

AN INTERCULTURAL PERSONNEL COMPETENCE IN CULTURAL TOURISM

Scientific paper

Vesna Bedeković
Irena Bosnić
Božidar Jaković

Abstract

Purpose – As one of the fastest-growing tourism sectors, cultural tourism increasingly pronouncedly expands the focus of its interest to the various aspects of culture while directing an offer toward the creation of a unique cultural tourist destination's atmosphere, formed by the tourists, tourist workers, and local population. An encounter and cultural convergence in cultural tourism, based upon an idea of interculturalism as a connection between various cultures, centralize the issue of intercultural competence as a basis of intercultural communication during a tourist contact.

Design/methodology – The paper provides for a theoretical survey of basic notions in the field of interculturalism relevant for the establishment of cultural tourism's intercultural dimension based on an encounter, communication, and acceptance of various cultures.

Approach – A theoretical analysis of the key terms in the field of interculturalism is directed to the deepening of intercultural competence's comprehension, its crucial elements, and indicators, whereby attention is devoted to an importance of intercultural competence as a basis of an intercultural communication between the tourist workers, tourists, and local population.

Findings – Starting from a reality that tourist destinations represent the intersections of various cultures, it is necessary to observe cultural tourism as an area of active application of interculturalism, wherein each participant in a tourist contact represents and offers a culture of his/her own. A tourist attention diversification centralizes the issue of structuralization of supply that could satisfy needs for an active acquaintance with other cultures, while the future cultural tourism's challenges are reflected in the modernly structured contents and programs that would dispel the stereotypes, prejudices, and discrimination in direct contacts between various cultures.

Originality – The paper represents a theoretical contribution to an elucidation of personnel's intercultural competence problematic in cultural tourism within a context of its adjustment to a culturally pluralistic perspective through an experience of diversity as a chance for an individual professional growth.

Keywords cultural tourism, interculturalism, culture encounter, intercultural competence, intercultural communication

INTRODUCTION

The new-age world marked by globalization processes faces an accelerated information, capital, service, product and populace flow, as well as the new social, political, economic and cultural relations. In globalization conditions, the impact of other and different cultures on an individual's personal life inevitably influences a transformation of individual identity,¹ having as its consequence the surmounting of

¹ Portera, A., "Intercultural Education in Europe: Epistemological and Semantic Aspects", *Intercultural Education* 19 (6), 2008., 481-491.

traditional one-dimensional centering of nationality and nation and an expansion of the notion of national identity while providing for a space for the new intercultural identities, which enable the members of various cultures to maintain and publicly distinguish various aspects of an individual cultural identity while recognizing and accepting the other and “different.”² As to avoid the appearance of a resistance identity in a process of constitution of an intercultural identity, manifested in various forms of xenophobia, nationalism, and religious fundamentalism,³ it is necessary to promote cultural diversities as a common wealth, as a chance to be mutually cross-fertilized and culturally jointly enriched, opposed to a cultural dominance⁴ that frequently has the emergence of ethnic, cultural, religious and attitudinal conflicts as its consequence. In this sense, it is necessary to base the culture on a pluralist concept and observe it as a phenomenon that is being permanently developed as a dynamic category, implying a totality of material and spiritual values created by humans during their sociohistorical practice, i.e., a complex whole based on an organizational concept of a broad spectrum of a communal lifestyle.⁵

Interculturalism, being a concept observing the culture as an open, dynamic, and changeable category, starts from an intercultural idea as a linkage between the people of various ethnicities, nationalities, cultures, religions and languages,⁶ and its objectives are directed toward the acquisition of basic notions in the fields of culture, toward an understanding of culturally pluralistic communal functioning while comprehending the features of one’s own and other cultures, toward an understanding of consequences of discrimination of the culturally different, and toward inciting a non-stereotypical way of thinking, nonjudgmental attitudes, and tolerance. Starting from a reality that tourist destinations represent the hubs of various ethnicities, cultures, languages, religions and worldviews in cultural tourism, as well as from the fact that tourist activities imply an encounter, contact, communication and acceptance in cultural tourism while inevitably inferring a prefix of interculturality,⁷ the challenges of the future of cultural tourism are reflected in a contemporarily structured tourist offer that would should articulate specific contents, programs, and communicational modalities in the field of cultural tourism that would observe the world from various philosophical aspects. Thereby, the immediate encounters and contacts among various cultures should result in a conscious acceptance of identity of the “other” while eliminating the stereotypes, prejudices, intolerance, stigmatization and discrimination among people. In this context, one may also observe the development of mutual relations and cross-fertilization of various cultures in cultural tourism, whereby the question of acquiring an intercultural

² Kymlicka, W., *Multikulturalno građanstvo*, Zagreb, Naklada Jesenski i Turk, 2003.

