Impact of Globalization on Intercultural Communicative Competence and English Language Teaching in Nepal

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Abstract

This article explores how globalization restructures Intercultural Communicative Competence (ICC) with the growing use of English Language Teaching (ELT) in Nepal. With rapid globalization, the aim of language teaching has shifted from communicative competence to ICC. The objective of this study is to explore the impact of globalization on ICC and ELT by employing a qualitative literature review related to globalization utilizing secondary sources. With the rise of Westernization, it evaluates the inclusion of ICC in ELT curricula, suggesting strategies to balance local and global preserving their linguistic identity. It concludes that globalization has a long-term effect on Nepal's socio-cultural dynamics which stresses the students to be proficient in ICC and ELT because English has become a global lingua franca and a carrier of culture as well. It also analyses the challenges and opportunities that have been brought about by globalization in ELT in Nepal. As Nepal is interconnected globally, it is significant to analyze how globalization redefines the English language learning and teaching process and how it is connected with the ICC of the learners. It further analyzes how globalization offers a more inclusive approach to language teaching which integrates cultural awareness into the curriculum. It concludes with curriculum reformation and teacher training by equipping the skills to navigate cultural plurality. Finally, it emphasizes to integrate ICC into ELT in developing global communicative skills, and promoting local cultural and linguistic traditions despite the risk of westernization and cultural homogenization in ELT in Nepal.

Keywords: Communicative competence, linguistic competence, ELT, linguistic identity

Introduction

Globalization is a process in which the world is interlinked and symbiotic driven by modern technology, transportation, and communication. It is the exchange of products, services, people, language and culture worldwide. According to Kumaravadivelu (2008), globalization is the process that describes increasing interdependence and interconnection of countries, cultures, and languages due to technological advancement, especially in communication and transportation. It is a complex, multidimensional phenomenon that removes national boundaries and interlocks and interconnects numerous sides of society including economic, social, political, cultural, and religious aspects. It has affected various aspects of the world, including commerce, economy, communication, information, education, social media, health, language and literature, and so on. The advancement in digital technology and mass media has greatly flourished global culture and civilization.

Increasing global connectivity is evident in our daily routines, communication technologies, environment, food choices, income sources, and entertainment. Capital, labor market, culture, and trade are highly influenced by globalization. Speedy advancement and economic extension have triggered the global flow of ideas, thoughts, language, culture, and economy. Because of the widespread globalization, English has spread globally through multiple varieties. The spread of English as a global language has altered our ideas about the language and the best ways to teach it. Since there are now more non-native English speakers than native speakers, English ownership has changed, giving rise to new World Englishes (WE). Thus, it explores the influence of globalization on intercultural communicative competence (ICC) and also examines how globalization has had a lasting impact on English language teaching in the context of Nepal.

English as a Global Language

The central role of English as a global lingua franca, a major international language of business, diplomacy, science, and technology, was heavily influenced by historical, political, and economic factors. Many people speak English worldwide now, with more people speaking it as a second, foreign, or other language than native speakers (Jenkins, 2006; McKay, 2003). According to recent estimates, the number of non-native speakers is twice (Kachru, 1996) and even twice or thrice (Parker, 1999) the number of native speakers of English in the world. English language teachers should consider the implications for teaching and learning as this spread is expected to continue (Graddol, 1997; Jenkins, 2006; Yano, 2001).

The British Empire's colonization and the economic power of the United States have tremendously affected the global spread of English, making it the uncontested

world language (Graddol, 2021). However, some linguists argue that the supremacy of the English language may marginalize other languages and cultures to the extent of removing any legitimate form of bi/multilingualism, which certainly results in a new form of linguistic injustice, epistemicide (Santos, 2014). Similarly, Crystal (2021) also highlights that this can result in language homogenization, where marginal languages face elimination as societies move toward English for financial and social mobility. This phenomenon is particularly pronounced in non-English-speaking countries, where educational systems often prioritize English proficiency, sometimes at the expense of local languages. In non-English speaking countries, where educational systems frequently prioritize English proficiency sometimes at the expense of regional local languages—this phenomenon is especially noticeable.

