Tourism; An Efficient Dynamic on Intercultural Dialogue

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Abstract

The last quarter of a century has witnessed rapid development of the intercultural field. These days, intercultural dialogue is not only a regional or national necessity but it is crucially global. Human being is social creature who needs dialogue; so wisdom of human is the wisdom of dialogue. Tourism industry is one of the accomplishments of cultural dialogue which not only is a kind of industry but also it is a science, art and knowledge.

The primary objective of this research revolves around impact of cultural tourism on intercultural communication. Have our own cultures, discussed with other cultures; and among these discussions and interactions we can complete and revise our culture and exchange it with others. Cultural tourism paves the way for intercultural dialogue. Intercultural dialogue should be enhanced to improve intercultural acceptance. Tourism extends our knowledge and information in two ways: better understanding of ourselves and others.

Keywords: Globalization; Intercultural Communication; Cultural Tourism; Cultural Dialogue; Oman

1. Introduction:

For the past decade or so, events such as September 11 terrorist attacks, Bali bombings, London bomb attacks, shooting and bombing in Norway, emergent of ISIS, raising death tool in Iraq, Afghanistan and Pakistan have shocked people in the world. Since these terrorist attacks, people started to feel insecure living with other people who are from different backgrounds. These attacks and their aftermath indicate the increasing uncertainty and interconnectedness that characterises our world today (Henderson 2004). Incidents like these also provoked arguments over the effectiveness of multicultural societies. These global and local issues of culture have prompted debates about whether we are adequately prepared to engage with people from dissimilar cultural and ethnic backgrounds. This has become significant for multicultural societies to learn the necessary knowledge and skills to be able to live in harmony with people from different backgrounds.

The last quarter of a century has witnessed rapid development of the intercultural field; teaching tolerance, intercultural awareness and intercultural communication have been studied for some years, attracting more

attention in more globalized societies. Many of these studies, however, are not independent from cultural perspectives and even prejudice limiting their scientific (and pragmatic) value. In an attempt to summarize the most common and well founded recommendation for intercultural learning, following aspects should be considered;

Supporting respect for different points of view: According to Wood (1993, 86) this means "recognizing that a perspective other than your own can be legitimate, equal in validity to the way you view the world. Respect does not require personal acceptance of another's position, yet it goes beyond mere toleration". Understanding an idea, however, does not imply that the idea is supported as Fried (1993) pointed out.

Develop critical thinking: Fried (1993) distinguishes three critical skills: (1) Separating facts from assumptions, (2) change and consider different perspectives, and (3) clearly distinguish between intellectual opposition and emotional defense.

Strengthen the importance of group work: Group work can be motivated by pointing out that is an essential skill to promote professional careers: "Organizations are realizing that a focus on teamwork, employee participation, and empowerment can lead to a more efficient and innovative organization and thus to a sustainable competitive advantage" (Bond & Pyle 1994, p. 10).

Intercultural peace and harmony has been a major challenge across globe especially in multicultural communities. Oman is a multicultural society where intercultural communication is a regular process. As per Oman census 2010 Omani population was 2,773,479 out of which expatriates were 816,143 which make about 30 % of the population (Oman Census 2010). According to National Centre for Statistics and Information Sultanate of Oman, Oman population by the end of September 2014 is 4064,580, including 1782,889 expatriates.

Since 1970, the Omani government has given high priority to education in order to develop a domestic work force, which the government considers a vital factor in the country's economic and social progress. This created a lot of job vacancies in the sultanate and raising number of guest workers. Also because of the combination of a relatively small Omani population and a fast- growing oil-driven economy, Oman has attracted many migrants from India, Bangladesh, Pakistan, Indonesia, Philippines, Jordan and Egypt. Despite its diverse ethnic population, Oman has avoided social unrest through economic development and peaceful, liberal policy strengthening cultural harmony.

Muscat: The Arab Tourism Capital was another initiative taken by Ministry of Tourism Oman for boosting tourists' attraction in the country. The southern part of country, governorate of Dhofar is also a fairly famous destination for tourism in the months of June, July, August and September.

To carry out this study, this paper will first include a theoretical review of literature. The theoretical review explores the current literature on culture, intercultural communication, cultural tourism, importance of dialogue and cultural harmony which can assist in formulating the current study. Second, a brief description of the method of data collection is offered. Thirdly, the analysis and debate on primary and secondary data will be included. And in the last, this analysis concludes with a discussion which revolves around effectiveness of tourism on intercultural communication.