³ Castels, M., *Moć identiteta*, Zagreb, Golden marketing, 2002.

⁴ Chomsky, N., *Intervencije*, Zagreb, Profil international, 2008.; Chomsky, N., *Hegemonija ili opstanak: američke težnje za globalnom dominacijom*, Zagreb, Jesenski i Turk, 2004.

⁵ Jelinčić et al., 2010, qtd. in Richards, 1966., in Jelinčić, D., A., Gulišija, D., Bekić, J., *Kultura, turizam, interkulturalizam*. Meandarmedia, Zagreb, Institut za međunarodne odnose, 2010.

⁶ Bedeković, V., “Interkulturalna komunikacija kao čimbenik približavanja i prožimanja kultura u turističkom kontaktu”, in: Plenković, M., Galičić, V. (eds.), *Društvo i tehnologija*, Zagreb, Hrvatsko komunikološko društvo & NONACOM, 2011, 562-568.

⁷ Bedeković, V., “Obrazovanje za interkulturalne odnose kao čimbenik razvoja kadrova u turizmu”, in: Herceg, N., Unković, S. et al. (eds.), *International Conference on Tourism and Environment (ICTE) 2010*, Sarajevo, IUPNB, 2010a, 61-76.

competence becomes a crucial issue pertaining to the establishment of an efficacious intercultural communication.

1. INTERCULTURALISM AND CULTURAL TOURISM: THE OTHER AS A STARTING POINT

It is a known fact that journeys make a man a more exquisite cosmopolite and a more tolerant person with a wider view and an open spirit, what in any case contributes to the strengthening and promotion of mutual dialog and understanding among people. Given the fact that tourist travels, *inter alia*, promote a possibility to expand the horizons of one's own, with a supposition that a man develops a higher appreciation of values, norms, and customs of other countries and cultures while traveling, they frequently result in positive alterations of thoughts and attitudes, e.g., while appeasing the ethnocentric attitudes and enforcing cosmopolitanism. The man, as an initiator and participant of permanent return migrations we call tourism, can be considered a basis and an objective in tourism, while tourism itself is permeated by socio-humanistic values.⁸ In that sense, a consideration on a tourist travel as an activity contributing to a higher intercultural understanding is possible to be based on a supposition that a direct contact between the representatives of various ethnicities, languages, religions and worldviews will influence the betterment of their interpersonal understanding and acceptance, whereby tourism as a global phenomenon and a New Age phenomenon *par excellence*⁹ is deemed as a sign of understanding among people, nations, and civilizations, and each motion, travel, and sojourn outside the domicile is interwoven by a realistic and desirable encounter, by a connection and integration of tourists, tourist employees, and local population within the circle of an emissive-receptive tourist milieu.¹⁰ Thereby, new cultural relations are being developed through an actualization of versatile cultural contents in a circlet of encounters of various cultures and traditions and by infiltrating different identities.¹¹

Cultural contents of a tourist destination as a tourist journey motive pertain to all specific elements that represent a reflection of nation's culture, encompassing culturohistorical monuments and localities, cultural institutions, various cultural manifestations and diversified anthropogenic factors reflected in a desire to get acquainted with the customs, folklore, tradition, popular art, traditional crafts and trades, gastronomy and other cultural features of a receptive area. The recognition of cultural contents as tourist motives centralizes an issue of consideration of cultural offer's fitting into an overall tourist offer of a receptive area, and thereby also a question of promoting cultural tourism as a specialized tourism type, which should

⁸ Jadrešić, V., *Turizam u interdisciplinarnoj teoriji i primjeni*, Zbornik istraživanja, Zagreb, Školska knjiga, 2001.

⁹ Jagić, S., "Turizam i slobodno vrijeme: mogućnosti i načini provođenja", *Pedagogijska istraživanja* 2 (1) 2005.