Although numerous research has been conducted on the effect of globalization in the educational sector and foreign language teaching (Jnawali, 2024; Sawalmeh & Dey, 2023), a little research has been done on globalization's impact on ICC and ELT in Nepal. A plethora of research studies have been conducted analyzing the role of globalization in guiding language education (Aryal, 2023; Marlina, 2013; Tochon, 2009). However, limited research has been done in the Nepalese context, a fertile situation with unique cultural diversity and the growing impact of global languages especially connecting globalization, ICC, and ELT in Nepal. In this scenario, this research article aims to address this gap by exploring the connection of globalization, ICC, and ELT in Nepal offering insights into the challenges and drawbacks brought about by globalization in Nepal. To address these issues, the following questions are answered:

1. How has globalization influenced the promotion of ICC among English language learners in Nepalese students?
2. What are the challenges in integrating ICC in ELT in Nepal?

Literature Review

Concept of Globalization

As globalization is a continuous process, it affects all aspects of society and even permeates all society (Garrett, 2010). Appadurai (1990) mentions five scapes - ethnoscapes, mediascapes, technoscapes, financescapes, and ideoscapes- as presenting a dominant critical framework to comprehend the intricate, disjunctive, and fluid nature of globalization in relation to culture. Sometimes globalization becomes a debatable issue by posing a question such as, is globalization westernization or a more complex and multidirectional process? However, Appadurai (1990) takes it as a fluid and multifaceted process which interconnects global migration rather than unidirectional process. Globalization has been perceived differently by different people at different

times. One of the earliest proponents of globalization theory, Giddens (2000) introduces globalization as a broad notion, and other commentators have drawn on his views regarding how globalization might be conceptualized theoretically. Globalization is a collection of global social associations that have advanced and elevated to the point where local alteration is as much a part of globalization as the lateral extension of social networks across time and space. This way, the global is connected with locals and local decisions are made based on the international framework. In the same way, American sociologist Steger (2003) defines globalization as "a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges while at the same time fostering in people a growing awareness of deepening connections between the local and the distant" (p.13). According to Australian historian Robertson (2003), globalization began roughly 500 years ago with the beginning of modern colonial period. He distinguishes three globalization "waves," readily connected to three stages of contemporary imperialism and colonialism. Spain and Portugal led the first wave of regional trade explorations; Britain led the second wave of industrialization; and the United States led the third wave of the post-war world order. According to Tomlinson (1999), the mechanism at its core, however, is a process that he describes as accelerating "connectivity" since it is relatively easy to describe. By this, he means that globalization refers to a quickly growing and constantly expanding web of relationships and interdependence that define contemporary social life.

Globalization is the process of nations becoming more interdependent by exchanging information, goods, services, and cultures. It has produced a global village where cross-cultural contacts are more flexible and geographic barriers are less important. The role of English is indispensable for promoting ICC among people from various local cultures. Millions of people use it as a lingua franca in international communication between speakers (Baugh & Cable, 2002; Munezane, 2019; Ryan, 2012; Sevimel-Sahin, 2020). Since people must negotiate many cultural norms and behaviors, this interconnection has major implications for intercultural communication.

Globalization's Influence on ICC

The concept of competencies needed to communicate and interact with people from multiple backgrounds and cultures can be significant in foreign language teaching as the world grows gradually multicultural, multilingual, and multiethnic. Countries like the United States and the United Kingdom have utilized ICC in their language teaching policies (Mostafaei Alaei & Nosrati, 2018). According to John Corbett (2003), globalization is the main agent in transmitting language pedagogy through the framework for integrating ICC into ELT. Based on Byram's (1997) model

of knowledge, attitude, interpreting skills, skills of discovering and interaction, and critical cultural awareness, Corbett supports learners to be prepared as intercultural mediator in international contexts by moving beyond native speakers' norms.

However, adequate attention is not given to ICC by language teachers who generally maintain a mindset of teaching language and culture separately. In this regard, the main goal of this article is to increase awareness of ICC in ELT contexts by revealing ICC and its connection to language, outlining the importance of ICC, and providing examples of specific recommendations in the material aimed at improving ICC in ELT classes in the globalized world. The capacity to communicate effectively and appropriately in intercultural interactions is called ICC which is developed through exposure to various cultures. Many research findings show that those frequently exposed to multiple cultural perspectives are thought to acquire the empathy, openness, and adaptability necessary to cross the challenges of intercultural communication (Spitzberg & Changnon, 2009). Thus, it is central to recognize that ICC—that is, the knowledge, motivation, and abilities essential to interact efficiently and correctly with persons from varied cultural contexts—is currently the most favored form of competence, following the sequential dominance of communicative and grammatical (linguistic) competence (Wiseman, 2002). The role of linguistic, communicative, and intercultural ICC is significant since these concepts are interlinked in applied linguistics and communication.

