Contemporary English Translation and Intercultural Communication from an Epistemological Philosophical Perspective

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Abstract: Intercultural communication is maybe of the fundamental part that can sabotage and overturn present, noticeable power structures. The calls for decolonizing the field, however, necessitate a careful and self-critical examination of the ways in which the interculturality hypothesis might fall short of its underlying premises, including equity, the problematization of international relations, societal compromise, and ensuring intercultural communication's success. It is quite upsetting that intercultural communication may frequently place more emphasis on minor adjustments that need the evaluation of information that has been minimised than on large institutional changes that can dismantle the mechanisms that promote minimising. This paper examines the article sheets and distribution procedures of five driving diaries in intercultural communication to accentuate the information pecking orders representing the field. The examination is based on the research and conjecture of concurrent examinations on the related issues and considers the most recent factual information. Overall, it seems likely that English will continue to be a global language sooner rather than later, but it is also likely to acquire new structures and go through significant modifications to its syntactic, grammatical, and semantic patterns. The evaluation makes the assumption that using English helps customers achieve greater cross-cultural comprehension, making cross-cultural relationships understandable, practical, and time-saving.
Keywords: Contemporary English Translation; Intercultural Communication; Epistemological Philosophical Perspective.

1. INTRODUCTION

Epistemology and instructional philosophy are inextricably linked. A period of startled epistemology and no manner of thinking ensues when the emotion of this association disappears. A large part of the discussion in hypotheses of Language Educator Schooling, has been not even the distinguishing proof or categorisation of educator preparing knowledge, be it hypothetical or pragmatic, yet rather, about preparing approaches that best convey down to earth showing abilities, or experiential knowledge, in

the best way(Amedeker, 2005). One of the crucial areas where power systems can be upset and dismantled nowadays is intercultural communication. Yet, it has been argued that Middle Western understandings of society, the self, and others have had a significant influence on how interculturality is valued. The epistemic disauthorizations of "non-Western" topics continue to be formed by Eurocentric and Monolingual English circle intercultural communication understandings. The interculturality hypothesis' underlying premises, such as uniformity, problematizing international relations, undermining social norms, and guaranteeing the success of intercultural communication, need to be critically and introspectively evaluated in light of the field's ongoing calls for decolonization (Baker, 2022) .Within the topic of intercultural communication knowledge (ICK) how different knowledge formation and dissemination processes, and different standardization concepts and justifications, risk the resurgence of previous systems of power. We have to look critically at what we can do. Intercultural communication may frequently place more emphasis on minor adjustments that require the investigation of undervalued knowledge and practises than on significant institutional changes that have the potential to counter the forces that motivate minimization. In recent multidisciplinary studies, the topic of intercultural communication has frequently been covered. It is necessary to do a thorough analysis in this area to consider the most recent measurable facts and discoveries from diverse parts of the world, notwithstanding the large number of research that have addressed English as a global language(Canagarajah, 2018).

1.1 Contemporary English Translation

The practise of translating written or spoken literature from one language to English in a way that reflects the modern linguistic, cultural, and social context is known as contemporary English translation. This style of translation incorporates current English idioms, expressions, and cultural allusions that are appealing to English speakers today. A variety of texts, including literary works, technical documents, legal texts, and marketing materials, can be translated into contemporary English. Having a thorough understanding of both the source language and culture and the target language and culture is essential for modern English translation. They must be able to faithfully reproduce the original text's meaning and tone while making it clear to English speakers. The translator must also be able to adjust to the ever-evolving, by trends from throughout the world, linguistic and cultural landscape of English. Maintaining the authenticity of

the original material while simultaneously making it relevant and interesting for a modern audience is one of the fundamental challenges of modern English translation. This calls for a careful balancing act between the necessity to be true to the original text and the requirement to modify it to fit the linguistic and cultural context of the target language. Making choices about how to handle cultural allusions, idiomatic expressions, and other linguistic elements that might not have an exact English equivalent is another aspect of it. Modern English translation is becoming more accurate and efficient because to developments in machine learning and translation technologies. But, when it comes to expressing the intricacies and subtleties of language and culture, the human element of translation still plays a crucial role. Communication across borders and cultures can be facilitated by a qualified translator who is able to negotiate the challenging linguistic and cultural terrain of modern English.