¹⁰ Jadrešić, V., *Janusovo lice turizma: od masovnog do selektivno-održivog turizma*, Zagreb, Plejada; Visoka škola za poslovanje i upravljanje „Baltazar Adam Krčelić“, 2010.

¹¹ With regard to the ambiguity and stratification of an identity, the paper implies a feeling of affiliation to a group, ethnicity, culture, religion and weltanschauung, as well as the acceptance and expression of that affiliation, under the notion of an identity.

satisfy the tourists' need for an active relaxation while enriching the existent knowledge and cultural experiences through various forms of selective offer.¹² In that sense, under the notion of cultural tourism one may imply such a tourism type wherein tourist journeys are motivated by an acquaintance with a material and immaterial cultural heritage and visits to cultural localities, historical edifices and localities, museums, theaters, galleries, exhibitions, concerts or various sorts of theatrical performances, while, within the contextual topic of this paper, especially emphasized among numerous definitions of cultural tourism are those defining the cultural tourism as a "a special-interest tourism form wherein culture represents a basis for the attraction of tourists and a basic travel motivation"¹³, and "experience or contact of various intensity with a unique social heritage and a specific locality character".¹⁴ Some of the definitions of cultural tourism coincide with the definitions of tourism of heritage, whereby we deem more significant to emphasize in the context of this paper's topic the one defining the tourism of heritage as a "phenomenon focused on visitor's motivation and perception, not on the specificities of a locality".¹⁵ Tourism of heritage in that sense contributes to an emphasis of identity and cultural heritage preservation, whereby culture serves as a medium of understanding among the people of different ethnicities, cultures, religions and worldviews. An emphasis laid on culture as a medium of understanding and an approximation of various cultures centralizes exactly a dimension of "the other and different" as a starting point for an establishment of relation based on mutual convergence, acceptance, and permeating directed toward harmonization of relations and understanding among peoples of versatile cultural backgrounds. Thereby, interculturalism necessitates an openness to the expression of culture of "the other," including dialog as a basis for the understanding of another culture, resulting in comparison, interpenetration, understanding and eventually acceptance.

Nowadays, cultural tourism market expands rapidly, and cultural tourism is incorporated into the fastest-growing tourist sectors, whereby the cultural tourism's interest focus is increasingly transferred from an interest in cultural monuments and localities to a significantly broader interest in various cultural aspects, because of which a cultural tourism offer is not only limited to purposeful sightseeing of cultural localities any more but becomes a part of a destination "atmosphere," created jointly by both the tourists and local population.¹⁶ It is exactly a possibility to jointly create a destination "atmosphere" that represents an opportunity to participate in new cultural experiences and a chance for an encounter, approximation, and convergence of cultures through a relation toward "other" based on an idea of interculturalism as a linkage between the people of different cultural identities, whereby the efficacy of an intercultural contact, approximation, and cultural permeability significantly depends on

¹² Mihoković, A., „Potencijali kulturnog turizma u gradu Virovitici“, in: Bedeković, V. (ed.) *Zbornik radova Visoke škole za menadžment u turizmu i informatici*, Vol. 2, No. 1, VŠMTI, Virovitica, 2010, 25-35.

¹³ Jelinčić, 2009, qtd. in McIntosh and Goeldner, 1999; Zeppel, 1992. in Jelinčić, D., A., *Abeceda kulturnog turizma*, Zagreb, Meandar; Meandarmedia, 2009.

¹⁴ Jelinčić, 2009, qtd. in Blackwel, 1997; Schweitzer, 1999. in Jelinčić, D., A., *Abeceda kulturnog turizma*, Zagreb, Meandar; Meandarmedia, 2009.

¹⁵ Jelinčić, 2010:38, qtd. in Poria et al., 2001: 1047. in Jelinčić, D., A., *Kultura u izlogu*, Zagreb, Meandar; Meandarmedia, 2010.

