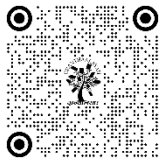


INTEGRATING INTERCULTURAL COMMUNICATION IN ENGLISH LANGUAGE CURRICULUM

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ABSTRACT

Intercultural Communication was first introduced by **Edward T. Hall's book, *The Silent Language***. The book discusses how one's culture produces unconscious behaviours that allow others to read messages that are being sent unknowingly: the "Silent Language." It was written in 1959 book and was meant for lay readers and for professionals in the fields of anthropology and linguistics, and is relevant now in this modern age also. In many cases, Hall offers examples of real-world situations that clarify difficult passages in the text. *The Silent Language* is a work of interest to both the intelligent general reader and the sophisticated social scientist. The author, a leading anthropologist, analyses the many aspects of non-verbal communication and considers the concepts of space and time as tools for transmission of messages in this fascinating study.

DOI

[10.29121/shodhkosh.v4.i2.2023.4619](https://doi.org/10.29121/shodhkosh.v4.i2.2023.4619)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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1. INTRODUCTION

Intercultural Communication was first introduced by **Edward T. Hall's book, *The Silent Language***. The book discusses how one's culture produces unconscious behaviours that allow others to read messages that are being sent unknowingly: the "Silent Language." It was written in 1959 book and was meant for lay readers and for professionals in the fields of anthropology and linguistics, and is relevant now in this modern age also. In many cases, Hall offers examples of real-world situations that clarify difficult passages in the text. *The Silent Language* is a work of interest to both the intelligent general reader and the sophisticated social scientist. The author, a leading anthropologist, analyses the many aspects of non-verbal communication and considers the concepts of space and time as tools for transmission of messages in this fascinating study.

Besides that, there are more modern authors who have gone on to explicate this theory and also the practical need to study intercultural communication and make it a part of the ESP syllabus for specializing in communicative language acquisition.

Holliday's *Intercultural Communication and Ideology* critically examines the key features of intercultural communication. It deals with key issues as to how ideology permeates intercultural processes and develops an alternative 'grammar' of culture. It examines intercultural communication within the context of global politics, diligently addresses the specific problems that originate from Western ideology, and provides an agenda for research.

The Routledge Handbook of Language and Intercultural Communication edited by Jane Jackson establishes a wide-ranging introduction to the multidisciplinary field of intercultural communication, drawing on the expertise of leading scholars from varied experiences. The Handbook is structured in five sections and covers historical perspectives, core issues and topics, and new debates in the field, with a specific focus on the language dimension. The important themes addressed are: the foundation of intercultural communication; core themes and issues; putting intercultural communication theory into practice; new debates and future directions. The Handbook also has an introduction and overview by the editor, which gives the readers an indication of the focus of each section and chapter. The book is the valuable source for advanced undergraduates and postgraduate students of applied linguistics, TESOL/TEFL and communication studies.

Language and Intercultural Communication in the New Era is a book edited by Sharifian and Jamarani. It presents intercultural communication in applied linguistics and the various authors originally focused on miscommunication, mainly between native and non-native speakers of English. Nevertheless, the advent of the twenty-first century has witnessed a revolution in the contexts and contents of intercultural communication. Technological advances such as chat rooms, emails, personal weblogs, Facebook, Twitter, mobile text messaging on the one hand, and the enhanced pace of people's international mobility on the other have given a new meaning to the term 'intercultural communication'. The remarkable growth in the prevalence of intercultural communication among people from many cultural backgrounds, and across many contexts and channels, conceptual divides such as 'native/non-native' are now almost irrelevant. This book elucidates about the recent studies in the field in a multitude of contexts to enable a collective effort towards advancements in the area of intercultural communication.

Beyond Language: Intercultural Communication for English as a Second Language by Deena R. Levine and Mara B. Adelman is a practical book. This book aims to introduce a substantial cultural component into the ESL classroom. The aim is also to stimulate discussions about culture based on the readings and conversational activities. This can encourage the students to appreciate the cultural diversity and the process of intercultural communication. It is a task-based book using the learner approach method. While assisting the students to achieve fluency in English, it also attempts to help them to develop their communication skills using an integrated curriculum of language and culture.