2. Literature Review:

Barnett and Kincaid (1983) assert that studying intercultural communication required understanding of what defines culture. Having applied this idea, first, will examine the definition of culture incorporated within different scholars' views.

Second, it will identify what intercultural communication sensed and stands for. Third, it will examine the composition of intercultural communication. Fourth, it will examine the term tourism, its significance, role and impact on community particularly in multicultural society. Finally, this section will analyze the current literature on the concept of cultural dialogue and harmony.

Throughout this study, the reader will come across the word 'culture' frequently. The word culture is widely used in our life, frequently without reflecting on its meaning even though it implies rather complex meanings. Also, it often means different things to different people (Gudykunst & Kim, 1997). Scholars have tried to define culture in many different ways (Hofstede, 2001). For instance, Kroeber and Kluckhohn collected 300 various meanings of culture in their 1954 study (McLaren, 1998). Having considered these meanings, it is challenging to define the word culture as a single definition. Samovar and Porter (1991) too support us that culture is not a unitary concept so there is a need for many diverse definitions:

We define culture as the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving (p. 51).

This study does not attempt to put the term culture in a nutshell; instead, it encompasses the view of all culture. Since it is hard to combine its numerous aspects, there have been different approaches to defining the word culture. Amongst those, Lusting and Koester (1999) outline five approaches to define culture in order to ease better understanding of how culture is pertinent to communication:

1. Culture is learned;
2. Culture is a set of shared interpretations;
3. Culture involves beliefs, values, and norms;
4. Culture affects behavior; and
5. Culture involves large group of people (pp. 30-33)

"The relationship between communication and culture is reciprocal, complex, and interrelated." Cooper et al (2007)

Intercultural communication is an important yet complex phenomenon. For a better understanding of intercultural communication, the study can employ Barnett and Lee's (2003) structure of intercultural communication. Barnett and Lee outline the structure of intercultural communication which they refer to as exchanging cultural information between two groups with distinctive cultures. Gudykunst (2003) and Jandt (2004) acknowledge intercultural communication as a face-to-face interaction; however, it is not the only means of intercultural communication. The mass media and interaction organizations are also parts of intercultural communication (Barnett and Lee, 2003). Also intercultural communication occurs whenever a message produced in one culture must be processed in another culture (McDaniel, Samovar and Porter, 2006). Cooper et al. (2007) define intercultural communication as occurring "whenever a minimum of two persons from different cultures or micro-cultures come together and exchange verbal and nonverbal

symbols" Lustig & Koester (2003) define intercultural communication as occurring when "large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently". This is an interesting definition as it looks more at the issues and complexities of intercultural communication.

Intercultural communication involves people working towards the common channel of communication regardless of their differences. Incorporating these definitions, intercultural communication can be termed as an interaction between people from distinctive cultural backgrounds which might influence or be influenced by own cultural characteristics. Each of which offers certain interpretations to intercultural communication that will manifest in the research.

Cultural tourism can be defined broadly as the commercialized manifestation of the human desiring to see how others live. It is based on satisfying the demand of the curious tourist to see other peoples in their authentic environment and to view the physical manifestations of their lives as expressed in arts and crafts, music, literature, dance, food, drink, play, handicrafts and language.

Healthy and useful relation of cultures with each other and also their influence and interaction to each other is dialogue. When one civilization dialogue with other civilization, it should constitute the culture of dialogue in itself which means that its parts can dialogue with each other and their relationships arranged up on this base. Habermas expresses that: "truth will reveal in dialogue, and also we get the opportunity to clarify the truth that has more power." In the extent concept, dialogue is the way to face with differences. Dialogue needs variety of voices, because there will be no conversation when there is no variety of voices.

Dialogue is not merely an expression, because "understanding" is the result of hearing and listening. If the importance of hearing from others is not more than "telling", it surely wouldn't be less than that. For hearing we should let the partner to express his or her speech. Although it seems that not talking is necessary, but it doesn't mean to be silent; because there is difference between hearing and being silent. Hearing is not a reactive action, but also it is an action. So, the logic of dialogue is not only a one way communication, but also is based on dialogic understanding.

The best kind of dialogue is a dialogue that each of the partners, who have common ideas with his or her partner, knows somehow more and represents it to others which are new and has points for them. Jean Austin, the famous English author, repeatedly expressed about newspapers that: "The person who just read newspaper does not have an ability of performing profitable and beneficial dialogue. Books and theatre which are suitable for learning dialogue, is not mentioned a lot nowadays; this is a risk that shouldn't neglected and stay indifferently.

