

# Language is culture on intercultural communication

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## Abstract

*La langue est probablement, dans les sociétés humaines, ce qui permet le mieux de véhiculer une culture, tant orale qu'écrite. La langue, écrite ou orale, joue ainsi un rôle essentiel dans l'élaboration d'une forme de connaissance sociale, qui est la pensée du sens commun, socialement élaborée et partagée par les membres d'un même ensemble social ou culturel. On appelle quelquefois cette connaissance commune une représentation sociale. Par la langue, l'homme assimile la culture, la perpétue ou la transforme. Or comme chaque langue, chaque culture met en œuvre un appareil spécifique de symboles en lequel s'identifie chaque société. la culture se définit comme étant l'ensemble des connaissances et des comportements qui caractérisent une société humaine, ou plus généralement un groupe humain à l'intérieur d'une société. Faire dialoguer des personnes de cultures différentes peut nécessiter une médiation interculturelle. Donc les professeurs des langues étrangères doivent enseigner les cultures dont la langue privée est identifiée.*

*Mots-clés: langue, culture, communication interculturelle.*

## 1. Aspect of communication

The human communication process is more complex. Much of our messages transmitted through paralanguage. These auxiliary communication techniques are highly culture bound. Communication with people from other societies or ethnic groups is fraught with the danger of misunderstanding if their culture and language is unknown to you or ignored.

Growing up in a society, we informally learn how to use gestures, glances, slight changes into tone or voice, and other auxiliary communication device to alter or to emphasize what we say and do. We learn these highly culture bound techniques over year largely by observing and imitating.

The most obvious form of paralanguage is body language or Kinesics which the language of gestures, expressions, and postures. The meaning of speech can also be altered by tone and character of voice.

For example in a sentence "where are you going?" has different meaning if it is spoken in China and G.Britain.

## 2. Language is a culture and culture is a language

This statement implies that language and culture have a complex homologous relationship. Language is so complexly intertwined with culture, i.e., language and culture have evolved together and influencing one another in the process and ultimately shaping what it means to be human. In this meaning A.L.Krober (1923), said "culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other."

If the culture is a product of human interaction, so the cultural manifestations are acts of communication that assume particular speech communities. According to Rossi Landi (1973) "the totality of the messages we exchange with one another while speaking a given language constitutes a speech community, that is, the whole society understood from the point of view of speaking." He also said that all the children

learn their language from their societies, and during the process of learning a language also learn their culture and develop their cognitive abilities.

Language communicates through culture and also culture communicates through language. Michael Silverstein proposed that the communicate force of culture works not only in representing aspects of reality, but also in connecting one context with another. That is communication is not only the use of symbols that "stand for" beliefs, feelings, identities, events, it is also a way of pointing to or presupposing or bringing into the present context beliefs, feelings, identities

According to the linguistic relativity principle, the way in which we think about the world is directly influenced by the language we use to talk about it. As Edward Sapir 1929 put it "...the real world is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same with different label attached".

Therefore, to speak is to assume a culture, and to know a culture is like knowing a language. Language and culture are homologous mental realities. Cultural products are representations and interpretations of the world that must be communicated in order to be lived.

#### **4. Language and culture teaching:**

The problem is what happens when cross-culture contacts and interaction take place, i.e., when message producer and message receiver are from different cultures. The contact among culture increased and makes the intercultural communication imperative for people to make a concerted effort to get along with and understand those whose beliefs and backgrounds may be vastly different from their own.

Language can mark the cultural identity, it is also used to refer to other phenomena and refer beyond itself especially when a particular speaker used it for his intentions. A particular language points to the culture of a particular social group. We can conclude that language learning is culture learning consequently language teaching is culture teaching and this is due to the interdependence of language learning and culture learning.

Culture is a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people and that influence each member's behavior and each member's interpretations of the meanings of other people's behavior. And Language is the medium for expressing and embodying other phenomena. It expresses the values, beliefs and meanings which members of a given society, share by virtue of their socialization into it. Language also refers to object peculiar to a given culture and that is so evident in proper names which embodied those objects. Byran said that "a loaf of bread" evokes a specific culture objects in British usage unless a conscious effort is made to empty it of that reference and introduce a new one. So we can draw on that language is a part of culture and thru it we can express the cultural beliefs and values, that the specific collocations of a given word are peculiar to a language and its relationship with culture.

In fact, language teaching means inevitably language and culture teaching. According to Buttjst "culture learning is actually a key factor in being able to use and master a foreign linguistic system" and he also added that culture learning is a part of language learning. The Bellagio Declaration of the European cultural foundation and the international council for educational development said " For effective international cooperation, knowledge of other countries and their cultures is as important as

proficiency in their languages and such knowledge is dependent on foreign language teaching ".

### Conclusion:

Learning a language is not only learning the alphabet, the meaning, the rules grammar and the arrangement of words, but it is also learning the behavior of the society and cultural customs. Language is a product of the thought and behavior of a society. According to that Taylor said in 1979 that an individual language speaker's effectiveness in a foreign language is directly related to his understanding of the culture of that language. And Ager said it is possible to consider teaching culture through learners' own language, which can be used in a specific way to interpret the other culture.

Thus, we can draw on two possible approaches in teaching a foreign language as Fengping Gao said " the first one, the use of learners' first language as the medium of study of foreign culture. The second, the integration of language and culture learning by using the language as medium for the continuing socialization of students, is a process which is not intended to imitate and replicate the socialization of native-speaker teachers but rather to develop student's cultural competence from its existing stage, by changing it into intercultural competence."

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