



The Role Of The Tour Guide In Cultural And Civilizational Rapprochement (A Philosophical Approach To Conveying Cultural And Civilizational Meanings)

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ABSTRACT

The purpose of this research is to analyse how tour guides might facilitate cross-cultural understanding. The role of the tour guide extends beyond that of a simple information transmitter; they also serve as a cultural mediator, deciphering social mores and cultural symbols. This is accomplished through a philosophical method. This study also highlights the importance of the guide in enriching tourists' experiences and understanding of diverse cultures and civilizations.

The goal of tour guiding is to ensure that all visitors, regardless of their background, faith, or nationality, can fully appreciate and understand a destination's rich history and culture. Consequently, this promotes understanding and the coming together of diverse peoples, civilisations, and cultures. In the pursuit of cultural and human experience, it emphasizes the significance of the tour guide's speech when it is comprehended and thoughtfully planned to coincide with the tourist's knowledge and cultural background. As a result, this helps break down prejudice and opens the door to dialogue between cultures, arts, and people.

Additionally, the study examines the importance of tour guides' professionalism and ethical behavior in accurately representing their culture while also valuing and respecting the cultures of their clients. This is because cross-border human, cultural, and social exchanges are inherent in all forms of tourist communication. Finally, we present a new paradigm for tour guides, referring to them as "practical philosophers," whose primary responsibility is to convey cultural values, ideas, and meanings rather than merely factual information. As a whole, this strategy helps bring people together and fosters mutual understanding and acceptance across cultures.

INTRODUCTION

Our world today is characterized by cultural diversity and great openness to others. This is where the importance of tourism emerges as one of the most prominent areas of rapprochement between the world's peoples. While tourism may appear, on the surface, to be an economic phenomenon, it is, at its core, a unique human and social experience that encompasses communication, cultural rapprochement, and an understanding of others. Hence, the importance of the tour guide as a cultural mediator, contributing to the transmission of culture and civilization, and building cognitive and human bridges between the visitor and the host community.

In this study, we have examined the tour guide from a philosophical perspective, as a cultural actor rather than a traditional function. Tour guides reshape cultural identity within an interactive context based on dialogue, explanation, representation, and interpretation. They do not convey static facts, but rather serve as translators

between cultures. This creates a delicate balance between authenticity and contemporary civilization, and between one person and another from another culture who may be far removed (culturally and socially) from the culture of the host country. This is intended to strengthen cultural rapprochement and build a comprehensible and balanced image of civilizations, cultures, and societies.

As a result, the cognitive and symbolic dynamics of guiding work can be better understood through a philosophical lens. These dynamics include the guide's impact on the tourist's perceptions of civilisation and culture, the clarity and sense of meaning they experience, and the reproduction of social, cultural, and civilisational symbols in their consciousness. Amidst the rapid pace of globalisation and the proliferation of cross-border human exchanges and cultural interactions, tourism has emerged as a key means of reshaping relationships and promoting positive encounters amongst societies, cultures, and individuals. Nowadays, tourism goes beyond being just a leisure or economic activity. It has evolved into a platform for people to connect and communicate, a place where history and symbolism entwine, and where one's identity is shaped by their interactions with others. As a result, the tour guide takes centre stage as a symbol of the meeting place of two potentially distinct cultures—that of the host nation and the tourist's own. Here, the tour guide is more than just a communicator; they also serve as a cultural and philosophical mediator, increasing human interaction through the lively communicative context in which they convey cultural meanings and reinterpret the symbols and culture of the host local community. This includes historical, religious, and other tourist attractions.

In this view, the role of the tour guide shifts from that of an advocate for the location to that of an interpreter and creator of social and cultural meaning. He must have an in-depth familiarity with the history and identity of his people to carry out the interpretive act. He must also be knowledgeable about the tourists' culture, allusions, and queries to address them. Because of this, he must delicately balance two critical concerns: (a) accurately portraying his culture and (b) translating symbolically so that others can understand the idea or information without simplifying, distorting, repeating, or exaggerating. In this context, the philosophical aspect of this crucial role becomes apparent, necessitating an interpretive and hermeneutical approach that aims to comprehend how cultural meaning is created, transmitted, and understood, thereby promoting social and cultural interaction. Disagreement between certain heads of power, partisan politics, and the media has polarised our globe. All of this can mask the accurate picture of some civilisations. Hence, bringing people together from different civilisations and cultures is an admirable aim. The state typically acts on one level while the people operate on another; therefore, international conferences, official agreements, and protocols are not the only means to attain this purpose. Cultural reconciliation, on the other hand, is a daily practice that involves being open-minded, accepting, curious, and respectful of others. Due to their role and symbolic function, tour guides significantly influence the quality of this experience, steering it away from confrontation and towards understanding and compassion, rather than judgment and strife. From a philosophical, cultural, and civilisational vantage point, this research endeavours to examine the function of the tour guide. The purpose of this piece is to make it clear that tour guides are more than just service providers; they are also meaning-carriers who help build a cultural landscape based on human interaction, which in turn promotes diversity, understanding, and conversation. Its secondary goal is to utilize foundational ideas from interpretive philosophy to illuminate the role's symbolic and cognitive dimensions, as well as its connections to self- and other-identity.

The research problem lies in the following questions:

1. How does the tour guide contribute to building cultural rapprochement and positive human interaction between people through conveying civilizational and cultural meanings?
2. What are the philosophical backgrounds and scientific theories that explain the role of the tour guide in cultural rapprochement?