¹⁶ Jelinčić, D., A., Gulišija, D., Bekić, J., *Kultura, turizam, interkulturalizam*. Meandarmedia, Zagreb, Institut za međunarodne odnose, 2010.

a capacity to establish an intercultural communication between the tourists, tourist workers, and local population as the representatives of a receptive area culture. An intercultural communication should thereby simultaneously unite the people in the accomplishment of common goals, while it should support and promote their cultural diversity as a basis of a joint cultural learning and mutual enrichment on the other hand.¹⁷

In this context, an intercultural dimension of cultural tourism is based on an encounter, contact, communication, dialog information exchange, mutual understanding and acceptance, as well as on the creation of presuppositions for the development of non-stereotypical and nonjudgmental attitudes, tolerance, and peaceful coexistence. An actual approach analyzed on the EU documents points out that priority is given exactly to an intercultural communication as an instrument to achieve international understanding and as an efficacious medium to bring the cultures together and establish an equal dialog between various ethnicities, languages, cultures, religions and worldviews. Such a concept implies an approach to a cultural tourist as a partner who establishes contact in his/her encounter with a new and diversified culture while assuming the role of a user, mediator, transmitter and moderator of acquired information, whereby cultural tourism becomes an area of active application of interculturalism wherein each participant in a contact represents and offers the culture of his/her own,¹⁸ thus realizing an intercultural communication based on dialog with the "other and different," on an exchange and convergence of identities.

2. INTERCULTURAL COMMUNICATION IN CULTURAL TOURISM

A modern man's transformation from the *Homo sapiens* via *Homo faber* to *Homo ludens* and eventually to *Homo turisticus* emanates from a permanent human necessity to be self-expressed through versatile communication forms. Should we observe the activities in cultural tourism as a two-way communication wherein culture occupies a pronounced position, then cultural tourism opens an opportunity for the new individual and societal values whose creators are the people in constant interaction and communication, which necessarily acquires an intercultural prefix¹⁹ in the context of encounters and cultural interchange and whereby an intercultural identity dialog is being realized during a basic relation between tourist workers, tourist, and a member of

¹⁷ In globalization conditions, small-sized countries and their cultures are under special pressure, while cultural identities such as language, literature, art, religion and tradition construe the largest obstacle to globalization on cultural level. A chance for their defense against disappearance lies, inter alia, in the recognition and exploitation of proper specificities' advantages through an emphasis laid on the unity of various attractions in a local or in a regional area. Thereby, a basic goal should be directed toward strengthening and evaluating of specificities and diversifications of one's own with regard to global competition, and an organized and profiled harmonization of all aspects of a cultural tourist destination offer should be streamlined toward an acquaintance with and to an acceptance of other cultures, i.e., to an intercultural consideration of a globalized world we live in.

¹⁸ Jagić, S., „Imanentnost interkulturalizma u turizmu“, *Sociologija i prostor*, Vol. 42, No. 1/2 (163-164), 2009, 195-218.

¹⁹ Bedeković, V., "Pedagoške implikacije obrazovanja turističkih kadrova za interkulturalne odnose", in: Breslauer, N. (ed.), *Zbornik radova Stručni kadrovi u turizmu*, Čakovec, Međimursko veleučilište u Čakovcu, 2010b, 194-199.

a receptive area culture. An intercultural communication as the basis of this dialog implies an intercultural awareness about a necessity to spot, understand, and respect cultural peculiarities and an intention to learn and socialize peacefully. In that sense, an intercultural communication as a basic instrument of intercultural dialog takes place whenever the members of a culture create messages that should be decipherable to the members of other culture, while cultural tourists, irrespective of the nature of motivation to visit cultural attractions, localities, and areas, may be considered actors, incumbents, and promoters of an intercultural communication.

Mutual differentiation of cultures conditions different behavior of their affiliates, and cultural diversity implies various experiences, reflected in the perception of external world of others. Perception can therefore be opined as one of the basic interactive elements of an intercultural communication, implying a complex process that enables the selection of those stimuli that exert an influence on human senses, their evaluation and organization into a certain whole, as well as its explication. Beliefs, worldviews, and social organization have an immediate influence on a significance attributed to perception, while verbal and nonverbal communication are considered to be important interactive elements of an intercultural communication, in addition to perception.

Language, as a basic medium of verbal communication, implies a system of articulated signs, i.e., symbols that facilitate the formulation of cognitive and spiritual contents, their comprehension and transmission in the form of sensible messages. As a primary and emotionally most intensive communication system that each member of a community has to acquire, language is one of the key presuppositions for community's formation and survival and a medium wherewith culture and cultural identity are defined, expressed, and transferred. Language and cognitive forms are closely related to the attribution of certain meanings to individual words, whereby each culture affixes its own individual stamp to a system of words, while the meanings attributed to the words are subject to a wide spectrum of interpretations, making a language the primary medium in a transfer of culture, its tenets, values and norms.