Linguistic Competence

In the 1960s, the 20th-century linguist Noam Chomsky introduced the concept of linguistic competence (LC), which includes an in-depth comprehension of phonology, morphology, syntax and semantics (Chomsky, 1965). While LC is essential for understanding a language's structure, it overlooks the ability to employ language in social contexts. Chomsky (1965) emphasized the distinction between LC, focusing on the speaker hearer's understanding of their language, and performance, which refers to the practical application of language in actual situations. Noam Chomsky notes that the ideal speaker-listener is the main focus of linguistic theory, in an entirely homogeneous speech community that is fully conversant in its language and unaffected by grammatically irrelevant factors like memory loss, distractions, changes in focus and interests, and mistakes in using their language knowledge in real-world contexts. In short, linguistic competence is the native speakers' ability to formulate "well-formed sentences" (Thornbury, 2006, p. 37).Thus, LC refers to the native speakers' unconscious knowledge of rule of, phonology, morphology, syntax and semantics of their language that they use it naturally.

Communicative Competence

Hymes (1972) initially noted that the Chomskyan concept of competence, which deals with the ideal speaker-listener in a homogeneous speech community, does not include competency for language usage. In other words, it does not consider the entire sociocultural dimension. Hymes focused on linguistic theory and the socio-cultural aspect of language. Hymes (1972) responded against Chomsky's definition of competence because he feels that Chomsky "omits almost everything of sociocultural significance" (p. 280). He argued that Chomsky's narrow concept of competence overlooks the actual use of language, leading to the creation of communicative competence (CC). CC involves knowing the rules of grammar (linguistic competence) and understanding when, why, and with whom to use particular forms of speech (pragmatics). This term encompasses linguistic knowledge and sociolinguistic codes and rules for using language. Hymes believed that competence depends on tacit knowledge and ability for use. Similarly, CC is categorized into six components by Canale and Swain (1990) which are linguistic competence, sociolinguistic competence, discourse competence, strategic competence, sociocultural competence, and social competence. Thus, Canale and Swain focus on more than just grammatical knowledge. Rather it incorporates multiple interconnected components that foster meaningful and natural communication in various contexts. They highlight the underlying skills and knowledge required for effective communication in second language. The basic knowledge and skills required for successful communication is crucial in CC.

Concept of Intercultural Communicative Competence

Language and culture are deeply interconnected and inseparable; thus, culture is an indispensable part of teaching language and influences each other since language is the carrier of culture. Effective intercultural communication depends on subjective encodings of emotions, feelings, attitudes, experiences, and knowledge of the language users. The concept of intercultural communicative competence combines both language and culture in the classroom.

Byram (1997, as cited in Hua, 2013, pp. 48-53) proposed a model of intercultural communicative competence (ICC) in which an 'intercultural speaker' mediates between different perspectives and cultures. It refers to the capability to communicate effectively and appropriately with people from diverse cultural backgrounds. Lazer (2003) believes that ICC is the extension of CC. ICC emerged when CC could not deal with cultural aspects. Thus, ICC refers to the speakers' competence to communicate efficiently to the interlocutors from diverse cultures. By highlighting abilities like cultural awareness, empathy, and the capacity to negotiate communication style variations, ICC expands communicative competence in an intercultural setting. This notion contains cognitive and emotional components, tending to include a set of

behaviors, attitudes, and knowledge needed for proper functioning in cross-cultural contexts (Deardorff, 2006). Byram revised the first three dimensions of competence he found in Van Ek's model: and added intercultural competence, which has the following six aspects (Byram 1997, as cited in Hua, 2013, p.152):

- Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
- Knowledge: knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.
- Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own culture.
- Skills of discovering and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
- Critical cultural awareness/political education: ability to evaluate critically and on the basis of explicit criteria the perspectives, practices and products of one's own and other cultures and countries.