Research Hypotheses

- The tour guide has an interpretive role that goes beyond conveying information and touristic significance to constructing civilizational and cultural meaning.
- Cultural rapprochement is not achieved solely through conveying facts, but rather through the lively interpretation of symbols and meanings.
- The philosophy of dialogue and hermeneutic philosophy can provide tools for understanding the hidden dimension of the tour guide's role.

Research Objectives

- To highlight the importance of the ethics of the guide's tourism discourse and its impact on shaping the image of the "other."
- To analyze the role of the tour guide in cultural rapprochement from a philosophical perspective.
- To highlight the importance of interpretation in conveying cultural and civilizational meanings.
- To present a theoretical framework for understanding human interaction and cultural rapprochement in tourism, as a human activity in which people converge.

METHODOLOGY

- The analytical philosophical approach to analyze concepts (interpretation, hermeneutics).
- The comparative approach: to compare multiple cultural perspectives in the tourism context.

Chapter One: The Role of the Tour Guide in Human Rapprochement between the Cultures of the Host Society and the Tourist.

First: The Role of the Tour Guide in Cultural Rapprochement

The tour guide is considered one of the most essential and practical human elements in tourism, due to their central role in conveying information and facts, as well as establishing a cultural image of the local community for tourists. The tour guide's role is not limited to conveying historical and geographical facts and escorting tourists through recreational and archaeological sites, as well as other tourist attractions. Instead, he serves as a cultural mediator, fostering a more profound understanding for the tourist of a society to which he does not belong and a culture alien to his own. This makes the guide a key player in human and cultural interaction and the exchange of cultural values between peoples of various nationalities, religions, and homelands. (Jaber, 2018, p. 22) Hence, the concept of tourist guidance has evolved in recent years to accommodate the significant shift in human understanding of culture and tourism, because the tourist guide is not just a transmitter of information or a field guide to tourist attractions. Still, rather he has come to be seen as an ambassador of culture and represents his country in the eyes of the foreign tourist, and that every behavior he displays, and every word he utters, represents a mental image of his country in the mind of the other, which remains in his memory (Morrison, 2019, p. 211).

The importance of this role is highlighted in cultural or religious tourist trips, where the guide contributes to interpreting the symbols, customs, and traditions of the host community, thereby enhancing the tourist's ability to accept differences and understand diversity without prejudice. They explain to the tourist that differences in customs, traditions, and societal concepts are a characteristic of human beings, and do not mean that the other is different from you in humanity. They also explain that humanity unites all people, regardless of their ethnicity, religion, or customs.

The World Tourism Organization (UNWTO) also emphasizes the need to prepare the tour guide to be able to deal with cultural differences and disagreements, which helps reduce tensions that may arise as a result of misunderstandings or social or value-based conflicts. This requires them to possess the cognitive and behavioral abilities and skills that enable them to play this sensitive communicative role (UNWTO, 2020, p. 45).

Hence, the tour guide serves as a tool of cultural diplomacy, contributing to the building of bridges of cultural rapprochement, understanding, and respect between the visitor and the host community.

Some philosophers have drawn connections between the guide's function and "cultural otherness"* and

"acculturation." Tourist advice becomes more of a cultural and civilisational act centred on discourse, cultural and cognitive interchange, and acceptance of the other, as they mediate between two worldviews. The host community's cultural norms, values, and symbolic images that tourists bring with them have an impact on how tourists perceive and understand the host culture, as well as on their own personal experiences. In this context, the cultural competency, academic prowess, and practical abilities of the guide take centre stage. These qualities determine the extent to which the guide can fulfill their traditional tourist duties as well as their cultural, civilizational, and humanitarian responsibilities—page 30 of Jaber's 2018 publication. For further clarification: Cultural otherness and acculturation intersect with the human and philosophical layers of the tour guide's function. This is because the role of the tour guide extends beyond simply providing knowledge to tourists; rather, it is a type of civilizing interaction that mediates between the two groups' worldviews. A "cultural bridge" is provided by the tour guide, who helps the tourist to perceive the other person not just as an alien or different, but as a fellow human being with their own set of beliefs, practices, and symbols. Here, the tour guide helps activate cultural otherness by dispelling preconceptions and broadening the scope of comprehension. Concurrently, he facilitates communication between the two cultures, leading to a state of active acculturation in which the traveler is more than just a spectator; they become an integral part of a conversational and interactive human experience. Thus, effective tour guiding is not defined by the quantity of knowledge imparted, but rather by its capacity to influence the tourist's perception and recollection, turning the cultural interaction into an opportunity for a more profound understanding of one's own identity. Additionally, the other one simultaneously.

It is worth noting that the connection between the guide and the tourist extends beyond simply providing information. Nonetheless, a human relationship is multifaceted, including value-based and emotional interactions that can lead to constructive human contact and, in many cases, cause each person to reevaluate their preconceived notions and assumptions about the other. This is because, based on their own subjective experiences, tourists often have preconceived notions that are at odds with those of the host culture. Due to their unique position as mediators between cultures, tour guides can play a significant role in fostering intercultural understanding, mutual respect, and appreciation (Morrison, 2019, p. 215).

The term "cultural otherness" describes a person's outlook on cultural differences that is free of prejudice and superiority complexes, and instead centres on mutual respect and admiration. As a human notion, it represents the capacity for an individual or community to comprehend and value the fact that other people live their lives according to their own unique set of ideas, practices, and values.