Unlike a verbal channel that transfers information, attitudes and an emotional relation to these pieces of information are being transferred nonverbally. Thus, an intercultural communication also considerably depends on subtle relations between that what is being transferred by words and that what is being transferred nonverbally. Nonverbal behaviors are therefore most frequently a reflection of an unintentional expression of certain organism status, i.e., of positive or negative feelings and moods, whereby attention during nonverbal communication is directed toward a proxemic and kinesic communication. Gestures, facial expression, corporeal posture and motions and the direction of eyesight and eyes are quoted among the most frequent signs of kinesic communication, while kinesic communication centralizes mutual distinguishing of people in the usage of personal space, i.e., in a proximity or distance in communication, a posture toward a person one communicates with and territoriality (spatial parts) that participants deem important during communication. With regard to the existence of cultural differences while defining a personal space during communication,²⁰ a

²⁰ Giddens, A., *Sociologija*, Zagreb, Nakladni zavod Globus, 2007.

specificity of certain cultures is reflected in spatial distance during a communication process. Hereby, some characteristics of nonverbal communication are universal to all the cultures, e.g., the usage of the same body parts for nonverbal expression, transmission of similar emotions, values, and norms through nonverbal channels, and a similarity in the reasons why one uses nonverbal communication in case of his/her incapability to express himself/herself by speech, whereas each culture possesses certain specific motions, corporeal postures, gestures and spatial claims characteristic thereof solely, with clearly articulated rules stipulating the conditions and circumstances wherein various nonverbal expressions are necessary, desirable, permitted or prohibited, whereby the behavioral codices during communication are regulated within each individual culture.

With regard to the fact that each behavior participates in the provision of meaning to nonverbal codes, there are exactly the differences in the interpretation of certain nonverbal behaviors, mostly the accidental ones, which represent potential problems during an intercultural communication, possibly resulting in intercultural conflicts. The concrete patterns for the behavior of persons or groups involved in a conflicts are reducible to an interpretation of value systems of their cultures,²¹ whereas a problem-solving modality pertaining to an intercultural conflict is conditioned by cultural values of opposite sides, depending on their specific cultural features. The usage of nonverbal communication in intercultural contacts is thus especially important, for it entails a series of frequently unconscious non-linguistic behaviors, which become a part of a communication process during which the members of a culture transfer their tenets and values to the members of another culture. Nonverbal messages function thereby as a "silent, mute language"²² characterized by subtle, concealed, and less clear meanings, necessitating a proper decoding in practice. Thus, the difficulties in the achievement of competence for participation in an intercultural communication are most frequently manifested exactly in a nonverbal context, whose meaning is commonly different than that of a verbal message. Such situations in practice can be commonly accompanied by a conflicting behavior, which may have negative consequences in tourist activities, whereby the contacts between the members of various cultures may be expressed in conflicting forms wherein the values and norms of emissive cultures may be clashed with the values and norms of receptive cultures,²³ resulting in the emergence of prejudices, stereotypes, and xenophobic behavior regarding the members of the receptive culture. This problematic brings into the center of attention a necessity to consider a continuous acquisition of intercultural competence as a basis for the establishment of efficacious (intercultural) communication, based on an intercultural dialog between tourist workers, tourists, and domicile population.

²¹ Kumbier, D., Schulz von Thun, F., *Interkulturalna komunikacija: metode, modeli, primjeri*, Zagreb, Erudita, 2006.

²² Piršl, 2005. Piršl, E., "Verbalna i neverbalna interkulturalna komunikacija", in: Benjak, M., Požgaj Hadži, V., *Bez predrasuda i stereotipa, interkulturalna komunikacijska kompetencija u društvenom i političkom kontekstu*, Rijeka, Izdavački centar Rijeka, 2005, 50-90.

²³ Geić, S., *Turizam i kulturno-civilizacijsko nasljeđe*, Split, Sveučilište u Splitu, 2002.