1.2 Epistemology

Epistemology raises questions about how we conceptualise our knowledge and what knowing is. Epistemology is defined as a branch of reasoning that examines the "concept of knowledge" and seeks to establish the boundaries of human comprehension in The Hutchinson Reference book. The way that information is inferred as well as how items are to be tested and authorised are among the focal points. However, epistemology is concerned with the kinds of social reality knowledge we hope to gain as we continue to search for new bits of knowledge about the world. It also looks at the various philosophical approaches and illustrative techniques we adopt in our search for, and for professing to be aware of, the foundations of this reality(Diniz De Figueiredo & Martinez, 2021). There are two conventional epistemological viewpoints, both of which are concerned with the role of the psyche and its contribution to knowledge creation, as Swepson (1995) explains. According to one perspective, experimentation primarily focuses on the experiences the psyche has as a result of inductive interactions. With the five faculties, knowledge is created and information about the world is obtained in this way, albeit it is recognised that this knowledge is likely evident rather than completely obvious. Nevertheless, realism places the mind at the centre. The human mentality is thereby moulded to comprehend particular laws that ought to be entirely obvious and are thus sincere. Defences for global interactions are subtracted from such precise criteria (Dolci & Celentin, 2000).

1.3 Intercultural Communication

A few authors follow a standard pattern while developing their ideas for an overall discussion on the relationship between culture and communication, the main foundation of this field: first they define communication, then they define culture, and last they elaborate on an I.C. definition. The truth is that they adopt a relativist approach when examining culture (for instance, culture causes people to differ in terms of their representative frameworks, perspectives, and so forth), but an incredibly pragmatist approach when examining communication (for example communication includes similar widespread interaction, qualities and parts notwithstanding its taking a structure as indicated by the way of life that produces it)(Welikala, 2021). According to how the connection is set up, communication appears to be a variable that is dependent on culture or society and a free component that is a general uniqueness in most cases. In actuality, the definition of I.C. is based on the idea that it is communication between groups of people whose societies or cultural societies are distinct that is incapable of being successful or impossible of being transformed. Therefore, a broad cause-and-effect relationship between culture and communication makes sense given the context of some of these methods for addressing cross-cultural communication: people communicate differently depending on their culture. Differentiating between the cultural and national concepts that we accept is crucial because, in general, this evidence is extraordinarily flimsy and highly ambiguous(Galli, 2018).

1.4 Epistemological Trends in Intercultural Communication

Ling Chein highlights how knowing and being, two important issues that he reduces to an epistemological one, continue to be debatable today while also being at the bottom of the various definitions and conceptualizations of communication as a discipline by looking at some of the patterns in the field of communication and furthermore in I.C. According to him, two communication-related branches have held transcendent positions in the West. One area of knowledge, known as induction, assembles its viewpoints with regard to the basis for why people know because the world is there for them to perceive(Weaver, 1998).

This branch therefore assumes an objective reality as the primary source of knowledge's authenticity; as a result, assuming the truth is understandable, it is transmittable. Also, in this instance, communication is seen as a tool for advancing or reflecting truth. The logic branch, on the other hand, constructs circumstances based on the reason people are aware

they can reason.