It is crucial to discuss Byram's distinction between intercultural competence and intercultural communicative competence. The term "intercultural competence" (IC) refers to the capability to communicate with individuals from varied cultural backgrounds properly, appropriately, and productively. Negotiation of cultural variations in the diversity of social situations is required in IC. Attitudes, information, and abilities that help people recognize and value cultural diversity are included in IC. Thus, it refers to the ability to interact in one's language with people from another culture and does not necessarily require knowledge of the target language.

In ICC, Byram combined IC with CC. ICC stresses effective and appropriate communication in cross-cultural contexts and the ability to engage with individuals from other cultural backgrounds. This incorporates language proficiency and the capacity to manage interactions, understand and relate cultural allusions, and consider one's cultural identity and prejudices. ICC is about interacting with people from another culture in a foreign language. People need to be aware of various cultures and gain ICC to interact successfully with others (Baker, 2016) as a result of the globalized world and new communication technologies, both of which have erased the national borders and created a universal link (Mostafaei Alaei & Nosrati, 2018). Similarly, Chen and Starosta (1998, p.28) explained ICC as "the ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural identity or identities in a culturally diverse environment."

Interrelationship between LC, CC, and ICC

These three concepts are intertwined with each other. While CC focuses on how language works in actual social circumstances, LC offers the structural underpinnings of communication. One cannot communicate effectively without adequate language skills because these two concepts are tightly interrelated. But by considering social conventions, cultural quirks, and the environment in which communication occurs, CC transcends LC. Similarly, by combining a layer of cultural awareness, ICC expands on CC. People must recognize the diversity of communicative norms in several cultural standards for communication and modify their communication strategies accordingly. As a result, proficient language and communication skills and a thorough awareness of cultural differences are necessary for successful communication in cross-cultural settings. However, on the other hand, basic communication requires LC, however, ICC entails modifying language choices to be culturally relevant. ICC, for instance, may require understanding how to properly formulate a request across cultural boundaries, which may need modifications to linguistic structures that transcend grammatical conventions, such as indirectness or differing degrees of formality (Kramsch, 2009).

Methods and Procedures

For this article, I employed qualitative literature review methodology to analyze, synthesize, and critique the available research literature related to the impact of globalization on ICC and ELT in Nepal from secondary sources. Through the analysis, synthesis, and interpretation of articles books, book chapters and other policy documents from peer review journals from internet sources such as Google Scholar, Research Gate, JSTOR, ERIC, NELTA and Scopus, I generated concepts, trends, and themes related to globalization, ICC and the changing ELT contexts in Nepal. The themes were generated highlighting the overall impact of globalization on the teaching and learning of English in Nepal through the framework of intercultural communicative competence. Globalization has transformed the education system and impacted ICC and English language teaching. Thus, the methodology emphasizes a systematic and structured review of both qualitative and quantitative studies to derive meaningful insights and identify emerging trends and challenges in Nepal's ELT practices. The collected data were analyzed by categorizing thematically. However, non-academic sources were excluded.

Results and Discussion

This section presents the findings from the in-depth study, analysis, critique, and synthesis of different research articles which are concerned with the impact of globalization on ICC and ELT in Nepal.

ELT in Nepal

The English language has significantly affected Nepal's education system. It was formally imported into the education system of Nepal about two centuries ago by the then Rana Prime minister, Jung Bahadur Rana to use English in their daily lives. After his first visit to England in 1851 AD, English was formally implemented in the education system of Nepal because he was impressed by the British education system (Caddell, 2007; Giri, 2010). Durbar High School was opened to provide education only to Rana's family members and their elite supporters (Saud, 2025). The ruling classes were educated in English and made a strong diplomatic relations with the British to prolong their autocratic rule (Eagle, 2000). At that time, English was taught as a compulsory subject and medium of teaching. However, English has never been imposed politically, as in other colonized countries, in the context of Nepal as (Poudel, 2021) mentions Nepal has not been politically colonized by British people. After the collapse of the Rana regime in 1951, Nepal entered into a new democratic period which exhibited quite visible changes in politics and education. With a growing thirst for modernization and internationalization, the role of English in teaching Foreign Languages increased significantly. The establishment of Tribhuvan University in 1959 also prioritized to reform curriculum in English. The restoration of democracy in Nepal in 1990 brought a turning point not only in politics but also in English language education. ELT then began to grow rapidly and develop greatly because of political reforms, foreign aid, and globalization.

