

مراجعة مقالة: التواصل متعدد الثقافات من خلال اللغة الإنجليزية

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1. ABSTRACT:

It is ubiquitous that the language and culture are interdependent. Through the latest technologies, the globalization and affairs of nation, cross-cultural communication has become more substantive. The cultural quotient (CQ) is getting progressively important, particularly in the linguistic context of the changing dynamics of work culture around the globe. In this paper, The importance of intercultural communication is highlighted by Yano (2006). He also discussed several explicitly stated methods and techniques in the learning of intercultural communication in the classroom. He discussed how one might improve their capacity to connect with non-native speakers and their knowledge of cultural differences by shifting from an ethnocentric to an ethno-relative perspective.

المستخلص

من المفترض أن تكون اللغة والثقافة مترابطتين بشكل لا يتجزأ. ومن خلال التكنولوجيات الحديثة والعولمة وشؤون الدول، أصبح التواصل الثقافي المتعدد الثقافات أكثر جدية. والمؤشر الثقافي (CQ) يصبح أكثر أهمية تدريجياً، خاصة في السياق اللغوي لتغير ديناميات ثقافة العمل حول العالم. في هذه الورقة، يبرز يانو (٢٠٠٦) أهمية التواصل الثقافي المتعدد الثقافات. كما ناقش بعض الأساليب والتقنيات المعلنة صراحة في تعلم التواصل الثقافي المتعدد الثقافات في الصف الدراسي. كما ناقش كيف يمكن للفرد تحسين قدرته على التواصل مع غير الناطقين باللغة الأم ومعرفته بالاختلافات الثقافية من خلال التحول من منظور عرقي متعلق بالاختلافات الثقافية.



2. Introduction

The singularity of the Japanese society brands Japanese language an intemperately cultureloaded one. This contributed much to the language barricade between Japanese and Americans. It is required that many cultural concepts must be structured into comparative studies so they can be better understood from a cross-cultural perspective. The communicating between Americans and Japanese have to be carried out with culture sentience. In this study, the Author primarily focuses on two themes: international English and cross-cultural communication. Transportation and communication technologies have advanced to the point where going anywhere and talking to anyone

is a breeze. Societies underwent a cultural transformation as a result of this interaction and coexistence between people of different racial and ethnic groups. Everyday life in today's major cities has become increasingly international and multicultural, giving rise to a new breed of multiethnic citizens. These people belong to a group or category that includes those who share a common interest in a wide range of cultural practices and modes of expression. These are the individuals who acquire many social identities as a result of their frequent switching between roles in various social interactions. Multiple social identities are held by those who play a variety of roles in a wide range of social interactions.

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As a result of globalization, people today are more receptive to and accepting of other people's ways of life, including their ideologies, worldviews, attitudes, values, and beliefs. Despite this growing awareness of one's own cultural, religious, and ethnic background, many differand misunderstandings ences persist. Considering the social role of English language as a medium of inter-cultural communication, it is worthwhile to recall what cross-cultural communication is nowadays.

2.1 Multi-cultural communication

As global communication expands, what level of communicative proficiency is required to resolve the misunderstandings

that result from varying language usage, varying beliefs, values, ideologies, worldviews, and attitudes?, What is multi-cultural communication competence is another way of putting the question. The Author cites Byram, Nichols, and Stevens (2001) to back up his claim that "skill in communicating with and understanding the points of view of those who are different from oneself "as it applies to the Eurot pean Union.

The Author has also reservations of the value of "to accept other perspectives" as a component of intercultural communication skills. It is assumed, in his view, that one will maintain objectivity, interpret, analyze critically, and negotiate cultural differences. In addition, one



would develop a greater capacity for cultural tolerance and mutual respect. Furthermore he accepts the need to make all exertion to understand other perspectives. He doubts that the multi-cultural communication to admit and apportion their views in totality, might lead one to the total abnegation and absorption to other views.

In globalized societies, it is also prudent to strike a social chord by highlighting commonalities with people of different cultural backgrounds in order to pursue mutualism. One will also have to accept other views, realize what others feel, think, behave and say. To apply that we need a linqua franca that can help people of different cultural to connect easily, this language

can be the English language from the perspective of multi-cultural communication, and keeping an eye on how one should make the learners discern and take over the swanning behavior of the English born speakers so that they will ascertain how they see the world, how they think, and what their values are.

