



Language as a Component of Culture: The Role of Language in Cultural Development

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Article History

Received: 01.06.2023

Accepted: 14.06.2023

Published: 16.06.2023

Abstract: The research looks at certain language characteristics that impact the development of civilizations and cultures. The topic of the connection between language and culture has captured the attention of many notable scientists: Language is just a way of expressing culture, according to some people, while others claim that language is an essential component of culture overall. Undoubtedly, language is a key component of the cultural framework that supports social development. The use of language is a crucial tool for interaction and communication. Language, on the other hand, has complete influence over culture as a whole and is neither a part of it nor a form of it; rather, it may exist separately from it or be compared to it as an equal component.

Keywords: Language, culture, expression respectively, growth, interaction, element, social link, and history.

INTRODUCTION

Language and culture are crucial components of communication, which is a fundamental component of every culture. As language developed, many cultural groupings constructed shared understandings through sounds. Over time, language developed and sounds like these and their underlying meanings became commonplace. Intercultural communication is a symbolic procedure for creating, preserving, repairing, and transforming social reality. The language barrier is one of the most difficult parts of connecting with people from various ethnic origins. Ethnicity, gender, location, religion, and language are just a few of the factors that have a big impact on cultural identity. Geertz (1993) described culture as a set of rules, meanings, and representations that are originally conveyed. An key element of cross-cultural communication is the connection, which happens when someone can quickly identify with people who speak the same language because they know the language. Despite the fact that it may be scary, learning a language is essential if you want to communicate with people from various cultures. The interplay between language, culture, and society's evolution is discussed in this article, along with some studies about specific linguistic traits associated with it. The purpose of this article is to describe the specifics of how language and culture interact and how this interacts with social development. The following duties must be fulfilled in order to reach the objective:

- ✓ Think about the qualities of language that are related to culture and society;
- ✓ Define the relationships between language and culture;
- ✓ Describe the social and cultural influences that each have on society's evolution.

LITERATURE REVIEW

The indisputable and obvious connection between language and culture was first raised as a fundamental scientific dilemma by W. von Humboldt at the beginning of the nineteenth century (Humboldt, 1999). This connection has been investigated by experts in sociolinguistics, ethnolinguistics, linguistic pragmatics, and other fields. Focused investigated how language and culture interact in the discipline of linguocultureology. His statement that "interrelation and engagement of culture and language in the process of its functioning and study of interpretation that takes place in a single system integrity" (Vorobyov, 1997, p. 36-37) transforms linguocultureology into its main objective. The E. Sapir-B. L. Whorf hypothesis (Sapir, 1961; Whorf, 1956) became necessary for the development of linguocultureology. They put out a complex linguistic relativity model that accords language a priori status in the cognitive process. Due to this theory, a new branch of linguistics called ethnolinguistics with linguocultureology, which investigates the interactions between individuals, ethnic groups, and languages in the context of culture, has emerged. Professor Z.K. Tarlanov explains how language and ethnicity are inextricably linked. Due to its variety and argumentative inconsistency, language is a kind of culture that symbolizes the historically growing national way of life (Tarlanov, 1993). Other well-known scientists and scholars, like J. L. Austin, Erasov B. S., L. Bollinger, E. Sapir, P. Trudgill, and others, have long been interested in the topic of language and cultural interaction (Austin, 1975; Erasov, 2003; Bollinger, 1993; Sapir, 1961; Trudgill, 1995).

METHODOLOGY

The creation and study of the literature by renowned scholars serves as the starting point for this piece of writing. Additionally, the paper is based on the research we have conducted, and this



combination has established itself as a strong base in this area. The findings and recommendations reached by the study scientists have therefore served as the foundation for the present paper.