Acculturation: In everyday life, acculturation occurs when a person or group interacts with a different culture such as an immigrant moving to a new country and learns the language, behaviors, or customs of the new society, without necessarily completely abandoning their original culture. Influence by another culture may be for the sake of rapprochement while maintaining the original culture.



Figure (1) illustrates the role of the tour guide in cultural rapprochement – Prepared by the researcher
Second: Philosophy, Interpretation, and Hermeneutics in the Work of the Tour Guide

Tourism, in all its forms, is a philosophical act and a journey into the meanings and thoughts of the human being and the other. Travel is not merely a geographical move from one's home country to the host country, or in other words, a physical relocation from one place to another. Instead, it is an existential experience that involves rediscovering oneself through interaction with the other. From here, tourism becomes a philosophical practice that raises significant questions: Who am I, and who is the other? What is the meaning of difference? The tour guide does not merely provide information; he contributes to formulating new perceptions of the world, showing the tourist a vision beyond images, scenes, monuments, and tourist attractions, and helping him understand the history, culture, customs, and traditions of the other from a shared human perspective. The presence of philosophy here deepens the view of the tourist and the guide together as two beings searching for meaning, not merely two service providers. Heidegger, 1962, p. 78))

Hermeneutics, the process of understanding the world through the language of others, in tourism extends beyond explaining facts and information to interpreting cultural, historical, and archaeological symbols that may not be immediately clear to the tourist. Here, the guide becomes a kind of cultural translator, translating not just words, but the deeper meanings that stem from the history, customs, and values of the society. This interpretive ability

requires precise knowledge and a human sense that appreciates difference and does not rush to judgment, because interpretation is essentially an act that connects subjective experience with the general meaning (Gadamer, 1989, p. 112). It clarifies for the other a meaning other than the one they had previously imagined, or it deepens the correct meaning for the tourist.

The tour guide as a field philosopher: The tour guide does not merely transmit knowledge from books, but instead reproduces it on each tour, depending on the tourists, the place, and the time. Here, we describe the guide as a "field philosopher," linking the past and the present, the local and the global, myth and history, and science and popular memory. The result is a connection between the tourist and the host community. Because tourism deals with people, philosophical interpretation here includes respecting cultural and spiritual contexts and presenting them with a balanced vision that avoids stereotyping or reification. Here, the tour guide carries an interpretive role no less than that of the interpreter in any human text (Ricoeur, 1981, p. 43).

Because tourism is essentially a tool for constructing shared meaning, it allows people to step outside themselves to meet others on common human ground. Here, philosophy plays a foundational role in guiding tourism work toward constructing a "shared meaning," not imposed from above but produced in the moment of dialogue and experience. This idea is central to the philosophies of dialogue and recognition of the other, where the self is only realized in encountering the other, not in isolation from them. This is evident in the way the guide frames his experience with the visitor as a process of mutual learning, rather than unilateral indoctrination (Taylor, 1994, p. 25).

Tourism interpretation as a tool for cultural reconciliation in a world fraught with tensions, black media, and stereotypes about the other. Tourism interpretation can be a gateway to cultural reconciliation. When the visitor is introduced to a culture from its internal perspective, and its contexts, dreams, and fears are explained to him, we allow him to understand the other as a human being, not as a ready-made image. This type of tourism requires the guide to have a profound culture and a philosophical sense that every culture is a story that must be told with dignity and respect, without exaggeration or distortion, and not reduced to a promotional line or a photographic scene. This is because every society has its own beliefs, customs, and sacred values that it cherishes, and others should appreciate them. (Levinas, 1969, p. 86)

Table 1 illustrates tourism (a philosophical experience) that plays a role in cultural and human rapprochement.

From the researcher's work

Meaning	Term
Tourism is not just a journey from one place to another; it is an existential experience that enables the individual to rediscover themselves through encountering others and interacting with them in a humane and positive way.	Tourism as a philosophical experience
It is the person, culture, or society that the tourist encounters, which differs from their own in religion, customs, traditions, and culture. Understanding this society is an essential element for expanding one's horizons, understanding differences, and enhancing the tourist's satisfaction with the tourist's tourism experience.	The Other
The guide not only explains, but also reproduces knowledge on every tour. He connects time and place, scenes and meaning, history and civilization, helping the tourist achieve a clearer vision, understanding, and human rapprochement.	The tour guide as a field philosopher in the host country
It is the art of understanding and interpretation, manifested in tourism by interpreting cultural, historical, and archaeological symbols, as well as the customs and traditions of the host community in a profoundly humane way that erases differences, rather than merely conveying	Hermeneutics