The most important elements of dialogue consist of two partners of dialogue, the purposes of the dialogue, judging and managing the dialogue, time, place, the style, methods and results of dialogue.

Martin Buber (1878-1965) set forth several criteria for genuine dialogue.

a. When people interact genuinely, they go beyond themselves to encounter the other person as an equal.
b. One participates in genuine dialogue without distortion.
c. Genuine dialogue focuses on the message and not on how that message might be received by others.
d. All participants in genuine dialogue must be willing and able to share fully. (Intercultural Communication Unit 5, Buffalo State: The State University of New York)

Emphasizing on multicultural policies and easy and increasing physical movement; tourists, immigrants, refugees, exiles, guest workers, and other moving groups and individuals constitute and essential feature of the world (Appadurai, A. 1996) appears to be a major problem as we head towards future.

In a broader social perspective, cultural differences within a diverse multicultural community as a result of increased mobility and migration (Shah 2004) may give rise to misunderstandings or communication breakdown (Stier 2006), clashes (Haller, Fisher & Gapp 2007) and anxiety (Jiang 2006). To be effective in operating within a diverse multicultural society, one needs to be actively involved not only in understanding, negotiating and managing the differences in order to have a safe, sustainable and harmonious global community (Heyward 2002; Stier 2006), but to celebrate the rich diversity.

"Confucianism emphasizes the value of harmony. When one is conflicting with someone else within his or her social network, the first thing one has to learn is 'forbearance' (this leads to) giving up one's personal goal, for a prior consideration of maintaining a harmonious relationships". (Hwang, 1997-1998)

Harmony is a concept with a long history of conflict avoidance. Many customs developed that reinforce the idea of a harmonious group as one where conflict is avoided. In China, for example, reflected in people's daily life, we find many folk sayings of wisdom about avoidance, compromise and endurance with the purpose of avoiding troubles associated with conflict: "Loss of tolerance in small matters will destroy a big plan". "The bird that stands out is shot first; a board that sticks out is the first to be hammered down" and "Withdraw in order to advance"

Harmony can be defined as to accept the world as it is, trying to fit in rather than to change or exploit it: A cultural emphasis on fitting harmoniously into the environment. According to Confucius, in order to seek harmonious relationships with others, which are the precondition of social integration and stability, individuals should respect and follow tradition and social hierarchy (rules, status, and authorities) (Chinese Cultural Connection, 1987).

3. Research Questions

The following research questions have been proposed:

1. How cultural tourism impacts intercultural communication?
2. How people from dissimilar cultures (Omani Muslims, Egyptian Muslims and Christians, Indian Hindus, Muslims and Christians, Pakistani Muslims and Christians, English and Australian Christians and Philippines' Christians) communicate while engaged in cultural tourism?
a. How effectively do people from different backgrounds communicate in cultural tourism?
b. How communication exchange through cultural tourism affects in understanding new cultures?
c. To what extent does cultural tourism promote cultural harmony for people?
d. How cultural tourism affect intercultural dialogue?

4. Research Methodology

This study attempts to investigate human interaction in a natural setting so has chosen to mainly relying on qualitative research. Qualitative data includes verbal and non-verbal communication and documents but generally precludes statistics (though not cent percent). Such data sources could be appropriate for the researcher to gather information about human interactions as they are experienced through intercultural communication.

Maxwell (2005) signifies the usefulness of conducting a qualitative study when attempting to:

1. Understand the meaning, for participants in the study of the events, situations, and actions they are involved with and of the accounts that they give of their lives and experiences; and

2. Identify unanticipated phenomena and influences, and generating new grounded theories about the latter

4.1 Procedure:

In-depth open-ended interviews in English were conducted with males and females from a range of cultures. The interviews took place between June and September 2013. Interviews took place in the following Omani cities: Salalah, Nizwa, Sur and Muscat. These cities were chosen because the cities represent different geographic regions of Oman, the cities attract large number of cultural tourists and expatriates and because the researcher had contacts in each of these cities who assisted in conducting interviews.

This qualitative research method was adopted because of the interpretative nature of the investigation. The central concern of the interpretative research is to understand human experiences at a holistic level. Maykut & Morehouse state that "The data of qualitative inquiry is most often people's words and actions, and thus requires methods that allow the researcher to capture language and behaviour."