2.2 English as a global Language

The author's paper explained how English language evolved from a small island off the coast of Europe into a universal tongue. According to his comment, English or Englishes, has dramatized indigenous language concepts and forms, incorporated regional cultures and traditions, and catered to local needs

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for the sake of identities. He even went so far as to argued that in today's mobility-focused society, the proverb "A rolling stone gathers no moss" has been reversed. English has become the official language of a number of former British colonies in Africa and Asia, a change that is more pronounced than in North America or Australia. Non-native English speakers from countries like the Philippines, India, Malawi, Singapore, and Nigeria use English as their official language.

According to the author, English has taken the place of all other languages as a result of technological, economic, and cultural globalization in the United States. The language has become more Anglo-Americanized as a result of this

cultural change. Furthermore, he emphasizes that 80% of English is used by second language speakers. He comes to the conclusion that despite diversification brought on by localization, the English language must maintain its ability to be understood internationally. He believes that English has evolved into more distinctive regional dialects for use around the world. It transformed English into a language with linguistic and cultural affinities for use as a tool for intercultural and international communication.

Because English is the de facto global language of business, technology, politics, and science, its use is increasing in density, frequency, and importance. Each region has standardized its "regional English" as a way to



express its unique identity and culture. These regional standard Englishes were divided into six categories by the author. They are Latin English, Asian English, Asian Speaker English, Native Speaker English, and Arab Speaker English (Yano, 2001, p.126). He affirms that the Euro-English is the most developed regional variety in terms of standardization.

The survey conducted by a Eurobarometer study was used by the author to support his version of the above (1998). The survey indicates that native German speakers make up the largest group of people in the European Union (EU), followed by native speakers of Italian, French, and English. According to the survey, 31% of Europeans speak English as a second language, while only

12% of French people do so for intercultural communication within the EU.

Ten more east European nations joined the EU in 2004, and the proportion of English speakers has impressively increased. The author made a comment about how interesting it was to see the English-speaking functionality as a tool for intercultural communication both inside and outside the EU. English is spoken by more than 600 million Asians. As a result, English has emerged as a crucial pan-Asian language in both academia and business. These represent the starting point for such regional standard Englishes in terms of EIL.

2.3 Personal

The size of the modern workplace is rapidly expanding

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as the business environment grows. It becomes challenging at this point to comprehend how to interact effectively with people who speak a different language. So, in order to achieve a shared objective, one must rely on some means. And in this case, we require multi-cultural communication.

The word "inter," which means "between" in Latin, is defined in the dictionary as "communication," which includes "exchanging information." Intercultural communication is the sharing of information between individuals from various cultural backgrounds. It is this culture where things get a slight degree of difference and this is the real complication. In general, academic researchers believe that the term "culture"

has a very nebulous definition. That indicates a word with numerous meanings. In the 1950s, two anthropologists claimed that the term "culture" had at least 164 definitions. Therefore, in order to understand what intercultural communication is, one must have a solid understanding of what "culture" means.

It can be especially difficult to communicate effectively with people from different cultures. Cultures permit individuals to have different ways of understanding the world, hearing, and seeing. Scholar Ting-Toomey (2012) put forth three ways where culture interferes with effective cross-cultural understanding. She called the first as "cognitive constraints", the second as "behavior constraints"



and the third factor as "emotional constraints". Communication problems arise due to these differences. People should know the above three potential problems. Failure will lead to fall victim to them and communicating effectively across cultures will be in trouble.

According to the findings of other researchers, the number of people who speak English as a second language will surpass that of people who speak it as their mother tongue by 2025. The majority of students will study English in order to communicate with non-native speakers and access information in English. EIL will necessitate a thorough re-examination of the literature on second language acquisition. The author believes that students will

be taught to recognize cultural differences. They will receive rhetorical and pragmatic training as well. They will be equipped to explain their culture to others. Her perception, according to the majority of 122, is overly anglocentric

3. *Comparison (1):*

Some authors like Novozhilova and Loshkova (2012) have outlined skills which are necessary for multi-cultural learning. They identified around 73 skills which cluster into ten thematic multi-cultual learning competencies. Improving communication between people of different cultural backgrounds and language skills is a crucial part of providing care that is linguistically and culturally appropriate, so studies

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evaluating various interventions to lower language and cultural barriers are needed.