information and historical events or explaining architectural styles in an artistic manner.	
The idea is that meaning is not imposed, but rather constructed through dialogue and shared experience between the tourist and the host community. This shared meaning is manifested in the most sincere human meanings, friendly rapprochement, and peace.	Shared meaning
It is not ready-made knowledge, but rather an understanding that arises through human interaction with cultural symbols and interaction with the history and civilization of society. It requires a philosophical sense, respect for difference, and the adoption of the principle of acceptance of others, despite cultural and religious differences.	Interpretive knowledge
The ready-made and simplistic idea of the other, which may be superficial or inaccurate, is what tourism interpretation aims to transcend toward a deeper understanding and a clearer picture in which meanings and ideas are revealed.	Stereotype
The process of exchanging meanings between the tourist and the guide produces a new, clearer understanding of the self and the other for both parties, taking into account the tourist's cultural level. Here, the guide's culture and professionalism are required to fulfill this role.	Philosophical dialogue
The cultural and social environment that receives the tourist, which the tour guide is supposed to present in a balanced manner that respects its religion, culture, particularities, and humanity.	The host society
A combination of official narratives and oral stories that represent an aspect of the community's identity, which the guide must evoke to connect the past to the present, because popular memory and the community's history are a source of pride and honor.	History and popular memory of the host society
A profoundly humane goal of tourism is to enable visitors to understand and appreciate other cultures without judgment or condescension, thus reducing tensions, stereotypes, and ostracism. The guide conveys deep cultural meanings, not just translates the language, but also explains the intellectual and social contexts behind every scene, landmark, custom, tradition, or social norm.	Cultural reconciliation
Meaning	The tour guide as a cultural translator

From here, it becomes clear that tourism in all its forms and types, whether cultural, recreational, or other, especially when it involves traveling from one country to another with a different social and cultural makeup, is, in essence, a human rapprochement that erases differences and fosters intellectual convergence between the tourist and the host community. This is where the professionally and culturally qualified guide plays a positive role in connecting them. The guide must also make clear that people are free to follow their own customs, traditions, and religions, no matter how different they may be from the culture of the other guests, and they must be respected. What unites them is humanity. The tour guide practices interpretation in a way that helps tourists gain a deeper understanding of the meanings of what they hear and see during their tour. He does not limit himself to merely discussing facts and information, but instead adds his own style of interpretation and reinforces cultural, human, and historical connections, making the tourist experience more satisfying and meaningful. For example, when a tour guide stands in front of an archaeological site, a sacred place, or a painting, they should not simply say, "This building was built in the tenth century." They should go beyond that. For example, they should ask you to imagine what life was like here 1,000 years ago, and how the people who lived there felt at that time. (Zhao, S. & Timothy U, 2017, p. 250)

Third: Dismantling stereotypes and mechanisms for constructing the image of the other in the work of the tour

guide.

Interaction between different cultures is an essential part of the tourism experience. As tourists seek to explore new cultures, places, and attractions, the tour guide appears as a cultural translator (in addition to their other roles as guides and tour guides), contributing to constructing the image of the other and dismantling the stereotypes associated with them, which may be negative or limiting in the eyes of the tourist. Although tourism contributes to enhancing mutual understanding between people, it can sometimes lead to the reinforcement of stereotypes that limit a deeper understanding of other cultures. This is where the guide's role comes in. The image of the other in tourism includes the cultural perceptions conveyed about tourist destinations and their people. This image is often based on stereotypes repeated through the media, literature, or even through the words of tourists themselves. The stereotype may be based on preconceived notions about race, religion, behavioral customs, traditions, or norms as a whole, which may not be acceptable to the other due to negative or exaggerated representations of them, which may not be true, thus diminishing the value of getting to know the other as a unique and complex being. (Al-Kabsi, Muhammad, 2017, pp. 45-56)

For tourists' preconceived notions about a culture to be changed and dismantled, we need to understand how these images are created and how they impact cross-cultural communication, which in turn affects how people interact with one another. According to research, when people travel with an open mind, they help break down preconceptions. By dispelling misconceptions and presenting balanced, factually and culturally correct information about the local culture, tour guides can be an integral and effective part of this process (Al-Jafri, Adel, 2019, pp. 98-110). Additionally, tour guides have the power to influence how tourists see the local culture. They may help spread good and empathetic portrayals of the local society, its traditions, customs, and even religion, even if it differs from the tourists' beliefs. Tour guides should make an effort to showcase a variety of viewpoints on the culture they are visiting, avoiding oversimplified, inaccurate, or sensationalized depictions that could perpetuate stereotypes. It is the responsibility of the tour guide to help the group break free of the narrow perspectives that distort cultural reality and limit their experience. Citation: Al-Shammari (2012), pages 2013–2025.

The tour guide faces numerous obstacles despite the crucial role they play in eradicating stereotypes. Personal obstacles, including a lack of knowledge or cultural awareness, as well as the expectations that tourists have about local culture, are among these barriers. Tourism businesses also put pressure on travellers to portray a specific image. According to Al-Barghouthi and Nasser (2020, pp. 58-64)

The majority of research indicates that tourism can significantly help break down prejudices. Tour guides can play a crucial role in changing tourists' perspectives of variety, distinction, and cultural complexity by facilitating deeper interactions with local cultures and offering genuine tourism experiences based on mutual respect. (Fawzia Al-Zahrani, 2018, pp. 142-153).

An essential step towards fostering understanding and peace among people is deconstructing stereotypes in tourism and understanding the mechanisms of building the image of the other. A tour guide's intentional efforts and willingness to engage with tourists from diverse cultural backgrounds can lead to cross-cultural contact that discreetly enhances tourists' knowledge of other cultures. At its core, tourism is a means by which people can learn about and experience the many cultures and traditions that make up the locations they visit.

To clarify, a society's religious beliefs, its past, and its traditions all have an impact on its present and future. The tour leader and the arriving tourists must respect and appreciate all of this.