39 participants were interviewed (24 males and 15 females). Each of the participants had experienced cultural tourism of at-least three dissimilar cultures. Interviewees ranged in age from 18 to 59 years old. Interviews investigated many issues ranging from cultural shock, language use, cultural relativism, acculturation, intercultural communication competence, cultural intelligence, cultural adaptation success and failure, intercultural dialogue, tourism and intercultural harmony.

5. Analysis and Debate

5.1. Cultural Tourism

Cultural Tourism is a genre of tourism based cultural interest which involves search for and participation in new and deep cultural experiences; whether aesthetic, intellectual, emotional, or psychological for the development of successful strategies linking the arts and tourism in communities. Human being demands are often abounded by environmental changes. It has been long time people have tried to catch nature to solve their needs. Nature of the tourism is necessitated to be developed as a physical environment is one of the main sources of tourism. Usually in tourism, there is a relationship between physical environment and socio-cultural environment. Physical environment is flora species, fauna species, climate conditions, wild life and handmade environments, and socio-cultural environment contains people and their interaction in societies. Cultural tourism is kind of tourism which enables visitors to browse, search, learn and experience past and contemporary society's culture with others.

Tourism expansion is economy and human interaction expansion. Cultural tourism is defined as coexistence art in cultural-scientific and training relations; comprehensive expansion and understanding among nations are evident. Tourism looks at culture as a background factor for global peace and harmony.

Cultural tourism development can:

1. Provide a vehicle for cultural exchange and understanding
2. Stimulate conservation and heritage preservation efforts
3. Revitalize traditional building and craft industries
4. Generate economic activity and local or regional development
5. Enhance community cohesiveness and pride in cultural identity

It is observable that the culture of tourism has been influenced or modified by the growth of cultural tourism with the intention of providing new opportunities to develop attractions' experiences, and to attract new groups of tourists. The following definition of cultural tourism reflects that shift; Cultural tourism consists of customized excursions into other cultures and places to learn about their people, lifestyle, heritage and art in an informed way that genuinely represents those cultures and their historical contexts. As tourism becomes merged with cultural development, tourist experiences personify aspects of self –improvement, education, discovery and individualism.

5.2. Intercultural Dialogue

Culture can be defined as human creation. It is the human part of the environment. In other words, culture is non –biological aspects of life. This social system is comprised of values, norms and ways of behaving and so culture comprises the ways we interact, behave and communicate with one another. Culture shows movement and expansion that represents itself at intimacy, enlightenment and collaborative lives. Culture is a lightened aspect of collaborative life that is hidden at the human's communications. Weather the human's communications expanded more, there is more opportunity for creation and depth finding of culture. The interaction of humans with each other makes the way of the creation of culture and causes the human's recognition from themselves. Each culture evaluates its weak and strong points through interaction to other cultures and the most suitable and appropriate tool of interacting knowledge is tourism. Not just cultures should deal with the differences among people but also the differences of cultures should assist the richness of other cultures. People are the representative of different cultures and their face to face contact is the face to face contact of the cultures. The result is the cultural richness.

All of the cultures are parts of shared heritage of human beings. The cultural identity of a nation is made from the agreed contract with other traditions and values that are reconstructed and enriched. Idea, thought, experiences interaction, respect to others value and traditions and their cultural identity are not the factors of facing and isolating nations, but those factors are the results of dialogue consequence and the respect among the nations. It is assumed that by participation and interaction among all cultures along with their agreements, humans can accelerate the condition of "globalization of culture". Cultural relationship as a tool for international understanding and conception makes a situation that

different nations understand each other more and not only they use each others' thoughts but also by reciprocal understanding, the international cooperation and conflict avoidance will be enhanced.

5.3. Intercultural Communication in Globalization Perspective

On the other side globalization in the economical and cultural aspect can be divided and analyzed. Globalization is the result of expansion and acceleration of communication and interaction between societies and governments in economical, political, and cultural fields. Probably globalizing the information is one of the incoherencies in twenty first century. Information that up to now was considered as a proud and improving factor can be changed to disagreement and even hate factor. It is true that technically the world transferred into the global village, but socially, culturally, and politically is separated. Technique is not the motor of development. Nowadays the newspapers, radios, TVs, and even the computers are not the communication carriers yet; communications should accept these realities that the peace is not just related to information and communication; they are also responsible for tension aspect. The distances are not physical anymore, but they are cultural.