From this suspicion, it follows that people are suitable for creating and using images because they are wise animals. Using visuals in this way stimulates thought and knowledge creation. Chen emphasises that these two branches reflect the division of the psyche and body since the seventeenth century, the second at which the commencement of the cutting-edge sciences may be discovered. Chen attributes this to Western civilization (Gosden & Knowles, 2020)

2. THEORETICAL BACKGROUND

Intercultural communication refers to "communication between people groups of multiple countries instead of communication between actual agents of one country" for the purposes of this review. The term "culture" can be used to refer to a variety of concepts, including a combination of material and spiritual qualities, something that distinguishes humans from other creatures, a way for information to travel through time, everything connected to human action—although some scientists argue that only the most inventive action is considered culture—or a system of signs.

According to this study, culture should be understood in light of both its profound and materialistic aspects and should be seen as a concept that distinguishes between different persons and groups of people. It includes a plausible representation of a world influenced by a variety of beliefs about unique characteristics in its natural surroundings. Since social awareness fosters cordial and helpful communication in a rapidly evolving environment, intercultural relations continue to be a hotly debated topic. The ability to recognise a different viewpoint distinguishes humans from other organisms, and from this viewpoint, language used for practical communication plays a significant role in intercultural relations(Council, 2003).

We want to briefly go back to the first half of the nineteenth century to get a hold on the concept of "progress" in conventionally accepted ideas about epistemological method of thinking. During that time, it was believed that experimental science was the primary source of "positive" knowledge and that everything else was fundamentally meaningless, especially practical knowledge, which didn't seem to fit with positivist convention. The term positivism, often known as naturalism, became widely used. It was the kind of Western way of thinking that developed and flourished after the then-dominant logical and specialised achievements. By

fanatically upholding positivism, scholars tried to, as the American rationalist Donald A. Schön puts it, "give a record of the victories of science and innovation and to cleanse humankind of the deposits of religion, otherworldliness, power which actually kept logical idea from completely controlling over the personalities of men"(Hansen & Gray, 2020).

3. META-INTERCULTURAL ONTOLOGIES IN INTERCULTURAL COMMUNICATION: MULTILATERAL KNOWLEDGES AND EPISTEMIC POSSIBILITIES

It's a good idea to have a backup plan in case something goes wrong. The fundamental defence is that Southern cultural knowledges shouldn't be tacked on as an afterthought to undermine the veracity of interculturality research's assertions regarding variation. It is intended to undermine the tokenistic acknowledgement of elective viewpoints by introducing epistemologies to the very epistemic administration system that acknowledges the incompatibility of many ways of knowing. The promoted erasure, concealment, and exclusion of Southern voices can really be addressed by this extension(Hua et al., 2019).

Epistemological polyloguism is upheld by the Western mental area since it rejects epistemological presuppositions and embraces the idea that one's own procedure of knowing is intrinsically better and more dependable. It is likewise a preparation/pointer to disrupt recognition inappropriate behaviour where one's epistemic limit is addressed and uneven against based on their race, region, or direction, which brings about giving certain individuals' perspectives and knowledge a low level of confidence as a result of their connection with a specific gathering.

It is possible to work on transknowledging by beating mental obstructions whose legitimacy not entirely settled by the improvement of differences, requesting, and the test of developing shared epistemological flight markers. Realizing one's own skill doesn't block gaining from and applying the data of others(Holmes & MacDonald, 2020).

For instance, we can take part in comparable exercises to recognize the layers and areas of suggestions for different key terms in intercultural communication, for example, "multiculturalism," "interculturality," and the "transcultural," as they have created in perspectives of different north-south applied structures. Applying these examples to ICK would be equivalent to not instructing individuals. Misrepresented presumptions

should be saved to concentrate on Southern epistemology in its own style and investigate the conceivable outcomes of unique and imaginative knowledge.

According to various ontological and epistemological viewpoints, the discipline of intercultural communication is expected to detect the power relationships encoded in knowledge and identify the methods by which they are replicated.A fundamental and non-colonial journey for cross-cultural epistemology and dialogue requires the juxtaposition and comparison of knowledge from explicit networks and ecosystems, and a powerful narrative about the wealth of knowledge in the West. Do not be guided by assumptions.