An Intercultural Approach to English Language Teaching by John Corbett has redefined the modern languages agenda in Europe and North America. Now intercultural learning is also beginning to impact on English Language Teaching. This book introduces teachers of EFL to intercultural language education by describing its history and theoretical principles and by giving examples of classroom tasks. This book explores the cultural contexts of language and of language learning. This book aims to show that if culture is a constant backdrop to the everyday use of language, it is necessary to equip the learner with cultural knowledge. It provides the learners with methodologies for exploring cultural differences, enabling them to explore their own culture as well as the target culture. The central thesis of this book is to reconsider the long-established goal of English teaching.

In order to research and discover an excellent ESP programme for the students who are preparing themselves to enter the tourism field, it is very crucial to understand the science of language and what theory forms the background or backbone of an appropriate ESP course that will enhance the students' communicative skills and competence. English language teaching is generally considered a branch of applied linguistics: in ELT, linguistic knowledge is not sought for its own sake but in order to facilitate the more effective teaching of English to speakers of other languages (Corbett 5). Bloomfield's and Chomsky's theories of grammar have influenced ELT theory and practice.

Linguistics comprises the study and analysis of the form of language, the meaning of language and the language in context. Linguists analyse the interplay between sound and meaning. The social, cultural, historical and political factors deeply influence a language. These factors determine the linguistic and language-based context. Since language is constantly changing, adding new words and phrases and picking up words from other languages, the study of linguistics studies is a dynamic field.

The history of linguistics is bound up with various theories which have been proposed in the attempt at explaining the nature of the human language faculty. These theories can be grouped into three broad categories which correspond

roughly to historical epochs. We have the historical linguistics of the 19th century, the structuralism of the first half of the 20th century and the generative grammar of the second half of the 20th century. Theoretical linguistics develops models of language competence while applied linguistics bonds with the uses to which linguistics can be put in practical affairs such as language teaching.

Sociolinguistics is a relatively recent discipline which investigates the use of language in a society, particularly in order to determine what the possible reasons for language variation are and hence to understand more about the processes of language change. Neurolinguistics is the study of the neural mechanisms in the human brain that control the comprehension, production and acquisition of language. It is the science concerned with the human brain mechanisms underlying the comprehension, production and abstract knowledge of language, whether it is spoken, signed or written. Psycholinguistics or psychology of language is the study of the interrelation between linguistic factors and psychological aspects. The field is concerned with psychological and neurobiological factors that empower humans to acquire, use, comprehend and produce language. Contrastive linguistics is a comparatively new sub-discipline in linguistics which is concerned with the comparison of two languages with the deliberate goal of indicating the pitfalls for language learners, especially two languages at the same time.

Applied linguistics uses linguistic theory to solve real-world problems, most often in the field of language education. Educators can use what they know about how people actually use language to make sure their classes prepare students for the kinds of exchanges they are most likely to encounter. Computational linguistics is the latest development in the study of language and this approach gets the help of computers to build models of languages. These models are normally used to clarify the subtle patterns in a language's structure. The models are also used widely in the computer industry to improve how we interact with technology by fundamentally teaching computers human languages. The scientific study of language and the theories are interconnected and help the language teaching personnel to apply the right method and approach to help students obtain what they really aim for. This leads to the study of the relevant theories of language acquisition which is vital for this research.

Everything is a consequence of culture, and everything communicates. This view is neatly summarized in E. T. Hall's dictum "communication is culture, culture is communication" quotes Kalfried Knapp in his introduction titled, "Instead of an Introduction: Conceptual Issues in Analyzing Intercultural Communication" in the book, *Analyzing Intercultural Communication* that he has edited. Language and culture are inter-related and inter-dependent characteristics of our life and cultural competence is an integral part of second language learning. Language is the most comprehensive reflection of the complex culture of a society. The teaching of culture is considered to be an important part of modern foreign language or second learning and teaching. We can therefore agree with Fay Patel, et al. that:

Culture shapes our communication behaviour and communication in turn shapes our culture. They are mutually inclusive and interrelated. Intercultural communication is therefore anchored on the interface or conjuncture of culture and communication...Intercultural communication involves interaction with people from different cultural backgrounds. The cultural flow in the form of migration, media, finance, technology and ideology has quickened the pace of globalization. (37 - 38).