RESULTS

Numerous eminent scientists have debated the question of how language and culture relate to one another for centuries. Some contend that language is a component of culture as an entire thing, whereas other researchers contend that language is merely a means of cultural expression. There are three main methods to communicate: orally, in writing, or visually, such as through drawings and paintings. One can still generate and communicate symbols in various ways. One uses little gestures like hugs, handshakes, winks, and nods to signify, for instance. Humans also utilize tantalizing scents, bells, beacons, carrier pigeons, tattoos, and other symbols to transmit message. The processes through which one member of an interaction act may affect another are collectively referred to as man's modalities of communication. However, these modes of communication are exclusively linked to people, and the capacity to acquire and speak a language is the most important distinguishing feature between human and animal cultures. The words we choose for a speaking act are influenced by society and culture, and these words then have an impact on society and culture. Even while this cyclical interdependence may appear complex, there are several instances in our daily lives that prove it. Finding innovative ways to research this topic is one of the most effective methods to learn about the following three variables: society, culture, and language. Language influences attitudes and behavior in addition to reflecting and revealing highlights and observations. Each system of society needs a way for people to communicate with one another so that they can exchange ideas, share information, convey meanings, and come to some level of understanding.

These means can be the Internet, live communication, discussions, debates, verbal and nonverbal acts, as well as other forms of connection. Additionally, they enable consensus-building among individuals. People can only connect, or in this case, make reasonably accurate predictions about one another's behavior, when there is unanimity on this point. In other words, the lack of effective communication may make such social contact between human groups impossible. Both human and animal communities mostly carry out this relationship via the use of signals. Natural and customary. Human communities converse with one another using common signs or symbols, whereas sub-humans mostly employ natural signals. Since sub-humans are unable to abstract a notion from a specific tangible context, it is argued that they use both language and symbols. Because of this, language is unique to humans. When dealing with the experiences of its members, language is an arrangement of vocal-auditory interaction employing conventional signals made up of indeterminate structured sound units and created according to set, according to Bollinger (Bollinger, 1993). According to George Mead (Mead, 1934), language is conceivable everywhere a stimulus may have an impact on another. It is defined as occurring when fundamental symbols elicit in a person the same responses that they specifically induce or are intended to elicit in other people to whom they are being targeted. When two or more people learn to associate identical ideas or emotions with the same sound combinations, language is said to emerge. Technically speaking, language encompasses any regulated and conventionalized set of symbols

rather than only spoken statements. Language is therefore more than just a set of symbols or phrases. It is probably a behavior pattern that involves the usage and understanding of symbols. With regard to the aforementioned definitions, the obvious question is: What roles does language play in society? According to R. Jakobson (Jakobson, 1956), the following functions exist:

- The descriptive role defines a scenario, mental state, or objects and relates to a portion of the context. Verbal explanations and deictic terms can both be included in the referential function's descriptive components. Similar to this, the referential function is linked to a component whose genuine significance is being questioned, particularly when the true significance is the same in both the actual and assumptive universes.
- The artistic operation, which is effective in poetry and slogans, focuses on "what is being said for its own sake" (how the code is used).
- Interjections and other modifications to sound that do not alter the denotative meaning of a speech but provide details about the speaker's interior state are the greatest examples of the emotive function, which relates to the sender. This feature is used to communicate many emotions, including happiness, sadness, grief, and other sensations.
- Vocatives and imperatives work well for describing the conative function, which involves the listener immediately.
- The contact/channel component is related to the emphatic function since it is a language used for interaction. With strangers in particular, the emplacing function may be seen in greets and casual conversations. Additionally, it offers ways to establish, maintain, check, or end the interaction route.
- The purpose of the multilingual or reflecting activity is to discuss or explain oneself using language (what is known as coding).

It is possible to trace the connection between language and culture using language's referential, emotive, and metalinguistic qualities. The former is linked to the fact that it establishes the situation, the behavior, and the mental state at the moment when language is employed. Language and culture therefore influence how people think, interpret the world, and behave. The emotional function focuses mostly on the speaker's emotions and attitudes. As a result, it involves conveying all of the distinctive cultural practices, behavioral tendencies, philosophical beliefs, etc., of an ethnic community.