Chapter Two

First: The Role of Tourism Language in Cultural and Civilizational Rapprochement

Tourist language is a powerful symbolic tool that is important in the work of a tour guide because it connects cultures. It is not limited to literal translation, but also conveys cultural meanings, connotations, and societal ideas. By using appropriate language, the tour guide can highlight local values and traditions in a way that others can

understand, with a spirit of respect, appreciation, and humanity. (p. 10, Feldman & Skinner, 2018).

It is essential to note that the tour guide has three primary functions in cultural rapprochement: facilitating access, fostering encounters, and promoting understanding. Primarily, the function of experience, where language is used in tourism as an intellectual, emotional, and human medium that enables the tourist to absorb a deep cultural orientation and weakens the stereotypes that linger in their mind, which the host society should better understand. (Weiler & Yu, 2007, p. 10 2007).

Tour guides rely on a variety of interpretive techniques and skills, including proverbs, stories, similes, humor, or light irony, to bring the cultural image closer to life in the tourist's mind. For example, in China, interactions with tourists include the use of local proverbs such as "The wider the forest, the more birds crowd in," and other proverbs that fit the message the tourist wants to convey, as a metaphor for general human behavior (Lecture Notes, 2015, p. 3).

In tourism, local words may be used as signs to attract tourists, even if they do not fully understand them. They are presented as symbols of modernity, authenticity, or a natural reflection of a community's culture. This use of symbolic language reflects the ability of language to produce cultural and social value. This is symbolic communication that aligns with the linguistic signals of a community. It goes beyond its function as a means of communication, but here language becomes a tool for intellectual communication and conveying truth and a more profound understanding (Bourdieu, 2022, p. 15). Despite the critical role of language in cultural and social mediation, it may be hindered by factors such as prior training or tourism education that impose preconceived official narratives, which may be stereotypical, as mentioned above. In some locations, such as Indonesia or Malta, language may restrict authentic communication between guides and tourists in a way that only supports official discourse. This reduces the effectiveness of this mediation in conveying the truth and meaning of a community's culture. (ResearchGate, 2015, p. 8)

In the case of local guides, language serves as a direct bridge of interaction between the tourist and the guide. A linguistic translator who is fluent in both the guest and host cultures makes the tourist experience more meaningful and profound, and dissolves barriers of difference. This type of mediation fosters cultural rapprochement and mutual appreciation because the guide is fully aware of this community, as it is the community to which they belong. He is familiar with the cultural customs and the nature of the people in this community. However, here, the guide must be faithful in conveying cultural meanings without bias or exaggeration. (Aloudat & Al-Saad, 2022, p. 346)

It is important to note that tourist language utilizes cultural markers such as colors, local phrases and words, and semantic terms as "semiotic" elements*, which are translated symbolically into an experience that the tourist understands, enriching and enjoying their tourist experience. Such cultural representations produce a valuable sense of distinction, belonging, and authenticity. (Luo, 2022, p. 8-9) The tour guide must employ diverse and multiple cultural mediation approaches, including narrative interpretation of the social environment, as well as clarifying non-verbal cues (body language, images, and illustrative tools), to achieve what is called intellectual access, which enables the tourist to understand the nature of this culture (McGrath 2007, pp. 16-17).

Tourist language is not a unilateral product, but rather is shaped by the interaction between the tourist and the host community. The tourist reproduces symbolic contexts that express their expectations and ideas about this culture, while cultural translation confronts them with an appropriate narrative. This dynamic process generates a shared symbolic discourse that serves to foster understanding and reveal the true meanings that are almost hidden from the tourist's mind and thinking, replacing stereotypes with clearer ones (p. 12-13, Souhail & Darir, 2021).

When language effectively performs its symbolic mediating role through the selection of expressive sentences and precise expressions, appropriate symbolic representation, and a logical contextual narrative, cultural barriers are reduced, as is the degree of cultural difference. The tourist's appreciation and confidence in the culture and community grow, leading to a rich, sustainable, and significant tourism experience, which achieves the ultimate

goal of the tourism experience (Weiler & Yu, 2007, pp. 22-23).

Despite the high ability of tourism language to mediate between the tourist and the host community, it may be restricted by official narratives or policies that direct tourism discourse. This results in the loss of some of its true cultural symbols in conveying the true meanings of the community, and it becomes a traditional language devoid of authenticity and true meaning. No matter how beautiful the tourist attractions in a country are, and how enjoyable they are for tourists, and how well-integrated tourism services are in terms of accommodation and transportation, the tourism experience is not truly complete unless the tourist interacts with the local community and understands this community. This creates a positive image of positive human interaction, which is one of the most important goals of tourism. (Macdonald, 2006, pp. 20-21).

Semiotics*: or the science of signs, is a field of study that examines how signs are used to create meaning in various contexts. This includes verbal language, but also body language, art, music, and even smells—anything that can carry meaning.