By aggregating various hypothetical practices, scholars can use conflicting narratives to capture cross-cultural inclusion of these hidden elements of social reality (Ladegaard & Cheng, 2014). As the ICK transcends hemispheric sections, and as a response to the decolonization movement in general, and as a postmodern expression of diversity in the Western logical tradition (Asia, Africa, South America, the Caribbean), the Global South Imagine that you are entrenched in the mapping practice of We really want to see the South as an epistemic realm, not as a specific geographic location that learns from, learns with, and recreates a global cognitive-creative spirit from the South. It provides opportunities to build complex and important inventions within a variety of socio-political and ontological frameworks.

4. THEORY, APPROACH, METHOD AND TECHNIQUE

In this section, we'll talk about how Language Teaching Methodology (LTM) is able to categorise, classify, and approve (or misrepresent) the variety of knowledge that enables us to demonstrate languages and to have the option to appropriately respond to the complexity of the environments in which we conduct the teaching(Miike, 2019).

The model was simple, but there was hypothetical semantics and LTM that "applied" that information. This was brought about by the age-old clash between pragmatist sciences, whose goal is to address issues, and hypothetical sciences, whose goal is to be conscious. In fact, the situation is considerably more confusing because LTM is tied to at least four separate categories of "knowledge":

The conceptual complexity can be clearly stated thus:
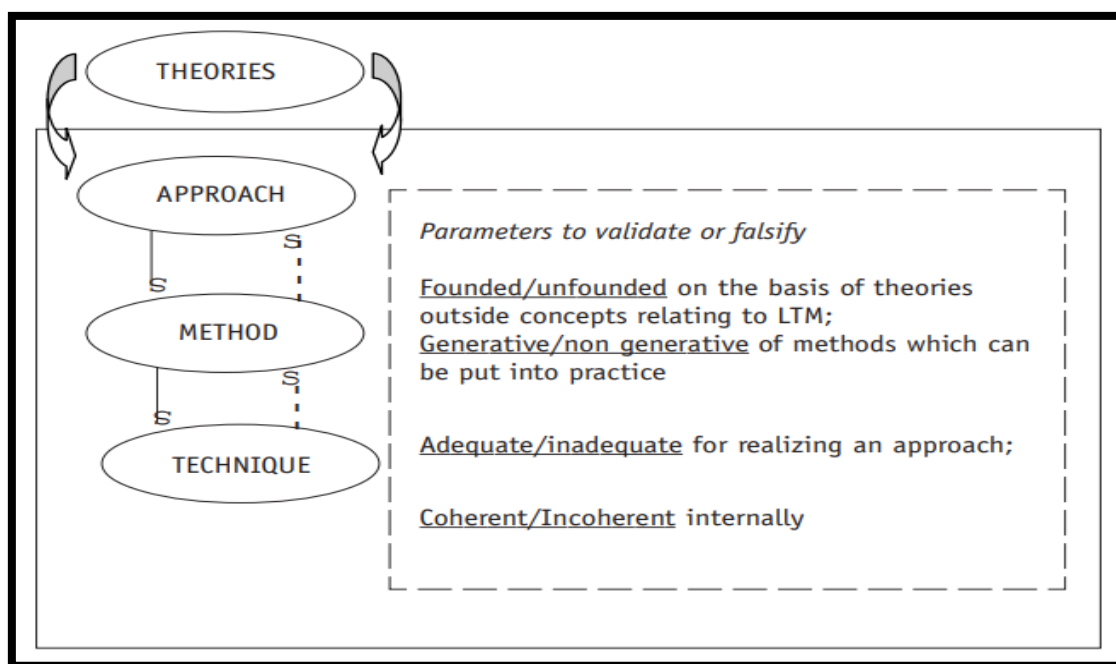
Figure 1: Complex Nature of Language Teaching Methodology

We have been given "hypotheses" of reference by a few hypothetical disciplines (such as etymology, nervous system science, brain research, and human studies) and a few pragmatic sciences (such as instructional method and methodology). As should be clear from the above, these are beyond the realm of LTM, which makes use of them to gather the information necessary to fulfil its capacity to speculatively create pathways for language security and phonetic training. Figure 1 shows complex nature of Language Teaching Methodology.