The final function has a direct bearing on how we use language. In other words, depending on the circumstance, a person will employ various vocabulary and linguistic tools. In this case, culture serves as an auxiliary component for the language and its usage. Language and culture are closely related in this way. Anthropologists would have considerable difficulty comprehending a civilization without learning the language. As a result, culture and language are mutually exclusive. Human communication has purpose, and this distinguishing characteristic makes it unique. The language uses arbitrary symbols to convey meaning by explaining certain concepts and facts. People constantly exchange verbal, written, or gestural messages with one another. As a result, language has more to offer than just signs and symbols.

Based on the Sapir-Whorf's theory, which is also known as the relativity of language (Sapir, 1961; Whorf, 1956), a language's fundamental elements or structures that are used to categorize the world have a direct impact on how people perceive it. As a result, speakers of different languages are likely to have diverse perspectives on the world. Another significant result was that the key to comprehending how culture affects interpersonal relationships is cultural relativity.

A leader has to comprehend not just how individuals from his or her culture connect with people from other global backgrounds, but also how those different cultures see one another if they wish to build and manage multinational teams that can work together successfully. It is conceivable to assume that these circumstances will manifest given the significance of sociolinguistics. According to Trudgill (1995), sociolinguistics is the study of how language interacts with social structure and other factors including gender, age, religion, location, social class and status, education, occupation, ethnicity, nationality, and identity. With this definition, it is possible to imply that language is ever-evolving. As a result, social practices and conventions have an impact on how individuals communicate with one another. By seeing how individuals interact with one another, we may draw certain inferences about connections and the relative standing of human groups in society. In some situations, persons are prohibited from speaking in public because of their gender or age. These results demonstrate that sociolinguists are concerned with the contentious aspects of language, such as the possibility of more than one unique dialect of a language among its users. These findings most likely have anything to do with diglossia. This phrase describes the scenario in which two languages (or two dialects of the same language) are spoken in a community under various circumstances, frequently by the same speakers. With a "high" or formal variety and a "low" or informal, daily variation, this characteristic refers to the occurrence of two distinct speaking styles (or "registers") inside a same language. On the basis of prevailing social norms, speakers intentionally choose which register to utilize in this way. One could use a different voice when conversing with friend's vs. a professor in college, for instance.

The concept of code-switching is another. In this sense, bilingual, multilingual, or plurilingual people may also switch between languages when conversing with one or more other people. Any number of causes, from a sincere attempt to include nearby speakers of multiple languages to a deliberate political act of disobedience, might lead to changing codes in the middle of a conversation. We can guarantee that language is among the most essential components of any civilization thanks to this body of information. It is a way for people to engage with one another, develop strong relationships, and promote a sense of community.

Culture may be described as "what this society does and thinks, and language is what it thinks," according to Erasov B.S. (Erasov, 2003, p. 23–26). The connection between culture and language can be compared to that between a whole and its component parts. It is possible to see language as both a crucial element and a tool of culture. Language, however, is also independent of culture as a whole and may be compared to or measured against culture as an equal component (i.e., that language is neither a form nor a part of culture).

The subject of culture may be delicate. The similar kind of

response is frequently elicited when discussing a person's culture or mother. The majority of individuals have a strong protective instinct toward the culture they identify as belonging to, and even while they may themselves criticize it vehemently, they may become quickly enraged when an individual unfamiliar with the culture tries to do so. It is frequently challenging, if not impossible, to see a culture when you are immersed in it (an analogy may be that of a fish immersed in water). People who have lived their whole lives in one culture sometimes conclude that their national culture lacks a distinct character since they can only see regional and personal variances.

Understanding culture is linked to a changing perspective on language.

By the turn of the twenty-first century, linguistics had undergone a full cycle of evolution, moving from complete dismissal of extralinguistic effects to recognition of the need for a thorough examination of sociocultural, interpersonal, mental in nature situational, and contextual factors that influence language use. It should be noted that if the 1980s marked the "bloom of communicative approach to language," the 1970s marked the "boom of semantics" throughout the 20th century. The "transformation of socio-cultural paradigms," sociopolitical developments in many nations, and other external, extra-linguistic elements that frequently become determinants of language alterations are to blame for the changes in contemporary language that have come to the fore. This process results in the emergence of new language cultures in society.