The skills required for multi-cultural learning have been outlined by some authors, including Novozhilova and Loshkova (2012). They discovered about 73 skills, which they organized into ten multi-cultural learning competencies with a similar theme. Research evaluating different interventions to reduce language and cultural barriers is necessary to implement linguistically and culturally appropriate care, such as measures to improve communication involving participants from different cultural backgrounds speaking different languages.

The internet and modern technology have flooded new markets. These businesses used

the appropriated people to market to new societies and regions. They view multi-cultural communication as the new standard because it allows people who are located in remote locations to conduct business as if they were seated face to face.

In addition to writing and speaking, one can now communicate across international borders through blogging, chatting, e-mailing, and web browsing. The authors found evidence to support their claim that during global networking, individuals with multi-cultural habits are muddled into a society of deterritorialized, conflicting, hybrid, and changing cultures.

They acknowledge that it can be difficult for people from different cultures to effectively com-



municate with one another. Cultures offer people different ways of seeing, hearing, and thinking the world. Despite speaking the "same" language, the same thing can mean different things to people from different cultures. In this instance, the authors have emphasized the significance of translation for inter-language communication..

They advised the teachers to place a strong emphasis on teaching students about multi-cultural attitudes and values and how they have an impact on intercultural communication. People will typically adopt a positive and receptive attitude toward multi-cultural differences if they are able to recognize and distinguish between different worldviews. A narrow per-

spective on these differences frequently leads to the maintenance of a formulaic conception that will be an oversimplification and generalization.

A stereotype assigns people characteristics of a group based solely on the cultural group to which they belong. It is both passing judgment and misrepresenting that person to judge one individual from a culture based on the collective characteristics of that culture. Stereotypes have a tendency to potentially undervalue members of other cultures, which is worse. On some occasions, one's overly simplistic assumptions about people from a different culture are flat-out false.

Understanding cultural differences is essential for both

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language learners and teachers in order to openly recognize that people are not all that similar on the inside. The authors attest to the fact that groups and cultures do indeed differ in real ways. One can learn to comprehend these variations, to value them, and most importantly, to respect and evaluate each person for who they are as a person.

The authors contend that learning a second language is comparable to learning a new culture. Another argument was made that a foreign language curriculum might give students "a list of facts to be cognitively consumed" about a culture without actually exposing them to it. Those views were disparaged by Robinson and Nocon (1996) as being ill-conceived and ineffec-

tive. Further, they advocated for language learners to experience cultural learning as a "procedure, that is, as a way of understanding, feeling, interpreting, being in the world, and referring to where one is and who one meets."

Three ways that culture can affect multi-cultural comprehension are described by author Ting-Toomey (2012). "Cognitive constraints" was the first one the auther claims that these are the points of comparison or general consensus that provide a context in which all new information is compared to or inserted.

"behavior constraints" as the second, every culture has a set of standards for proper conduct that influence both verbal and nonverbal communication. "Emotional constraints" was the third



component, the way in which emotion is displayed varies across cultures. Some cultures become very emotional when discussing a topic. Some cultures make an effort to keep their emotions under wraps, showing or discussing only the "rational" or authentic aspects of the circumstance.

Naturally, these discrepancies tend to cause communication issues. Even though it takes more than awareness to combat these issues and effectively communicate across cultures, victims of them are more likely to fall prey if those affected are unaware of the potential for such problems.

3.1 Contact

This is a visual that reflects cultural differences of nonverbal communication. For instance, in American culture, people of different social standings can maintain prolonged eye contact with one another. In fact, an American might interpret your failure to make eye contact as a sign of ingratitude. Whereas It's possible that making direct eye contact is considered rude in Japanese culture. Misunderstandings may arise when one culture's gestures interfere with another's, the ability to express messages through eye signals is a crucial component of clear and unrestricted conversation in a second language. Along with asking the teachers to talk about how they felt about students from other cultures, the author also provided a detailed explanation of how to divide the class during his procedure.

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3.2 Comments

Critical incidents in intercultural communication are brief accounts of instances where communication or cross-cultural adaptation issues lead to difficulties, misunderstandings, or conflicts between parties. The cited incidents provided only enough background to enable the reader to imagine what transpired and, perhaps, to infer the participants' emotions and reactions. The cultural differences that individuals bring to the situation are not explained; rather, they are expected to be uncovered or brought to light as part of the various activities proposed.