3. TOWARD AN INTERCULTURAL COMPETENCE OF PERSONNEL IN CULTURAL TOURISM

The notions of competence are connected to a competence-related approach in the field of management and human resources development and are significant for all the spheres of human activities, especially tourism industry as a field permeated by socio-humanistic values²⁴ and an emphasized communicational dimension. Generally, the notion of competence implies a combination of knowledge, skills, attitudes, motivation and personal characteristics that enable an individual to actively and efficiently act in certain specific situation, i.e., an aptitude in certain type of activity or in an area wherein a person possesses knowledge and experiences, whereby knowledge, expertise, or proficiency in a field, activity, or vocation encompass an application of knowledge, experience (practice), abilities, skills and attitudes.²⁵ In this context, an intercultural competence may be defined as an ability to adopt intercultural attitudes, knowledge, and skills as to better understand and respect the members of various cultures, enabling an efficacious and appropriate interactivity in intercultural situations.²⁶ Comprehended in that way, an intercultural competence implies a continuity in development of relationships between the members of different cultures while acquiring knowledge, formation of attitudes, and creation of constructive behavior and activity directed to the recognition, respect, and acceptance of the members of “other” or “different” cultures, whereas the key elements of intercultural competence encompass intercultural attitudes, intercultural knowledge, interpretation skills, detection and interaction skills and a critical cultural awareness.²⁷

In various authors,²⁸ the indicators of intercultural competence depend on the elements deemed significant, whereby one may extract three basic dimensions of an intercultural competence: cognitive (knowledge about other cultures), affective (abilities to manage an intercultural situation), and behavioral (an appropriate behavior in an interaction with others). In that sense, a person possessing a capability to interculturally communicate, i.e., to mediate, interpret, and critically and analytically understand the culture of his/her own and the culture of others, may be considered intercultural, while the features of an intercultural person are reflected in its positive behavioral characteristics, such as patience, respect, flexibility, empathy, mental openness, curiosity and tolerance toward various styles of thinking and cultural diversity. In the

²⁴ Jadrešić, V., *Turizam u interdisciplinarnoj teoriji i primjeni*, Zbornik istraživanja, Zagreb, Školska knjiga, 2001.

²⁵ Spajić-Vrkaš, V., Kukoč, M., Bašić, S., *Interdisciplinarni rječnik*, Zagreb, Hrvatsko povjerenstvo za UNESCO, 2001.

²⁶ Hiller, G. G., Wozniak, M., “Developing an Intercultural Competence Program at an International Cross-border University”, *Intercultural Education* 20 (1-2), 2009, 113-124.

²⁷ Hrvatić, N., Piršl, E., “Interkulturalne kompetencije učitelja”, *Kompetencije i kompetentnost učitelja*, Međunarodni znanstveni kolokvij, Zbornik radova, Osijek, Učiteljski fakultet u Osijeku, 2007, 221-228.; Piršl, E., “Interkulturalna kompetencija i/ili kulturna inteligencija”, in: Hrvatić, N., Klapan (eds.) *Pedagogija i kultura: teorijsko-metodološka određenja pedagogijske znanosti*, Zagreb, Hrvatsko pedagoško društvo, 2013, 333-342.

²⁸ Bennet, M. J., “Developing Intercultural Competence for Global Leadership”, in: Reineke, R., D., Fußinger, C. (eds.), *Interkulturelles Management: Konzeption – Beratung – Training*, Wiesbaden, Gabler, 2001, 205-226.; Spitzberg, B. H., Changnon, G., „*Conceptualizing intercultural competence*” In D. K. Deardorff (Ed.), *The SAGE Handbook of Intercultural Competence*, CA Thousand Oaks, Sage, 2009, 2-52.

last decade, developed are the new approaches to the research of intercultural competence, especially in the fields of management and marketing, while studying a phenomenon of cultural intelligence (CQ) as an individual's specific capacity to efficaciously and creatively act in various cultural contexts through the application of different cognitive styles, implying his/her ability to behave and act efficiently when encountering the persons of different cultural origin.²⁹

Concerning the general socio-humanistic values of tourism and direction of cultural tourism toward an acquaintance with culture, tradition, heritage and lifestyle of people having different cultural backgrounds, flexibility, empathy, mental openness, curiosity and tolerance to various excogitation styles and cultural diversity, as the characteristics of an interculturally competent person, can simultaneously be opined of as significant components of contemporary tourist culture, whereas tourist workers are expected to be the moderators of intercultural relations in the tourism industry, taking into account the specificity of tourist activity as a "work with people and for the people" and a necessity to professionally approach the job they are doing.