After the People's Movement second 2062-63, Nepal became a democratic republic introducing certain educational reforms that would improve educational quality in general, including ELT. Yet some new policies were introduced. It is stipulated in the Constitution of Nepal that all the mother tongues that the nation possesses are recorded as national languages, thereby giving each community the right to an education in their mother tongue (Poudel & Costley, 2023).

Relationship between ICC and ELT in Nepal

This relationship can also be observed in the Nepalese ELT curriculum and pedagogy. Teachers are encouraged to identify cultural elements in their classes so that students can see beyond the walls that keep them from realizing a much wider and more respectful world concerning people's numerous cultures. This indeed coincides with the goal of ICC to instill in the people empathy that culture has, reduce an individual's cultural biases, and eventually enhance one's mutual understanding with others across cultures.

Importance of ICC in ELT in Nepal

In the Nepalese context of ELT which is full of cultural diversity, the role

of ICC cannot be ignored because of the worldwide impact of English as a global language. Although English is primarily used as second language globally, its expanding dominance in various international contexts requires the inclusion of ICC as a pedagogical imperative in ELT. Integrating ICC into ELT is essential for helping students to navigate global relationships in Nepal's linguistically diverse contexts while maintaining local cultural identities. ICC addresses the shortcomings of traditional methods, which focus on grammatical correctness rather than cultural understanding, by encompassing the knowledge, skills, and attitudes for effective communication (Jiang, et al. 2022). Thus, ICC plays a significant role in Nepalese diverse cultural contexts because it helps people talk across cultures, break down cultural walls, and gain power in this connected world. This article explores how globalization affects the ICC and notes why ICC matters so much in how Nepal teaches and uses English.

Global Communication and Social Integration

The role of English as a worldwide common language helps people talk across cultures, and ICC plays a key part in making communications effective and respecting different cultures. ICC matters a lot for bringing people together in Nepal where many ethnic and language groups live together. This phenomenon is relevant in government, work, and school settings. Students are required to develop sociolinguistic competence to strategically use language across diverse communicative contexts because English as a dominant language is used as a medium of instruction in academia in Nepal. ICC allows learners to join in talks that mean something and respect cultural differences cutting down on the chances of getting things wrong, not understanding, and fighting. In today's interconnected world, ICC can change how they talk based on cultural norms, rules, values, and assumptions which helps bring people together and work as a team (Deardorff, 2006). ICC is crucial for social assimilation in Nepal since various ethnic and linguistic communities live together in harmony.

Enhances Cultural Awareness

With the help of intercultural communication**,** students learn about diverse cultural norms, beliefs, and practices by being familiar with ICC. Nepal has many languages, ethnic groups, and religions, and students come from diverse backgrounds. By understanding intercultural competence, learners value cultural differences and improve social harmony by decreasing prejudices. ELT now plays a vital part in Nepal's education system, and ICC helps students appreciate their culture and other cultures (Byram, 2000).

Integrating ICC in ELT in Nepal

Various techniques can be employed to integrate ICC in the teaching-learning process in the context of ELT classrooms in Nepal. Role plays, conversations, dialogues, and discussions regarding cultural issues and perspectives broaden students'

understanding. Teachers must be involved in ongoing training to incorporate ICC in language teaching. Finally, to develop learners' communicative proficiency, it is indispensable to integrate ICC into ELT which helps them to improve a wide range of appreciation for various cultures. It is indispensable in this global contexts because national barriers are lowering because of globalization. Integration of ICC in ELT in Nepal aids learners and enriches their learning proficiency by becoming familiar with cultural understanding for actual interaction in a global world. The increasing interactions of Nepal with the global world can play a vital role fostering ICC through ELT in the overall development of learners, equipping them for the challenges and opportunities of the 21st century.

Challenges in Integrating ICC in ELT in Nepal

Nepal's multiethnic and multilingual landscape poses a unique challenge in integrating ICC in ELT since it is complex and diverse extending from the issues associated with curriculum, teacher training, and resources and attitudes of the students towards cultural diversity.