Globalization is one of the most vital features that we have to take into consideration when we deliberate on the concept of intercultural communication. Turner in his book, *Routledge Handbook of Globalization*, argues that:

Globalization involves the compression of time and space, the increased interconnectivity of human groups, the increased values of the exchange of commodities, people and ideas, and finally the emergence of various forms of global consciousness which...we may call cosmopolitanism (5).

One of the most significant structures of globalization is the 'transnational mobility' (Faist 10). This has a great impact on intercultural communication. But this is also limited only to certain languages that are spoken widely in a global level. There has also been a paradigm shift in intercultural communication from the global to the local. Holliday's *Intercultural Communication and Ideology* is a useful study of the global/local dialectic in intercultural communication (MacDonald et.al. 553 - 567).

The analysis of intercultural communication is mostly characterized by a multiplicity of theoretical and methodological approaches rooted in linguistics and supplemented by techniques used in social sciences. "There has been a postmodern turn in touristic consumption and an increase in emphasis placed on the visual aesthetic, modernist design and urban culture in consumer societies" says Scott McCabe in his book, *Marketing Communications in Tourism and Hospitality*, and also highlights the importance of verbal communication skills in the tourism industry (39 - 41). In

tourism, quality of communication is related to the level of the culture involved and to the degree of improvement of the means of which it is done. Intercultural communication experiences help tourists to know and to appreciate other cultures, but also help them to a better understanding of their own culture (1-4).

Vesna Bagarić and Jelena Mihaljević Djigunović in their article, "Defining Communicative Competence" refer to the statements of three celebrated writers. Canale and Swain, the prominent exponents of communicative competence, describe this competence as a synthesis of an underlying system of knowledge and skill needed for communication in their books. Hymes has, in fact, defined communicative competence not only as an inherent grammatical competence but also as the ability to use grammatical competence in a variety of communicative situations, thus bringing the sociolinguistic perspective into Chomsky's linguistic view of competence.

On the other hand, Widdowson made a distinction between competence and capacity. In his definition of these two notions he applied insights that he gained in discourse analysis and pragmatics. In this respect, he defined competence, i.e. communicative competence, in terms of the knowledge of linguistic and sociolinguistic conventions (96).

Will Baker in his article, "From Cultural Awareness to Intercultural Awareness: Culture in ELT" writes about the need for the study of intercultural communication. It is a concept that should not be evaded. The diverse forms, meanings, and uses of different Englishes, as documented by World Englishes studies cited by Kachru, have demonstrated that English is not restricted to the linguistic or sociocultural norms of the traditional native-speaker countries. Furthermore, language, even used as a lingua franca, can never be culturally neutral. Language used for communication always involves people, places, and purposes, none of which exist in a cultural vacuum.

Georgiu in his article, "Intercultural Communication, Problems, Approaches, Theories" mentions very appropriately that communication enters in the definition of culture and culture enters in the definition of communication. They contain each other in part, through their common element, symbolic language that is considered to be the common root of communication and culture (11). The concept of "intercultural communication" appeared for the first time in Edward T. Hall's work, *The Silent Language*, that was published in 1959. As E. T. Hall said: "the more culturally different is the environment in which a tourist communicates, the more difficult the communication process is" (28). Cultural differences are the most difficult obstacles in communication and the key to overcome this is intercultural communication. When the customs and standards of behaviour obligatory in other countries are understood, it will provide us with a guarantee that faux pas and mistakes are avoided, says Iwona and Sylwia in their journal article, "The Role of Intercultural Communication in Tourism and Recreation" (83).

Developing learners' communicative competence, that is, the capability to communicate appropriately is a recognized aspect as the ultimate goal of language teaching (Kasper np; Uso-Juan&Martinez-Flor3 -25). To understand the sociocultural contexts of English as a global lingua franca, we need to approach culture in a non-essentialist and dynamic manner. It should be seen as an emergent, negotiated resource in communication which moves between and across local, national, and global contexts. The use of English as the global lingua franca highlights the need for an understanding of cultural contexts and communicative practices to successfully communicate across diverse cultures. (62-70).

