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INTERCULTURAL COMMUNICATION IN ENGLISH LANGUAGE CLASSROOM

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Abstract: *Intercultural communication competence is a fascinating and relevant topic for global organisations - looking at the exact definition intercultural competence refers to communication between individuals or groups of different linguistic or cultural groups. However challenges with intercultural communication can also be found working across organisations, as some functions use a different style of communicating which may help or hinder dialogue and cohesion.*

Key words: *culture, intercultural communication, intercultural competence, knowledge, skills, attitudes.*

Culture is a concept that encompasses the social behavior, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Culture is often originated from or attributed to a specific region or location.

Communication is the sending and receiving of information and can be one-on-one or between groups of people, and can be face-to-face or through communication devices. Communication requires a sender, the person who initiates communication, to transfer their thoughts or encode a message.

Intercultural communication is the idea of knowing how to communicate in different parts of the world. Intercultural communication uses theories within groups of people to achieve a sense of cultural diversity. This is in the hopes of people being able to learn new things from different cultures. Intercultural communication essentially means communication across different cultural boundaries. When two or more people with different cultural backgrounds interact and communicate with each other or one another, we can say that intercultural communication is taking place. Increasing knowledge of culturally mediated communication phenomena is the main goal of intercultural communication. Edward T Hall uses the word "intercultural communication" working with the Navajo and Hopi Native American indigenous cultures. It is difficult to define the notion of intercultural communications, indeed Hall was challenged early on for his observations of Native Americans - most did not see the value of this work working across national boundaries and cultures. In reality too few realized the challenges until faced with conflicts. Intercultural competence begins with self-awareness and recognising and accepting the hidden dimensions of cultures that is, understanding what is beneath the surface of the iceberg. Learning to listen to the stories of others, withholding judgement and appreciating differences.

There are three main research directions that fall under this goal:intercultural contact, generic culture, and culture specificity. Globalization is a significant factor in intercultural communication and affects business environments. In a business setting, it could be more difficult to communicate due to different ways of thinking, feeling, and behaving. Due to globalization, more employees have negative emotions in a business environment. Any international or multinational endeavor must have the ability to communicate successfully across cultural borders in order to succeed. Furthermore, it enhances connections by encouraging two-way dialogues, which in turn promote understanding amongst individuals from various backgrounds.

Intercultural communication in Language learning classroom encompasses language skills, customs, ways of thinking, social norms, and habits. There are many ways in which people all around the world are similar, yet it is our differences that truly define us. It helps students become more adept at critical analysis of cross-cultural experiences as well as communication and empathy. It gives individuals the chance to reflect on their own attitudes and views in a different way, which helps them understand both themselves and other people better.

The components of intercultural competence are knowledge, skills and attitudes, complemented by the values one holds because of one's belonging to a number of social groups. These values are part of one's social identities.

Language education classrooms are usually locations where information and skills are the priority, and where attitude modification or re-consideration of values happen only incidentally. Attitudes and values are not frequently the focus of teachers' planning or the explicit objectives of a lesson and there is very little pedagogical theory to help teachers prepare for the emotional part of learners' growth. But in a research visit or exchange, the most significant part of the experience is probably going to be the affective one. A certain amount of "cultural shock" is experienced by learners. Due to their abrupt immersion in a foreign environment, both adults and young children may experience physical symptoms of homesickness.

As a result, educators must be ready for this response and seize the chance it presents to assist students in decentreating—making the unfamiliar familiar and the strange familiar. To put it another way, the study visit or exchange is a chance to advance savoir être. The most effective way to achieve this is through experiential learning, in which students are given the opportunity to encounter emotionally taxing events and then reflect on those experiences and their significance, fusing the cognitive and emotive domains. In addition to ensuring that the "culture shock" is constructive and good rather than overpowering and bad, the teacher's job is to organize the learning process, support students in analyzing and drawing lessons from their reactions to a foreign environment.

The main advantage of the study tour or exchange is the chance to acquire savoir ability to "find" a new environment.

Depending on their level of maturity and linguistic proficiency, learners can be instructed in simple or complicated skills that will enable them to explore their surroundings, seek out unknown objects, and look for explanations that will aid in their understanding. The explanations could originate from document analysis or from official or

informal interviews with people who reside in that area. Collaboration with educators in other fields is also possible, particularly in geography, history, and other social and human sciences, as students gain social inquiry skills in these areas as well. These include conducting surveys, analyzing data, and reading both factual and fictional historical and contemporary texts.

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