Linguistic and Cultural Diversity

Nepal is a multilingual and multicultural country with people speaking 124 languages (Saud, 2024). This diversity can be both an opportunity and a problem for teachers in the context of ELT. Addressing the varied origins of learners in the classroom poses a great challenge in integrating ICC. Thus, teachers face challenges in balancing the cultural distinctions of the local language with the presentation of English as a global lingua franca. Although teachers should be proficient at managing multilingual classrooms and promoting intercultural awareness, linguistic diversity can be a valuable language learning tool (Saud, 2019). Thus, cultural diversity and varied linguistic background of the learners may create some challenges in integrating ICC in ELT in Nepal.

Inadequate Teacher Training

Many English language teachers are not given specified training to integrate ICC in ELT in Nepal. Insufficient teacher training is one of the central problems in integrating ICC in ELT in the context of Nepal. Several teachers lack the abilities and knowledge to combine intercultural elements into their lesson plans (Heyes, 2018). Although they exhibit proficiency in teaching language skills, they lack adequate skills in integrating cultural awareness into their teaching process. Due to the lack of proper professional training, teachers face numerous challenges in teaching cultural characteristics of communication which are important to ICC. Additionally, English teachers prioritize grammar and vocabulary instead of promoting critical thinking and cultural awareness which are significant elements of ICC.

Limitations of Curriculum

Nepal's national curriculum focuses on exam-oriented language teaching. Instead of cultivating cultural awareness, it emphasizes grammar and vocabulary teaching. Thus, it hinders the opportunities for integrating ICC into ELT. Furthermore, it is very challenging for teachers to incorporate intercultural materials into their lessons due to the lack of adequate and proper teaching materials and resources (Jora, 2019). A timely curriculum reform is crucial including ICC as a significant component of ELT. Educators should address these challenges and be able to incorporate intercultural issues and better prepare their students to develop skills and be intercultural communicators by engaging effectively in culturally diverse contexts.

Conclusion

Globalization has had a deep and transformative effect on ICC and ELT in Nepal. Due to the worldwide interconnection, English has become a global language that connects several cultural backgrounds and promotes cross-border communication. English has been crucial which is increasingly used in diverse areas including business, diplomacy, education, science, and technology. Regarding intercultural communication, globalization offers opportunities and challenges for Nepal since it is a nation rich in religious and cultural diversity. Due to the impact of globalization, ICC and ELT in Nepal have undergone substantial change. On the one hand, ELT curricula increasingly implement Western instructional methods and on the other hand, it undervalues the sociocultural contexts of Nepal by creating a huge gap between the classroom materials and the learners' real world experiences. One of the important aspects is exposure to diverse cultures and languages that widens one's worldview and develops empathy, tolerance, and intercultural understanding. ICC is crucial for learners to pilot and interact in a globalized context. Nepalese learners should not only acquire language skills but also appreciate the distinctions of cultural diversity since it supports them to communicate effectively and appropriately in various global contexts.

Although globalization offers access to global opportunities, it creates social inequality and cultural loss by creating paradoxical situation of in Nepal. Thus, it highlights the urgency to reconcile global competencies with local cultural preservation. Rather than thinking ICC as westernization, this study promotes education as place for decolonial practice in which ICC is taken as a tool for reciprocal and mutual cultural sharing.

However, another effect of globalization is the risk of cultural homogenization since the increasing global use of English as a dominant language could lead to the loss of local languages and cultures. Although English proficiency is central, it

is indispensable to create a balance promoting global communication skills and preserving local cultural traditions. Thus, ICC is indispensable to second language teaching in fostering their identity and linking global to local traditions and vice versa. Globalization has had a profound impact on language teaching as well. The emergence of communicative and learner-centered approaches has replaced traditional language teaching methods. This study advocates teacher training by equipping them with skills to navigate cultural plurality. Furthermore, it promotes for policy reform for curricula that blend English proficiency with international citizenship. There are so many areas unexplored. Further research can be conducted in areas like the evolving relationship between culture, language, and education. How globalization affects preserving local cultures in the context of Nepal can be an area of further exploration. Globalization has restructured the domain of ELT and ICC in Nepal since it offers opportunities for development and challenges to be addressed carefully. By embracing globalization, the focus must be on understanding cultural diversity rather than only on linguistic proficiency.

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