John Corbett in his book, *An Intercultural Approach to English Language Teaching* explains clearly the need for an intercultural communicative approach. He refers to exponents of intercultural communication like Byram and Guilherme to show that the ultimate goal of an intercultural approach to language education is not so much 'native speaker competence' but rather an 'intercultural communicative competence'. He also stresses on the ability of this approach when he writes that:

Intercultural communicative competence includes the ability to understand the language and behaviour of the target community, and explain it to members of the 'home' community – and vice versa. An intercultural approach trains learners to be 'diplomats' able to view different cultures from a perspective of informed understanding. One key goal of an intercultural approach is language development and improvement and this is wedded to the aim of intercultural understanding and mediation (2).

Communicative language teaching has always demanded that classroom activities have a purpose. An intercultural approach gives teachers and learners a clearly defined and consistent set of purposes. Communicative language teaching has been influenced by Chomsky's view of language as a cognitive faculty that allows humans to develop an internalised model of target language through exposure to it and interaction with its speakers (6).

Corbett goes on to quote Stern who argues unequivocally that 'a foreign language must be studied sociolinguistically', that is, foreign language teaching must take the connection between linguistic features and 'social events, social structure, and social stratification (11). Language learning is not an abstract subject like physics that can be learned out of a book regardless of the world around you. There are sociological factors at play, and the more that is done to connect with the culture on the other end of our second language, the faster and easier it will be for individuals to learn that language.

Bozinovic and Sindik give us a concise description of communicative competence when they write in their article, "Language Proficiency for Careers in Tourism and Learning Different Second Foreign Languages" that:

Language competence or linguistic competence refers to the knowledge of and the ability to use language resources to form well-structured messages, while the sub-competences of language are lexical, grammatical, semantic, phonological, orthographic and orthoepic competence. Sociolinguistic competence refers to the possession of knowledge and skills for an appropriate language use in a social context. It relates primarily to an understanding of other cultures, register, accent, dialects, and interaction skills (122).

In the field of tourism, the employees need excellent communicative language ability and it is also imperative to develop intercultural competence, or the ability of successful communication between members of different cultures. Students of tourism, hospitality and management have to acquire theoretical and practical cultural knowledge which can be gained through intercultural communication and the advancement of intercultural competence.

Intercultural communicative competence is the skill or ability to see and understand the differences in one's own culture and the culture of other people and understand them and react accordingly and treat people well so as not to offend anyone. This goes beyond just knowing the style and grammar and register of a language. Dervin and Liddicoat in their "Introduction" to their book, *Linguistics for Intercultural Education*, speak about the emergence of pragmatics which has also had an impact on understandings of language acquisition and as seeing language acquisition in the light of intercultural communication (1-5). They go on to quote Halliday who in his book, *Language as Social Semiotic: The Social Interpretation of Language and Meaning* has also considered:

language as social and has developed the Systemic Functional Linguistics which sees language as a social semiotic perspective, the language learner can be seen as a maker of meaning and drawing on and developing understandings of context culture and context of situation in their language use. The language learner therefore comes to be seen as having a voice in using their new language and as engaging with multiple contexts and multiple cultures in the language use (13).

In tourism, intercultural communication considers the interaction between tourists of different nationalities, between tourists and local population where they spend their stay, between tourists and specialized personnel with whom they meet, between employees of different nationalities or from different cultures which operates in different units of tourist accommodation hotels, restaurants, leisure centres, travel agencies etc. Staff working in the tourism industry must guarantee continuously that the information provided is understood correctly by the tourist, and vice versa.

Communication in tourism goes beyond the firm framework of relationship between professional worker and tourist. Apart from providers and the intermediaries of tourism services, there are a variety of partners that must be taken into account. The whole system of tourist communicators has the main recipient the tourist – the reason of this complex mechanism composed of actors above foresaid, most of which are performing actions that directly concern him/her.

Cristina Elena Albu in her article, "Intercultural Communication in Tourism" refers to Dodd who speaks about how culture influences communication. The study of intercultural communication focuses not only on language use; the study of intercultural communication recognizes how culture outlines who they are, how they behave, how they think, how they speak (8).

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

None.

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