tourism practice (UNWTO, 2023). This enables alignment of student preparation with the demands of the modern tourism market.

Building the ethics of intercultural communications is an inseparable part of training international tourism professionals. The key components of this process are the development of cognitive, affective, behavioral, and digital intercultural competencies. The systematic integration of relevant disciplines into tourism educational programs, the application of active pedagogical methods and digital tools, and the cultivation of a reflective approach to cultural differences will enable the preparation of competitive professionals capable of operating effectively in a multicultural environment.

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