4. CONCLUSION

In today's society, strongly marked by globalization processes, the promotion of cultural diversity, as a chance to be mutually converged and culturally enriched, modifies relationships among people, imposing a need to surmount traditional concepts of identity while opening a space for the establishment of new-intercultural-identities based on an idea of interculturalism as a linkage between various ethnicities, nationalities, languages, religions, cultures and worldviews. The tourist trends nowadays demonstrate an increase of interest in cultural tourism, whereby cultural tourism is, *inter alia*, also emphasized as a key factor of an intercultural dialog directed toward the establishment of an immediate contact between people, resulting in an acquaintance with various ethnicities, cultures, languages, religions and value-based orientations.

A diversification of tourist demand wherein the increasingly demanding modern and postmodern tourists demonstrate an augmented interest in an acquaintance with cultural heritage and authentic cultural products centralizes the issue of structuralization of a cultural offer that would facilitate further development and promotion of cultural tourism as a specialized form, which could satisfy the need of cultural tourists for an active vacation via experience of an acquaintance with the "other" and "different" cultures and identities through versatile selective offer forms. Hereby, cultural tourism is necessary to be observed as an area of active implementation of interculturalism, in which each participant in a tourist contact represents and offers a culture of his/her own, and the future challenges of cultural tourism are reflected in a modernly structured tourist offer that could articulate the contents, activities, and programs in the field of cultural tourism able to disband the stereotypes and prejudices, as well as

²⁹ Piršl, 2013, qtd. in Earley and Ang, 2003. in Piršl, E., "Interkulturalna kompetencija i/ili kulturna inteligencija", in: Hrvatić, N., Klapan (eds.) *Pedagogija i kultura: teorijsko-metodološka određenja pedagojske znanosti*, Zagreb, Hrvatsko pedagojsko društvo, 2013, 333-342.

stigmatization and discrimination among people, via direct contacts between various cultures and a search for an identity of “other” and “different.”

In that sense, the education of personnel in cultural tourism is to be observed within a context of a competency-based approach to the creation of educational curricula having a socio-humanistic orientation while emphasizing the area of interculturalism, which would facilitate the future tourist personnel to act pursuant to the standards of their profession and cherish a professional style based on personal identity and competencies that could enable them to adjust to a cultural-pluralistic perspective in which the cultural, ethnic, religious and linguistic diversities would be experienced as a value and chance for personal professional growth, in addition to their vocational knowledge and labor expertise in the tourism sector.