Three degrees of knowledge are present in LTM, which results in three levels of activity (approach, strategy, and method). We shall try to show how these three degrees of knowledge in LTM are produced by the complexity of the knowledge offered by hypothetical sciences and which boundaries are utilised to assess a methodology, a strategy, or a procedure. Because one can accept or reject a technique, a strategy, or a teaching method based on these boundaries (which are illustrated in the table above), their importance is essential(E., 2006).

4.1 Approach

The following topics related to "approach" and drawn from the semantic, sociological, psychological, and instructional sciences (see section 4 for a detailed discussion) can help us characterise:

a. An idea about language: For a very long time, people have believed that languages are ways of communicating, and that the etymology and

situationality of a language genuinely determine how well it may be used; b. An understanding of culture, social interaction and conflict, and contrasts between sociotype and generalisations; c. A model of the learner, which recognises mental styles that favour greater perspective and instinct or, in the opposite, examination and objectivity, as well as diverse learning approaches and different types of inspiration, by assigning specified responsibilities to the two halves of the cerebrum globe; d. The purpose of language learning as a component of a longer instructional cycle and the specific language teaching points that are noted in a schedule.

This means that a methodology is a way of thinking about language, the student (and subsequently the teacher), the schedule, and the context in which we characterise the logical premises for "techniques" that can offer a methodology that is employable..

4.2 Method

A "technique" is a synthesis of systemic standards that transform a methodology into instructional materials, methods for employing innovations, and social models between instructors and students as well as among students.

Two examples of "techniques" that derive from the open "approach" are the situational technique and the notional/practical strategy. A strategy should be evaluated on its merits rather than being labelled "right" or "wrong" or "lucky" or "unfortunate," as one frequently hears in the debate between traditionalists and trailblazers in LTM. a. Its ability to make the technique on which it depends functional in terms of thinking; b. Internal coherence; c. Its ability to select instructional methods from the range of available ones that are mindful of the plan d. Its ability to identify ways to use innovation that are integrated with various areas of the strategy and that take into account the methodology's underlying assumptions.

We must be careful to differentiate between "methodology," which draws attention to a specific component of an instructional approach, and "strategy," which is used in a progressive epistemology to draw attention to the point at which a way of thinking about language instruction (or "approach") is transformed into a homeroom activity. or "process").

4.3 Technique

A method is a teaching strategy used to achieve a certain goal; strategies are not frequently employed, appropriate for all types of knowledge, and appropriate for all learning systems; as a result, they should be chosen

carefully to avoid penalising one type of character in comparison to another: Activities that call for linguistic control and focus more on combination than use include example drills, change exercises, coordinating, and, occasionally, cloze and correspondence ;Hobbies such as correspondence, which are the most important steps of another act like pretending, writing letters, detailing, and pretending, deal with the problem of objective language , is more original. Methods should only be judged on their effectiveness, not whether they are "good" or "poor," "contemporary" or "outdated."

a. Their ability to carry out the methodology's and technique's objectives: For instance, a translation is unquestionably not a practical way to carry out the objectives of an informative methodology; b. A correspondence with the premises of an open methodology that places a strong emphasis on play is not understandable unless the transcription is turned into a game (and is corrected by the understudy); b. Conceptual clarity with the strategy and move towards which it fits; c. Productivity and effectiveness in achieving the learning objective; in an open methodology, a cloze or a matching action are effective and, in addition, successful due to their ease of execution and the large number of cycles they enact; an example drill is significantly less effective in this way because there are fewer events on which it may be used. While tactics are at the core of the epistemological paradigm we are looking at, there hasn't been much discussion of them in the Italian LTM tradition, where there is a sizable community of applied etymologists. On the other hand, the Venice group has consistently given this aspect of the epistemological paradigm extraordinary thought.