Communication and the extraordinary expansion of different Media in the modern periods cannot be considered as a beginner of the globalization process. But communication based on the nature of human has a vital and fundamental role on globalizing the thoughts of human from many far past, and in the

contemporary period has got an unbelievable speed for the human consequences. Globalization is a kind of increasing contact point's process and different level of conflicting of human life fields. Inherently, globalization developed many cultural challenges in different levels, and also developing it yet; but the current century, for the most attention on the economical dimension of globalization of power century is expanded except justice. The result is that instead of reforming, the globalize culture, making more crisis situations. This culture does not have the capacity of interaction with other cultures. There is a reason that John Pop Paul II said

"Globalization should not become a new form of colonization, it should respect the variety of culture. Two inseparable ethical principals should be respected: the value of individual freedom and the value of cultures that no external power has the right to destroy and diminish it." When culture is dynamic and generative, it is culture. Cultural dialogue causes the religious dialogue, too; because religions are parts of cultures. (Ewazi, 2007:P.90)

Giddens believes that the most important dimension of globalization is the globalization of communication that the base of the unified globalization atmosphere and changed the intercommunication, individual with group communication and group with group communication. Forcing, violence, and traditional approaches which are based on weapons, do not have the power of preventing and conflicting against risks and current threat. Today everybody needs to accept the collaborative understanding that the force with warfare and weapons cannot coexistence with security and calmness. For peace the suitable field of dialogues between cultures can make a fundamental agreement. Because the life full of peace and security is just existed when human can understand others culture, which is only possible through dialogue.

Art as a figurative dialogue tool and shared construction is become important, because the language of painting and many other arts is an explanatory language that without any intermediates can cause a relationship between the men of thought and the men of art. With this kind of relation the belief of mixing the logical thoughts with human affection becomes practical, and with the effect of such change, we never face with the plastic language which is governed on the diplomacy of the world, instead we will face with a live, and happy, and the most important of all, ethical and humanity language.

The destiny of the societies is related to each other closely, and different kinds of problems in a society transfer to other society quite easily. In these kind of situation, for having a bright and propitious fortune in all nations, there is no solution of dialogue between cultures, in order to make the basis principals of the global peace and also provide an equal and cooperative cultural, political, social, economical, and healthy fields for the human world that is sometimes filled by war, bloodshed which cause poverty and backwardness. This solution provides fair and equal possibilities for all nations and governments. Generally we can brief the purposes of cultural dialogue as follow:

1. Attempt to make peace, security, and calmness for all nations through useful friendship and cooperation.
2. Attempt to provide new technologies for all nations and increase the amount of profits.
3. Attempt to increase the level of health and environment through trusting and close cultural relation among the nations.

Expansion of communicational, cultural cooperation, increases at world communication networks, growth and development of TV channels and international Media (through Internet) remove many informational inequality; and the people around the world can easily be informed from all events and happenings that cause high level of general thoughts and gradually decline some weak points and backwardness. If the world powerful opponents and competitors logically dialogue with developing countries and third worlds (that

have less power), surely the distances among them will be decreased and the preliminary steps of permanent global peace will be held. Therefore there should be less insecurity and more calmness and security at global society.

A culture before dialogues with other cultures should have coherence in its own structure that is necessary for dialoguing among cultures. And also we should mention that the interaction surface of cultures had not only bright and shiny points, but also has dark ones too; therefore we should think about the necessity of deep coexistence and referring to the deeper level of humanity through the apparent level of life and also investigating and studying the cultural communications. The necessity of cultural dialogue should be started through the recognition of culture. Human being is a social creature that needs dialogue for surviving. The identity of human being shaped along others. Culture responds the existence of human. If people recognize the others' right officially; no conflicts will be occurred and expanded.

Promoting dialogue, weather in small and limited such as family or in big limitations such as national or international societies, can establish agreement and cooperation between people and groups. This kind of agreement and cooperation between people and groups provide the field of wisdom and humanity. Agreement and cooperation should not be considered equal with equalizing view and lack of differences at views. In fact the vital and effective role of dialogue will emerge when there is a position for interfacing and exchanging of different and multiple ideas. This phenomenon can be best practised through cultural tourism. It is also observed that majority of the tourists travel and experience an unfamiliar culture broad minded. Most of the visitors feel the first phase of cultural shock that is delight or euphoria which facilitate them to understand and absorb the strange culture. The first-hand experience is not only credible but also compelling.

On the other hand, the cultural museums have exclusive potentiality for promoting understandings among cultures. In the societies all around the world, museums are valuable tools in producing intercultural communication, that have equal approach between rich or poor cultures, small or big countries in order to develop respect and understanding between cultures. Studying an unfamiliar culture is the key recognition and understanding of other cultures.