Impact	Description	Role
Leads to the exchange of ideas and concepts between different peoples and cultures.	Tourist language enables tourists to interact and harmonize with local residents and better understand their customs and social traditions.	Promoting communication between different cultures
Helps increase the preservation and interest in social and cultural heritage.	Through tourist language, tour guides can explain the history and landmarks of the city and engage in the host community's cultural stories and folklore.	Introducing tourists to the cultural and social heritage of the host community
Leads to enhancing understanding between different societies and cultures.	Tourist language facilitates understanding others and the discovery of cultural differences and similarities between guests and hosts, contributing to the removal of barriers between people and achieving harmony and peace.	Achieving a shared understanding between tourists and the community
Strengthens partnerships and agreements between countries. It also plays a positive role at the political and diplomatic levels between countries.	In international tourism, a common language greatly facilitates trade agreements and cultural tourism cooperation between countries.	Encouraging regional and international cooperation
Contributes to the spread of culture and arts among peoples. There is an influence on culture, arts, and music among peoples.	Tourist language helps convey knowledge about the environment, arts, music, history, and their true meaning through educational tourism programs. These programs are often prepared by the tour companies organizing the trip or are located at archaeological, heritage, and historical sites.	Disseminating science and knowledge
Enhance the preservation of local culture and folklore festivals and their presentation to tourists, especially during the tourist seasons in the host country.	Language plays a significant role in organizing and managing tourism events that celebrate local cultures, such as festivals and folklore celebrations. Because tourism is a key factor in the continuity of these festivals and celebrations, learning the language of tourism enables tourists to interact more effectively and more deeply with local residents and participate in the cultural activities of the host community.	Reviving popular and folkloric events and festivals

	Learning the language of tourism encourages travel between different tourist destinations and increases demand for local services (restaurants, transportation, hotels, markets, souvenir shops, and folklore), thus strengthening the local and national economy.	
Helps strengthen human ties between different cultures. Cultural exchange and the promotion of positive human interaction are among the most important goals of tourism.	Description	Cultural exchange

Table No. (2) shows the role of tourism language in cultural and civilizational rapprochement (worked by the researcher)

Second: Philosophical readings of the role of the tour guide in cultural and civilizational rapprochement.

When it comes to making sure that tourists and locals alike have an unforgettable experience, few factors are as consequential as the tour guide. The tour guide's responsibilities, however, are frequently confined to providing basic information and entertainment. Comparatively, philosophical literature and thought provide light on this function as a cultural, interpretive, and civilisational act that mediates the negotiation and agreement upon meaning, memory, and identity. Given that the visitor may already be familiar with some of the material, the tour guide does not only impart knowledge in an indoctrinating or rememorial sense. Rather, philosophically speaking, the role of the tour guide is that of a mediator between the two cultures, helping tourists better comprehend and appreciate the culture of the host nation.

1. To achieve cultural fairness, the role of the tour guide is to ethically mediate between the cultures of the visitor and the host community.

According to modern philosophical theory, a tour guide should act as an impartial arbiter between the local population and the visiting visitors, who bring with them their own unique cultural traditions and values. The tour guide is in a delicate ethical position, as, in addition to conveying social and artistic truths, he must also participate in a representational process that can either promote justice or perpetuate prejudices. This calls for local culture to be presented as an entity in its own right, worthy of admiration and respect, rather than a commodity for sale. To do this, one must be tolerant of diversity without lowering the community's cultural standards. In this setting, cultural justice requires the tour guide to maintain a critical awareness of the need to engage tourists without compromising or disrespecting the host community's cultural symbols or traditions. A respectful and admiring attitude towards all matters about their culture is also required of him (Derrida, 2000, p. 19). Part 36 (Kant, 1785/1993)

2. Stimulating critical thinking in the work of the tour guide

Here we note: The role of the tour guide is not limited to guidance, follow-up, and providing information. Instead, there is a deeper role, which is to stimulate the visitor to think critically about stereotypes and preconceptions associated with cultures and peoples, especially the culture of the host society. This is because authentic learning and changing stereotypes, in modern philosophy, do not occur through indoctrination, but rather through engaging in a conscious dialogue with reality, interpreting it, and raising questions that challenge mental assumptions. In tourism, the tour guide can choose to present challenging topics and present them in a manner that opens the door to dialogue and discussion, creating an educational experience that changes the tourist's view of the world and the cultures of different peoples, as well as their acceptance of them. This type of guidance contributes to building awareness that transcends superficial folklore and stereotyped images and ideas, and drives learning that produces internal changes in tourists' beliefs and attitudes toward other cultures. (Freire, 1970, p. 72)

3. The role of the tour guide as a mediator between memory and cultural identity.

The tour guide is an effective mediator between collective memory and cultural identity. They not only present historical landmarks and stories, but also highlight archaeological and religious sites, choosing from them what reshapes the tourist's collective self-image and style. From here, the guide becomes a participant in crafting the stories and narratives of memory through which identity is constructed, especially in places associated with a history of resistance and sacrifice, jihad, colonialism, independence, or significant cultural and social changes. It is worth noting that "this conception intersects with that proposed by Paul Ricoeur, who believes that narrative is the mediator between memory and identity, and that we only know ourselves through the stories we tell about our past." Hence, the scientific and intellectual responsibility of the tour guide emerges to represent memory reasonably, fairly, and realistically, in a way that is consistent with the authentic cultural identity of the host society, and to avoid a one-sided or exclusionary narrative that produces an ideological or dubious identity that is wholly disconnected from reality (Ricoeur, 1992, p. 116)

