CONNECTION BETWEEN LANGUAGE AND CULTURE

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Abstract: Language is not only a tool for the exchange of information, but also a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse. Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties.

Key words: culture, language, cultural values, cultural presenting, social behavior.

INTRODUCTION

Language plays a vital role in establishing and maintaining what we call culture, including, conventions, habits and interpretive practices of individuals and communities. Through language we create and share with others identities, categories, attitudes, values and belief structures. The study of how a particular culture uses language can reveal important aspects of sociality and behavior, including how people organize activities, socialize new members, build or resist authority, use literacy tools, worship, argue, and imagine. Language is not only a rule-governed system with its own internal rules and logic (learned by every child in the community), but a system of tools for the constitution of social life and culture. For anyone acquiring a new language and approaching a different culture, one of the first seemingly simple lessons to be learned are greetings. However, there are complex skills required in properly using greetings, when to say them, to whom to say them, and in what manner, since greetings do complex social "work," and they reflect and construct complex, multi-faceted relationships. Openings and closings of encounters are rich sites for studying the establishment of social relations and other social work in the construction of society, and how these communicative events vary in their structure and meaning across cultures.

Language does not simply represent a situation or object which is already there; it makes possible the existence or the appearance of the situation or object, because it a crucial device for the creation of situations and objects. Speakers use language to create reality by naming and giving meaning to aspects of experience from a particular

perspective, thus language has a normalizing and regulative function, as individuals take up particular positions and stances and produce themselves through language. This is a complex process requiring constant work and negotiation. The close analysis of language in particular cultural contexts shows how these meanings are socially and culturally produced, for example, speakers can have quite different and local notions of self and strategies of interpretation.

METHODS

Scholars in a diverse array of the social sciences and humanities are interested in the role of language in society and culture. This includes not only linguists, anthropologists and communication scholars, but scholars in ethnomusicology, sociology, psychology, education, cognitive science, media, and performance studies. Many scholars are interested in how language or "discourse" shapes the emergence and dissemination of ideas over time through multiple contexts, genres, and modalities. Spoken language, written texts, and other symbolic forms are important in creating and maintaining cultural practices. Even referential meanings can take on important cultural characteristics, as when a phrase like *"apple pie,"* a common dessert in some locales, becomes a signifier for *a model home and family*. This added signifying and building of common cultural values is a process involving 'connotative' meaning. This is different from 'denotative' meaning, which is the link to something 'real' in the world in less abstract sense (pie). Advertisers make extensive use of connotative meanings. Using the name of an animal such as *jaguar* for a brand of car, for example, adds the connotative meanings of *powerful, fast, and beautiful.* This would be in contrast to the connotative meanings of *'pig'* in certain cultures.

The relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people's cognitive processes when they communicate. Below, Wardhaugh. R and Thanasoulas. D each define language in a somewhat different way, with the former explaining it for what it does, and the latter viewing it as it relates to culture. Wardhaugh. R defines language to be: a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences. [1:89]

While Wardhaugh R. does not mention culture per se, the speech acts we perform are inevitably connected with the environment they are performed in, and therefore he appears to define language with consideration for context, something Thanasoulas. D more directly compiled in the following:

…language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives. In a sense, it is 'a key to the cultural past of a society', a guide to 'social reality' [2:78]

And if we are to discuss a relationship between language and culture, we must also have some understanding of what culture refers to Goodenough W. explains culture in terms of the participatory responsibilities of its members. He states that a society's culture is made up of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves. [3:138]

Malinowski views culture through a somewhat more interactive design, stating that it is a response to need, and believes that what constitutes a culture is its response to three sets of needs: the basic needs of the individual, the instrumental needs of the society, and the symbolic and integrative needs of both the individual and the society. [4:178] For both Goodenough W. and Malinowski B., culture is defined by benevolence and expectation. While each person holds their own individual roles and subsequent needs as part of a culture, the various needs of the culture must also be kept in balance. Consequently, in composing a definition for culture, we can see that the concept is often better understood in the context of how the members of a culture operate, both individually and as a group. It is therefore clear how important it is for members of any society to understand the actual power of their words and actions when they interact. Above, Salzmann Z. is quoted by Thanasoulas D. as saying that language is 'a key to the cultural past', but it is also a key to the cultural presenting its ability to express what is (and has been) thought, believed, and understood by its members. [5:354-356]

RESULTS

The relationship of a language and culture is deeply studied in the disciplines as cognitive linguistics, cultural linguistics, and cross-cultural communication. According to Yusupov U.K. Cognitive linguistics deals with the category of knowledge, the problem of kinds of knowledge, the ways of its presentation by language, the role of the language in getting knowledge by man, formation of language picture of the world. The key terms of cognitive linguistics are "notion", "concept" "the language picture of the world. These notions are discussed in the following parts of this research work. Yusupov U.K. states that linguoculturology and cross-cultural communication are also new trends in modern linguistics. Linguoculturology studies the relation between language and culture, the presentation of culture in language. As to Cross-cultural Communication, it is exchanging texts (discourse) in the process of communication in which one needs to know both the language and the culture of the people whose

language is in contact. At present object of linguoculturology is the language-discourse activity, considered by the value-meaningfulness view point. Such a determination of the object of linguoculturology derives from Humboldt. W conception, according to which, language takes active part in all important spheres of cultural-discourse life; in thinking and understanding the reality. "Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook". [6:145]

CONCLUSION

Language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse. So, since a communicative event comprises all kinds of human communication, a piece of art could be considered as a communicative event as well, since it encloses a semiotic concept perceived differently by diverse audiences. The relation of culture and language is the way they share human values, realities and behaviors of a social group.

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