The executive ways of cultural dialogues are:

1. Establishing global centre of cultural agreement.
2. Celebrating the global symposium.
3. Inviting different men of art, culture and knowledge from around the world for drawing the symbol of agreement among cultures.
4. Planning situations to familiarize the general thoughts with culture.
5. Escalating the cultural tourism.

UNESCO believes that there is no culture that is isolated from other cultures of the world. Each culture is interacted with other cultures and also influences them. There is no culture that has not gone through transformation. According to the increase on tourism in nowadays world and the growing process of globalization, UNESCO considers cultural tourism, an important factor in increasing agreement among nations. In this view it is believed that reciprocally the cultures owing to each other, and they just reach dynamic and constructive position when they just put in the outside borders of national government. Globalization is the set of opportunities and threats; the opportunities for distributing better education, developing and transferring information, threats for making the peace and security more fragile than before and imposed special standards at culture. We must dialogue with globalization in order to keep our culture from becoming parochial. We can't live in isolation, isolation generate loss of identity. (Baker, 2000:P.610)

6. Conclusion

Review of literature, interviews and the outcome of this research heavily support the idea that tourism is impossible without interchange of cultures. Thus, any effort that can give opportunity for societies to come across and interacts between nations and supports them to establish connection with each other and standing beside is an important step in the way of global union realization.

Today, civilized societies have a belonging to globe of which everybody is a part and interaction among nations is an inevitable necessity, because all the countries have an economic relationship with each other's and this and other issues have connected countries of the world. In addition to nation's economic growth, tourism development is able to bring closer different cultural people to each other. Face to face contact, an imperative feature of tourism growth, facilitate a lot in generating respect and tolerance among nations. By cultural interaction between host and guest societies and by two cultures' combination, a new culture is shaped that is "culture of tourism".

In mass tourism, tourism is merely considered as an economic phenomenon, and all related accoutrements are for economic prosperity, but as a cultural point of view, tourism is a general concept and premises that before entirely developed, needs proper cultural nourishment. In other words, since a dominant thought in society is based on developing tourism equal to cultural paraphernalia exist in that society, tourism can find its place easily. Real dialogue is possible only in the presence of mutual knowledge and acceptance of cultural and religious values. (Boissevain, 2002: p.383)

The findings assert that the major obstacle is not the language. English language was able to serve as a medium of communication. All the participants were able to communicate in English and someone from the host culture was able to receive and/or convey the message. It was also noted that the tourists have insight view of the host culture when guided/accompanied by their friend of the host culture.

Stereotyping about a culture is common and the majority of participants affirm that their perceptions regarding host culture were changed after visiting them personally i.e. the image they had from others and media were reformed after visiting the new culture. However it was also stressed that their opinions should not be taken as judgment towards any culture. It is noted that majority of the participants agree that all cultures have good and bad people. It should not be generalised to a culture.

Have our own cultures, discussed with other cultures; and among these discussions and interactions we can complete and revise our culture and exchange it with others. Therefore different variety of communications can provide the introduction of technical, cultural, industrial, and economical developments to each other, the recognition of people from each other, and also correct and true transfer of information to each other. If the cultural dialogue is welcome around the world, for the needs of human beings to discourse and interact; cultural tolerance will be augmented.

It was also observed that people with cultural tourism exposure are more willing to engage in intercultural communication. It is accommodating them to maintain better work relationships. They are competent to exchange greetings and wishing the events, occasions and festivals to the colleagues of those cultures. Intercultural understanding affects positively on the professional relationships. Thus it is suggested that multicultural working environment employers should promote intercultural activities and develop opportunities for the employees to experience new cultures through tourism.

Cultural tourism escalates cultural intelligence hence people with exposure of multicultural society are more tolerant than of others. Continuous interactions with a new culture affect;

   a. Flexible culture people in easily mixing-up with new culture and prone to cultural harmony. They become more actively engaged in improving the social, environmental and economic well-being of their hosts.

   b. Rigid culture people by rarely blending in new culture with limited interaction but it does surge their intercultural tolerance.

Cultural tourism paves the way for intercultural dialogue. Intercultural dialogue should be enhanced to improve intercultural acceptance. This should be done to encourage return visits and for word of mouth and to correct the false or distorted image of the host and tourists portrayed by the media and others. The hosts should take the interest of the tourists into consideration as tourists try to understand and appreciate their culture. The tourist also ought to do likewise.

The study concludes on the horizon of prime motive for cultural tourism; whether it rotates around escalating intercultural harmony or enhancing tolerance?

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