4.4 Synthesis

The three levels of explanation illustrate the complexity of the knowledge concept in LTM. From one point of view, we need to recognize the boundaries between what is included in LTM (approaches, strategies, procedures) and what is outside (reference hypotheses), but within the context of LTM activity, there are three levels of knowledge: must be recognized.

a. Theoretical-philosophical knowledge;
b. Organisational knowledge;
c. Operational knowledge.

In this instance, LTM's complexity stems less from the complexity of society than from the prevalence of hypothetical analysis and more from its propensity to be a science of common sense.

5. THE EPISTEMOLOGICAL UNIVERSE OF LTM

Owing of the difficulty of the issue LTM must resolve, it depends on the knowledge of many different scientific fields. Two subject areas that are relevant to the article's recommendations for what should be taught (language and culture) can be seen in the outline below, along with two others that are pertinent to the subjects—the who and the how of language teaching and learning.
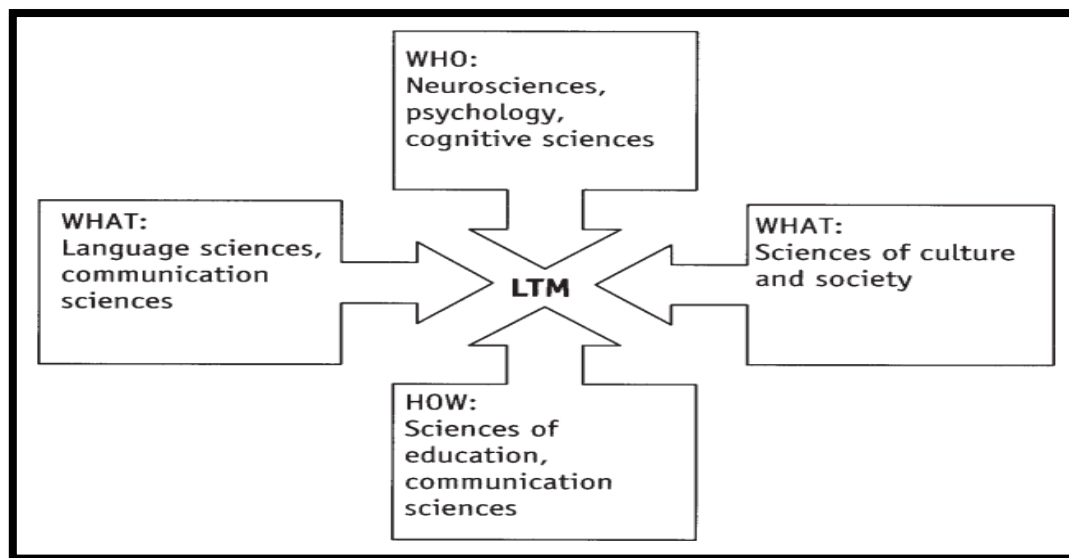
Figure 2: Epistemological Universe of LTM

LTM is necessarily interdisciplinary, integrating the four domains into a body of knowledge that includes both a collection of concepts from many disciplines, as well as new, hitherto unexplored areas of knowledge(Pring, 2000). Figure 2 shows Epistemological universe of LTM.

5.1 Language and Communication Sciences

LTM must look for topics related to four regions, as shown in the above outline, in order to offer depth to the open methodology that has long dominated the language teaching scene.