4. The Tour Guide as a "Hermeneutic" Agent (Hermeneutics)

It becomes clear that the tour guide, as a hermeneutic agent, opens philosophical horizons for understanding the nature of the cultural and social mediation they undertake. The guide does not present information as it is, or in other words, as it is, but rather reshapes it within an interpretive perspective that reflects their personal experience and their true vision of the local culture. This stems from their awareness of tourists' expectations and the image they hold in their minds. This process is similar to what Hans-Georg Gadamer proposed in his hermeneutic philosophy, where understanding is viewed as an ongoing dialogue between the "horizon" of the understander and the "horizon" of the text or subject. Because often, the truth of a text does not reach the recipient's mind and thoughts until after interpretation, explanation, and approximation through dialogue and other methods that complement the recipient's understanding of the text. No matter how important this text may be, it may be a religious or historical text, or other vital texts, "even if this text is in the recipient's language." The same idea applies to historical and archaeological landmarks, cultural symbols, customs, traditions, and other aspects of societal culture. Many of their details and truths may be obscure unless the guide plays a role in approximating and interpreting them. This produces a renewed meaning that transcends the one-sided, meaningless, or rigid reading of the cultural heritage. Accordingly, every tour represents an opportunity for a new interpretation that reflects a lively, multi-level cultural interaction. This makes the tour guide a crucial figure in cultural exchange, not merely a technical guide (Gadamer, 1975, p. 267).

From a philosophical perspective, the role of the tour guide is not merely a transmitter and indoctrinator of information, or a mere tour guide. Instead, it is a cultural, intellectual, and social actor who practices a complex mediation between cultures and identities, between narrative and memory, between knowledge and responsibility, and between stereotype and reality. Here, the culture of the tour guide and his integrity in conveying the truth play a significant role in broadening the horizons of the tourist and their acceptance of societies and cultures that are foreign to them in their concept (meaning the idea of the tourist). When the tour guide understands this role as an interpretive, ethical, and critical practice, tour guiding becomes an educational and transformative tool capable of building real bridges between people, not merely a passing consumer experience. The material consumed by tourism and tourists has no value, and the money generated by tourism has no value for host communities, without human rapprochement built on understanding, peace, love, and acceptance of the other.

Hermeneutics: "An analysis of the apparent human understanding." It is the science of interpretation, exegesis, or explanation. Hermeneutics is the philosophical school that refers to the development of interpretation theories and the art of studying and understanding texts in philology and theology.

The difference between interpretation and hermeneutics

Hermeneutics is the process of decoding, moving from the apparent content or apparent meaning to the latent or

hidden meaning. The subject of interpretation, i.e., the text in its broadest sense, may be symbols in a dream, or it may be the myths and symbols of society and literature.

Third: The importance of cultural rapprochement in the success of the tourism experience and tourist satisfaction from a philosophical perspective

Tourism constitutes one of the most critical contemporary human activities for cultural exchange and human interaction, as its benefits are not limited to economic factors alone, but extend beyond that to intellectual and social aspects. Hence, the success of the tourism experience is not achieved solely through the quality of services, infrastructure, and banking and other tourist facilities provided to the tourist. What is also important is the extent to which cultural affinity is achieved between the tourist and the host community during the tourist trip. This is directly reflected in the tourists' satisfaction and evaluation of the experience as a whole. This topic invites philosophical reflection on the concepts of "the other," identity, and tolerance to understand the relationship between tourists and host communities.

In philosophy, tourism represents a cultural and human phenomenon that transcends being a recreational and economic activity. It is a form of dialogue between different cultures. Many tourism scholars and philosophers believe that deep and direct interaction with the local culture, such as participation in celebrations, folkloric arts, folk dances, and traditional and religious rituals, forms the basis for building a meaningful and spiritual tourism experience that transcends economic returns, as human values are the most important in any human activity, including tourism. (p10, 2021, Carreón et al.)

Numerous studies suggest that tourists' engagement with and participation in local culture result in a more positive experience and increased satisfaction. Tourist participation in local activities enhances the tourism experience, deepens its meaning, and the memories associated with it. (Landscapes, 2022, p. 4)

When a tourist destination offers rich cultural experiences (sensory, social, and emotional), the positive impact of this experience on the tourist increases. Recognizing cultural identity is also a crucial philosophical factor in building a sense of respect and appreciation. When the tourist feels that their identity is respected and understood by the host community, their sense of alienation dissipates and is replaced by a sense of belonging, albeit temporary. Recent studies indicate that a strong, clear, and understandable image of a cultural destination enhances the tourist's emotional impression, increasing the likelihood of their desire to return (Suryani et al., 2024, p. 2).

Also, from a philosophical perspective, cultural and civilizational rapprochement (in its broadest sense) expresses the convergence between the behaviors, values, and culture of the tourist and the host community. Here, it is understood that the presence of a degree of similarity between the two cultures, though not absolute, enhances a sense of familiarity. However, the "utilitarian and existentialist" philosophy suggests that humans also seek experiential contrast, such as encounters with helpful strangers. Studies such as Kastenholz (2010) have shown that visitors who are neither from the closest nor the farthest culture, but rather from the middle culture, are more satisfied and have a positive perception of the tourist destination. Therefore, from a philosophical perspective, the element of balance between the familiar and the new is part of the horizon of tourist happiness, because it is human nature to get acquainted with societies that are culturally different from oneself. (Kastenholz, 2010, pp. 65-66)

Here, the experience is based on the tourist's awareness of what they see and their experience. Cultural affinity can facilitate a deeper understanding of others, and cultural diversity gives meaning to dialogue. Tourist satisfaction is not merely an external assessment, but rather the product of their inner awareness and reflection on the relationship between themselves and the place, a sense of authenticity, and cultural and civilizational connection. Because every image and scene the tourist sees must be linked to their memory of their original community, this creates human interaction and similarities in certain human activities and ideas.