It goes without saying that each country has a unique past, a long history of shaping its culture, and a distinctive language. Only language captures all the unique characteristics and nuances of a particular nation. In addition, language reflects human thought. Every country should have a national language, it only makes sense. The idea of "culture" which in this context is equivalent with the idea of "civilization" is what most frequently defines the degree of human growth. The term "culture" may also refer to a person's level of education and spiritual development. When it comes to a people's culture, we might mention folk traditions and customs, characteristics of daily life, etc. The relationship between language and culture is intricate and multifaceted. The relationship between language and culture has long piqued the curiosity of academics across a range of disciplines, including intellectuals, sociological scholars, language experts, and experts in psychology, linguoculturalists, and others. It is not surprising that each culture has a unique linguistic system that allows its people to communicate with one another. Thus, it is difficult to overstate the importance of language in any country's culture.

The consequences of human social interaction in all areas of life are referred to as culture, as are the variables (ideas, beliefs, habits, and traditions) that make up and control a nation, class, or group of people's way of life through time. Cultural anthropology examines how culture develops in all of its facets, including lifestyle, worldview, attitude, identity as a nation, and the outcomes of an individual's social, spiritual, and occupational activities. Cultural anthropology examines the singular human ability to create culture via speech and other forms of communication, as well as the enormous diversity of human civilizations, as well as how they interact and clash. Today, the relationship between language and culture is very important.

The idea that language shapes human cognition allowed for the exact and effective (linguistic) foundation of the study of thought. It is acknowledged that the dynamics of linguistic facts and the development of grammatical categories are a type of mental movement. It is important to pay close attention to how language and reality, as well as language and culture, interact. These issues are crucial to the growth of communication's modes and effectiveness as well as the teaching of foreign languages; ignoring them is the cause of numerous failures in business dealings and educational methods.

The most widely used metaphor in discussions of this subject is that of language reflecting the world, representing reality, and creating one's own view of the world. Each language is unique and special to the people, ethnic group, and speech community that use it for communication. There is no question that the language and its speakers are intimately connected and dependent upon one another. Everyone is aware that language is a tool for interpersonal communication and that it is vital to the survival and growth of the speech group that uses it. Consequently, a person exists between language and the outside world. A person's system of thoughts and opinions about the universe is built on how they experience and perceive the world through their senses. After processing them in his or her mind and realizing the outcomes of this interpretation, the speaker uses language to communicate these ideas to the other members of their speaking group. In other words, thinking arises between reality and language.

CONCLUSION

As a result of their tight ties, language, mind, and culture really make up one cohesive whole that contains all three of these essential elements. Each of these elements is dependent on the others to operate and exist. They relate to the actual world, are opposed to it, rely on it, serve as a representation of it, and at the same time, they shape it. Different approaches exist where language and culture are intimately related. They can work in tandem in some circumstances, like in the case of the aforementioned linguistic functions. These two crucial components have a significant impact on how society develops. Thus, individuals choose distinct levels of vocabulary that are appropriate in a given linguistic context and employ registers based on the communication scenario. Language makes those relationships possible while culture influences a person's values, customs, and ways of interacting. People can communicate with each other through language, and culture teaches them how to do so politely. In actuality, cultural concepts and values are communicated via language. In addition, culture and language enable us to take a historical perspective. In order to organize how individuals communicate with one another, societal standards were developed.

They are interested in both verbal and nonverbal communication, as well as the language people employ to interact in various contexts. Our cultural identities and social interactions are shaped by language. When applied in different cultural situations, however, the norms and standards that are accepted in our own society might cause misunderstandings. As a result, in order to fit into new environments, we must adapt to other cultural contexts by learning the local language, altering our conduct to meet society expectations, and upholding traditions.

Language is strongly related to thinking since it serves as a means of thought transmission from one person to another. Linguistics and philosophy have long debated the relationship between language and thought. It is important to conduct further study to fully understand how language and culture interact and how this has a significant impact on societal evolution. Even yet, there are still some uncertainties. Language and culture are intertwined, as we can see, and it is clear that they have an impact on society and its citizens.

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