5.1.1 The Nature of Communication, of Communicative Events, and of Communicative Competence

The study of communication, from semiotics to ethnomethodology to communication ethnography, is fundamental assuming LTM is to move past the restricted translation of the modifier 'data' that it has addressed in two times. The announcement states that "informative skill" is what language instruction is meant to produce. To demonstrate the Venice

group's claim8, we will spend a full "record" in this series, but for now, let's just concentrate on noticing that open skill is, to use a representation, a pyramid with four sides:

a. The language skills are what make communication possible; only the study of the mind can shed light on the processes that underlie speaking, reading, interpreting, summarising, and other activities. b. The second side of the pyramid is the practical element, or open demonstrations; the primary sciences expected to shed light on this aspect of informational skill are sociolinguistics, pragmalinguistics, ethnolinguistics, and intercultural communication studies; c. On the third side, we look for phonetically concentrated verbal sentence patterns, on which we will return later; d. Lastly, we identify the non-verbal sentence structures: writers of materials for prospectuses, educators, and journalists all need to consider proxemics, kinesics, and the use of clothing and other items for informational reasons.

The Chomskyan etymology and mental doctors' creations, which deal with the idea of skill—a concept that can't be handled simply—should also be known to the LTM theorist.

5.1.2 The Notion of Language and Grammar

All inclusive punctuation is a key consideration while looking for a sample premise that demonstrates the intricacy of LTM. shared by all members of the human race, regardless of the semantic typology of the local linguistic environment, whether it is first or second language, foreign or ethnolinguistic I have always been interested in the power of language and the universal syntax that all humans have. The distinctions between unambiguous, regularising, and informative punctuation are a second major issue. Without wanting to predict trouble or ill-defined situations, it is clear that many aspects of a student's entomb language can be made sense of (and changed) effectively through reflecting from a close perspective. Although it is currently not fashionable, relative semantics also appears to have a significant role to play in the teaching and acquisition of languages other than the first language.

5.1.3 Language as Social Act

In LTM, we aim to become proficient in a linguistic system (langue), but we do so with a specific objective in mind: to establish parole and guarantee execution in a certain situational environment. It is therefore essential for LTM to consider the interaction of language with society from sociolinguistic and practical semantic perspectives.

5.1.4 Acquisitional Linguistics

This is one more essential component of the language sciences for the LTM methodologist. This component of etymology is commonly compared to LTM by some journalists, despite the fact that the first is focused on procurement and the second is on securing and teaching. In addition to other things, acquisitional phonetics looks at the typical request for the acquisition of syntax and lexis in a random language and has given us a core notion (the concept of interlanguage).

5.2 Sciences of Culture and Society

Since the founding of the magazine Lingue e Civiltà in the early 1960s, Giovanni Fredi's extensive research and publications have centered on the maxim: 'When you show your language, you show your culture'. of an Italian teacher(Rao, 2019). The proverb "he who reveals language reveals culture" is widely used, but in reality it is only a matter of providing some generalizations of everyday life and leading social models. His two principal courses of concentrate in the field are: (a) the meaning of culture, including both the standard culture and the lifestyle that portray a specific gathering, and the plan of convictions and customs that go with what we call development; (b) the nature and issues of intercultural communication;

5.2.1 Culture, Civilization, Multi and Inter-Cultural Society

Two basic ideas from the humanities - the distinction between stereotypes and social types, and the distinction between culture and civilization - served LTM - op is what people in the Mediterranean and Nordic countries eat for breakfast, It is very different from simply representing a social model, such as how to place an order on a server, etc. LTM either pursues the development of a multicultural social structure (ruled by relativism and language is only a means of It is a method of falsification between views, worldviews and knowledge).

5.2.2 Problems of Intercultural Communication

A Chinese person and a Brazilian who communicate using English as the most common language are still entirely Chinese and Brazilian in their qualities and the lens through which they view one another. This is an especially complicated area that has its own extremely ongoing expert writing and that is undergoing a continuous epistemological redefinition process. Communication breakdowns frequently result from intercultural miscommunication rather than an improper use of an action word

tense(Serragiotto, 2004).