4. Comparison (2):

It is true that researchers are increasingly conducting interviews with participants in languages they do not speak as part of their qualitative studies. The methodological implications of such research procedures, however, are rarely discussed. In addition, there is a shortage of methods for psychoanalyzing the components of interviews conducted in many languages. Possible approaches to addressing these issues were offered by Temple and Edwards (2002), with a focus on analysis. Before offering some 'tools' to help practically accomplish the 'task' of analysis using the selected methodological position, he elaborated on the epistemological/methodological foundations of the approach path.

In contrast to other possible strategies, the proposed method places primary emphasis on



linguistic and translational concerns, rather than avoiding or seeking to sidestep them.

Language barriers and working with translators are sometimes disregarded, especially in qualitative research, despite their importance to multi-cultural and international studies.

In this studies, the authors' demonstrated the necessity the interpreter role in the multi-language research contexts. Researchers, participants, and interpreters "will all deliver constructions of their own identity borders throughout interactions," the authors write, making the role of the interpreter vital to the study's ultimate findings. The authors also showed that the role of the interpreter is not hidden in multilingual studies.

Temple and Edwards (2002) exramifications of amined the growing calls for reflexivity in qualitative research, focusing on studies that combine a cross-language interpretative methodology. They did two separate projects with the overarching theme of "borders," highlighting the importance of the interpreter's role in bringing forth the research accounts. They highlighted the idea of 'border crossing' to illustrate the benefits of involving the interpreter in the study field and identity politics.

They referred to studies done in societies where few people can communicate effectively in English. It is necessary to hire translators for such events. For the limited data available on the employment of interpreters and

translators in study interviews, they cited Esposito, 2001.

4.1 Conceptual Base

The strength of language lies in its capacity to give statements a more widely shared and accurate perspective. Language is very important when it comes to conceptualizing. It includes values and beliefs rather than being just a tool or specialized term for describing ideas. It has accumulated cultural, social, and political connotations that have grown and cannot simply be translated into another language or modified without first organizing and preparing the speakers' experience. Thus, we came to understand that each language reflects a unique social reality that may or may not be conceptually directly comparable in the target language of translation. Language has the power to admit or exclude, to define difference and similarity. There is bias in the media. The meaning of the same words can vary greatly depending on their context..

There is no "right" translation, contrary to what the authors' citation of Bassnett-(1994) Mc-Guire's book suggests, and readers have a wide variety of options to choose from. The lessons outlined in this study, which the Authors draw from a critical analysis of the literature on impacts in translation, can help those conducting qualitative research that involves working with interpreters and translators. The advantages of employing translators in this capacity have also been em-



phasized.

Since the translator was debating ideas as well as words, the authors have concluded that this was the case. He argues that the context plays a crucial role in determining whether two things mean the same or not. This is not an account of deciphering a cultural text.

The complexity of translation, border writing, and identity writing can provide practical insights for researchers and interpreters working together. One's identity is not merely expressed verbally; rather, it is created. A variety of social factors must be taken into consideration for both language and identity. The method by which interpreters create barriers between identities and cultures should become the central

en to these questions in the field of translation studies in qualitative research. Without it, you run the risk of excluding the one person who could enlighten and challenge your assumptions, undermining your claim that qualitative research can shed light on various points of view.

The authors of this article have attempted to demonstrate the value of applying ideas from position studies in politics and translation to research involving interpreters.

5. **Suggestions**

It has been shown that studies involving speakers of minority languages are more rigorous when researchers and research participants have a common language

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and culture. The researchers referred to them as "insiders." Utilizing "insiders" is not always possible, as is evident, though. There are ways to make sure the research is thorough even when the researchers and the people being studied do not share a culture or a language. Additionally, rigor is not always assured by linguistic and cultural harmony alone. Researchers must show them that their procedures hold up when evaluated against criteria that are in line with the pertinent research paradigm.

The best research techniques in fields where it is necessary for researchers from within and outside the field to use more than one language should have been taken into consideration by the authors of this study. To exam-

ine strategies for enhancing rigor when conducting qualitative research, not enough examples from the published literature and from research experiences as insiders and outsiders are available. When used properly, both translation and interpretation are mentioned as techniques that can help with thorough cross-cultural research.

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