Existential utilitarianism* is not an established philosophical movement, but rather an attempt to integrate the principles of utilitarianism and existentialism. Utilitarianism, as an ethical theory, focuses on the consequences of

actions and considers an action right if it leads to the greatest amount of happiness for the greatest number of people. At the same time, existentialism emphasizes individual freedom and the necessity of bearing responsibility for one's choices in a world that is perceived as meaningless.

Philosophically, tourist satisfaction is the result of balance. Tourists seek a cultural affinity to feel safe, while simultaneously seeking novelty and diversity to find experiential and cognitive motivation. This balance represents a state of moderation, where satisfaction lies neither in absolute similarity nor in complete difference, but rather in the balance between the two. Whatever the guide explains about the customs and traditions of the host community is a discovery worthy of curiosity and enjoyment of the other's distinct culture.

From a behavioral psychological perspective, it has been found that heritage nostalgia enhances the existential and objective perception of authenticity, which positively impacts tourist satisfaction. Self-congruity also strengthens this effect, i.e., when the tourist's cultural identity aligns with the heritage image of the tourist destination (Zhou et al., 2021, pp. 1111-1125).

In other words, when the heritage, social, and cultural images of the host environment are similar to those of the tourist's home community, there is a positive interaction between them, enhancing the tourist experience. This is a cultural approach that can improve the tourist's sense of psychological satisfaction. Recent psychological research, including geographic research, has adopted the concept of cultural distance. It has been found that tourists on short trips prefer culturally similar destinations, while tourists on long trips are drawn to cultural differences and diversity (Pan et al. 2024, *Applied Geography*). This discovery is philosophically consistent with the idea of balance: proximity fosters familiarity, while distance provides an element of discovery and novelty. Therefore, cultural differences do not necessarily constitute a source of social and cultural conflict between the tourist and the host. They may be a source of human rapprochement because both parties seek to discover the other. It is human nature to become acquainted with cultures that are different from one's own. Human nature also seeks change, even if temporary, which is why they resort to tourism.

CONCLUSIONS

1-There are philosophical aspects to the process of cultural reconciliation. The intellectual component is exemplified by the guide's responsibility to transform the other person's viewpoint and establish a cultural conversation predicated on mutual appreciation, acceptance, and harmony rather than animosity. The result is that the tourist has a positive impression of the entire tourist experience.

2. The role of the tour leader in intercultural contexts: Beyond merely providing transportation and company, a tour guide also acts as a cultural mediator, helping tourists make sense of the world through their own unique perspective on its rich history and artifacts.

3. The cognitive and intellectual background of the guide is essential: The capacity of a tour guide to facilitate genuine, mutually respectful human connection is directly proportional to their familiarity with world history and philosophical diversity.

4. The risk of cultural bias or distortion: If the guide isn't well-informed or has a skewed philosophical perspective, they may portray civilizations in a negative light, which could make it harder for people to understand and appreciate each other's cultures and even reinforce preconceived notions.

5. The tour guide shapes the worldwide cultural perspective of their people by the symbols, values, and narratives they convey to travelers. This makes the tour guide a cultural opinion builder.

Intellectual tools are essential for effective cultural dialogue. To create a culturally sensitive tourist experience, it is not sufficient to know about the past; intellectual instruments like critique, analysis, and moral reflection are also necessary.

RECOMMENDATIONS

1. Framing cultural sensitivity and ethics into tour guide training: To qualify as cultural messengers, tour guides must

take classes in cultural sensitivity and ethics, as well as the history of ideas.

2. Enhancing the tour guide's role in fostering intercultural understanding: The guide should be seen as an extension of the state's soft power and encouraged to promote universally accepted principles.

3. Creating ethical guidelines for the tourism industry: These guidelines outline the proper way to inform visitors while also respecting their cultural and religious practices.

4. Learning to communicate effectively across cultural boundaries: Tour guides need to be able to communicate well with individuals from diverse backgrounds to minimize tensions and misunderstandings.

5–Fostering guides' knowledge production: helping guides to write articles and conduct research that share their thoughts and feelings on cultural rapprochement, thus adding to the field's professional and philosophical growth.

6. Embracing a philosophical perspective on tourist development: National tourism plans should incorporate the intellectual dimension, viewing tourism as a means to human reconciliation rather than merely as an economic asset.

Some suggestions

1. Tour guides should be trained with a foundation in cultural philosophy, ethics, and the history of ideas so they can effectively convey cultural messages. This should be part of their overall training program.

2. The tour guide should be seen as an extension of the state's soft power and encouraged to spread universal human ideals to strengthen their role in fostering understanding between people.

3. Creating ethical guidelines for the tourist industry: These guidelines outline how to treat visitors with dignity and respect their cultural and religious beliefs while they are on vacation.

4. Working on cross-cultural communication skills: To deal with individuals from different cultural backgrounds and nationalities, guides need to have practical communication skills. This will help minimise the chances of conflict and misunderstanding.

5. Facilitating guides' knowledge production: providing resources to help them write papers and conduct research that shares their perspectives on cultural reconciliation, therefore adding to the field's intellectual and professional growth.

6. Adopting a Philosophical Vision for Tourism Development: National tourism plans should incorporate the philosophical dimension, so that tourism is seen as a means to human reconciliation, not just as a capital asset.

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