5.3 Neurosciences, and Psychological Sciences, Cognitive Sciences

Knowing a language and a culture isn't enough to be able to communicate with someone; it's also important to understand how the understudy's brain and cerebrum function, thus the LTM methodologist must also consult these fields in order to draw further conclusions.

5.3.1 Neurosciences and Neurolinguistics

Without some understanding of the cerebral activities, for instance of the mind's machinery, obtaining cannot be made to occur.

A decade ago, The Organic Principles of Behaviour and The Natural Foundations of Language, two recent works by Schumann, would have been laughed at, but science in this field is advancing quickly. Thanks to non-invasive testing methods like PET and X-rays, neurological research, notably neurolinguistics, now develops with each new edition of the magazine.

5.3.2 Psycholinguistics

The brain is the tool as a result. The language acquisition cycle, the Language Procurement Gadget, or the processes by which lexis is stored and recovered in the mind must all be the focus of our current system development efforts. These fundamental ideas for methodologists come from psycholinguistics study.

5.3.3 Cognitive Psychology

The field is now seen as a distinct scientific group within the humanities par excellence, and includes LTM with various fixed ideas such as schemas, scripts, and edge theories, as well as types of knowledge, mental Provides element components such as styles. Also, different people have different ways of learning, leading to different perspectives and behaviors towards language learning in general.

5.3.4 Relational Psychology

Throughout the course of the lesson, students engage in both individual and group interactions with the teacher and with one another. Students with learning problems were not allowed in the rigid language classes of the Brilliant Age, but now complexity has unexpectedly arisen in the study hall, and blended ability classes are the norm. Separation (which might

acquire from individual mentalities, kinds of knowledge, socio-social base, various sorts of inspiration, and so on) makes the structure of relations in the class fairly mind boggling, to which the expanding peculiarity of on-line instruction has contributed an additional aspect. LTM will therefore be paying special attention to this industry as well(Shafirova et al., 2020).

Additionally, social problems are straightforwardly conveyed in security in that they may constitute a 'full of feeling channel'. Here, research on constructivist, socially-oriented, and co-usable learning strategies is important.

5.3.5 Psychology of Identity

The formation of the bilingual character and character brain science are important considerations in a variety of LTM situations, including bilingual education and the instruction of young migrants (up to pre-adulthood). There are schools that apply psychological assumptions while fully neglecting phonetic and anthropological research, which is similar to techniques based on the use of etymology (or of a piece of linguistics, such as morpho-punctuation in the syntax translation approach). Despite the fact that some organisations, like Curran's Directed Learning and Lozanov's Suggestopedia, may be incredibly exciting in and of itself, they are ultimately unable to foster innovation.

6. CONCLUSION

The study of language and intercultural communication has experienced several epistemological shifts, from its early focus on "social contrasts" to its later discussion of what constitutes a "genuine" "social contrast," and it is still later to embrace viewpoints like interculturality and transculturality that challenge essentialized ideas of culture. This study explores cross-cultural communication to highlight how much work needs to be done to eccentric Northern epistemologies that have been preserved and codified in elaborate spiritual and epistemological narratives. It highlights knowledge deficiencies, omissions, and errors. Meta-cross-cultural ontologies are explored as decolonization strategies in postcolonial discourse, decolonizing and decolonizing knowledge, and pluralistic epistemologies in relation to the ontology and positioning on which we depend. build a philosophical view. Epistemology covers a wide range of perspectives and ideas on various subjects. Language and culture are inextricably linked, and English currently plays a major role in cross-

cultural communication worldwide. The majority of students choose to study English in order to engage in positive social change and develop cross-cultural mindfulness. The reason that English is the most frequently spoken language today is due to a combination of phonetic and extralinguistic factors. The simplicity of its language and its extensive jargon are its semantic components. Because English is widely used in a variety of contexts, including those involving law, the media, science, the economy, education, and entertainment, both organisations and individuals elect to learn and use English in order to fulfil a certain expectation of intercultural communication.

7. ACKNOWLEDGEMENT

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