REFERENCES

- Bedeković, V., “Interkulturalna komunikacija kao čimbenik približavanja i prožimanja kultura u turističkom kontaktu“, in: Plenković, M., Galičić, V. (eds.), *Društvo i tehnologija*, Zagreb, Hrvatsko komunikološko društvo & NONACOM, 2011, 562-568.
- Bedeković, V., “Obrazovanje za interkulturalne odnose kao čimbenik razvoja kadrova u turizmu“, in: Herceg, N., Unković, S. et al. (eds.), *International Conference on Tourism and Environment (ICTE) 2010*, Sarajevo, IUPNB, 2010a, 61-76.
- Bedeković, V., “Pedagoške implikacije obrazovanja turističkih kadrova za interkulturalne odnose“, in: Breslauer, N. (ed.), *Zbornik radova Stručni kadrovi u turizmu*, Čakovec, Medimursko veleučilište u Čakovcu, 2010b, 194-199.
- Bennet, M. J., “Developing Intercultural Competence for Global Leadership“, In: Reineke, R., D., Fußinger, C. (eds.), *Interkulturelles Management: Konzeption – Beratung – Training*, Wiesbaden, Gabler, 2001, 205-226.
- Castels, M., *Moć identiteta*, Zagreb, Golden marketing, 2002.
- Chomsky, N., *Intervencije*, Zagreb, Profil international, 2008.
- Chomsky, N., *Hegemonija ili opstanak: američke težnje za globalnom dominacijom*, Zagreb, Jesenski i Turk, 2004.
- Geić, S., *Turizam i kulturno-civilizacijsko nasljeđe*, Split, Sveučilište u Splitu, 2002.
- Giddens, A., *Sociologija*, Zagreb, Nakladni zavod Globus, 2007.
- Hiller, G. G., Wozniak, M., “Developing an Intercultural Competence Program at an International Cross-border University“, *Intercultural Education* 20 (1-2), 2009, 113-124.
- Hrvatić, N., Piršl, E., “Interkulturalne kompetencije učitelja“, *Kompetencije i kompetentnost učitelja*, Međunarodni znanstveni kolokvij, Zbornik radova, Osijek, Učiteljski fakultet u Osijeku, 2007, 221-228.
- Jadrešić, V., *Turizam u interdisciplinarnoj teoriji i primjeni*, Zbornik istraživanja, Zagreb, Školska knjiga, 2001.
- Jadrešić, V., *Janusovo lice turizma: od masovnog do selektivno-održivog turizma*, Zagreb, Plejada; Visoka škola za poslovanje i upravljanje „Baltazar Adam Krčelić“, 2010.
- Jagić, S., “Turizam i slobodno vrijeme: mogućnosti i načini provođenja“, *Pedagogijska istraživanja* 2 (1) 2005, 101-111.
- Jagić, S., „Imanentnost interkulturalizma u turizmu“, *Sociologija i prostor*, Vol. 42, No. 1/2 (163-164), 2009, 195-218.
- Jelinčić, D., A., *Abeceda kulturnog turizma*, Zagreb, Meandar; Meandarmedia, 2009.
- Jelinčić, D., A., *Kultura u izlogu*, Zagreb, Meandar; Meandarmedia, 2010.
- Jelinčić, D., A., Gulišija, D., Bekić, J., *Kultura, turizam, interkulturalizam*. Meandarmedia, Zagreb, Institut za međunarodne odnose, 2010.
- Kumbier, D., Schulz von Thun, F., *Interkulturalna komunikacija: metode, modeli, primjeri*, Zagreb, Erudita, 2006.
- Kymlicka, W., *Multikulturalno građanstvo*, Zagreb, Naklada Jesenski i Turk, 2003.

- Mihoković, A., „Potencijali kulturnog turizma u gradu Virovitici”, in: Bedeković, V. (ed.) *Zbornik radova Visoke škole za menadžment u turizmu i informatici*, Vol. 2, No. 1, VŠMTI, Virovitica, 2010, 25-35.
- Piršl, E., “Interkulturalna kompetencija i/ili kulturna inteligencija”, in: Hrvatić, N., Klapan (eds.) *Pedagogija i kultura: teorijsko-metodološka određenja pedagojske znanosti*, Zagreb, Hrvatsko pedagojsko društvo, 2013, 333-342.
- Piršl, E., “Verbalna i neverbalna interkulturalna komunikacija”, in: Benjak, M., Požgaj Hadži, V., *Bez predrasuda i stereotipa, interkulturalna komunikacijska kompetencija u društvenom i političkom kontekstu*, Rijeka, Izdavački centar Rijeka, 2005, 50-90.
- Portera, A., “Intercultural Education in Europe: Epistemological and Semantic Aspects”, *Intercultural Education* 19 (6), 2008, 481-491.
- Spajić-Vrkaš, V., Kukoč, M., Bašić, S., *Interdisciplinarni rječnik*, Zagreb, Hrvatsko povjerenstvo za UNESCO, 2001.
- Spitzberg, B. H., Changnon, G., „Conceptualizing intercultural competence” In: D. K. Deardorff (Ed.), *The SAGE Handbook of Intercultural Competence*, CA Thousand Oaks, Sage, 2009, 2-52.

Vesna Bedeković, PhD, Assistant Professor
College for Management in Tourism and Informatics in Virovitica
Matije Gupca 78, 33 000 Virovitica, HR
Tel.: +385(0)33 721-099
Fax: +385 (0)33 721-037
E-mail: vesna.bedekovic@vsmti.hr

Irena Bosnić, Lecturer
College for Management in Tourism and Informatics in Virovitica
Matije Gupca 78, 33 000 Virovitica, HR
Tel.: +385(0)33 492-275
Fax: +385 (0)33 721-037
E-mail: irena.bosnic@vsmti.hr

Božidar Jaković, Assistant
College for Management in Tourism and Informatics in Virovitica
Matije Gupca 78, 33 000 Virovitica, HR
Tel.: +385(0)33 492-261
Fax: +385 (0)33 721-037
E-mail: bozidar.jakovic@vsmti.hr